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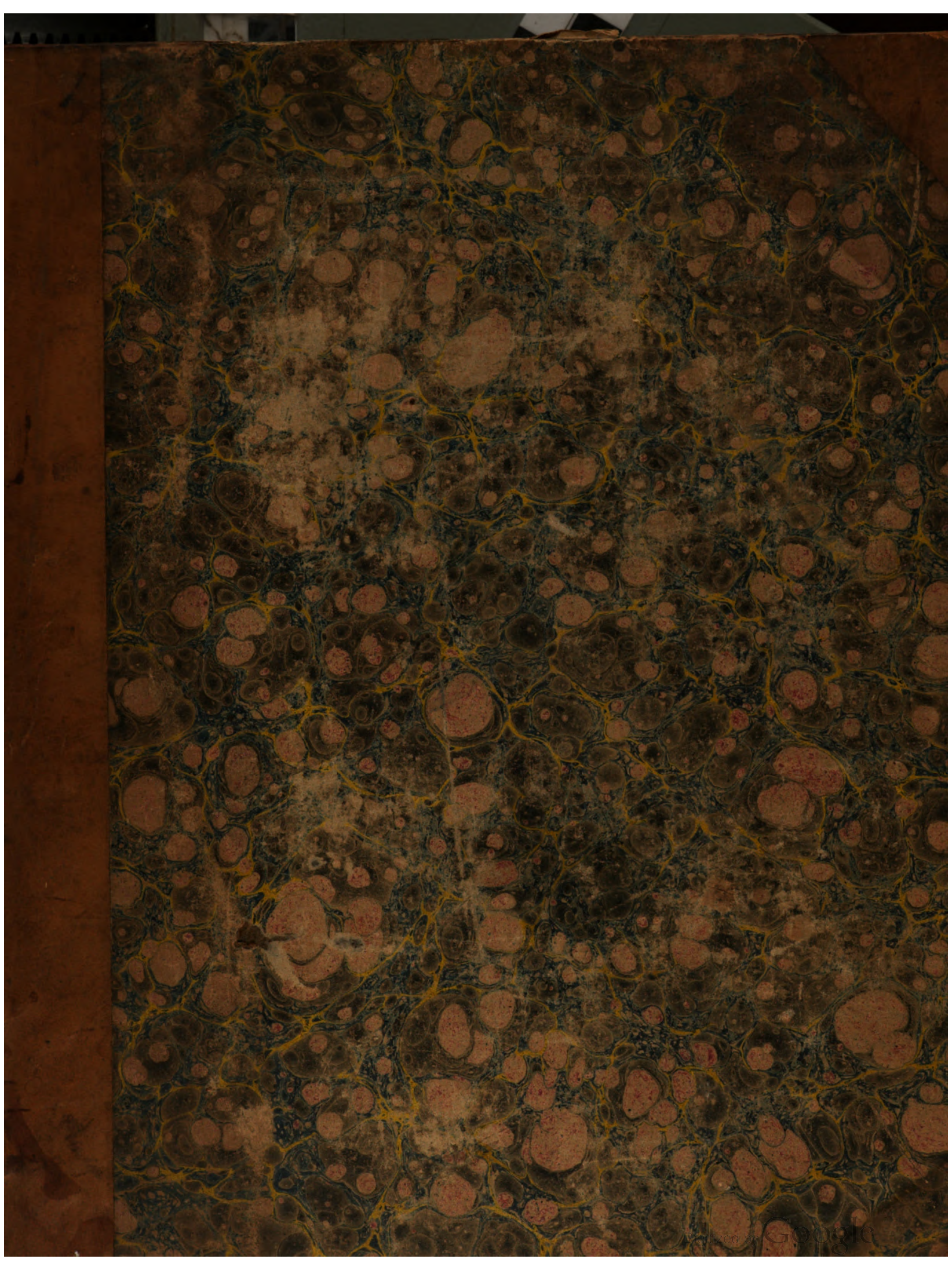
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A

HEBREW LEXICON

TO

THE BOOKS OF THE OLD TESTAMENT:

INCLUDING

THE GEOGRAPHICAL NAMES AND CHALDAIC WORDS

IN

DANIEL, EZRA, &c.

BY

D. WILHELM GESENIUS,

DOCTOR AND PROFESSOR OF THEOLOGY AT THE UNIVERSITY OF HALLE.

TRANSLATED FROM THE GERMAN

By CHRISTOPHER LEO,

FORMERLY TEACHER OF HEBREW AND GERMAN IN THE UNIVERSITY OF CAMBRIDGE, AND LATE PROFESSOR OF GERMAN AT THE ROYAL MILITARY COLLEGE, SANDHURST; AUTHOR OF REMARKS ON THE TRADITIONS OF THE RABBINS, AND OF AN EXAMINATION OF FOURTEEN VERSES SELECTED FROM SCRIPTURE OF AN EMENDATION OF THE BIBLE; AND ONE OF THE EDITORS OF THE BERLIN AND KÖNIGSBERG JOURNAL, 'DER SAMMLER' דמאסף.

PART II. CONTAINING THE LETTERS ל — ת AND THE ANALYTICAL PART.

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TRANSLATOR's PREFACE.

THE original HEBREW LEXICON of GESENIUS consists of two Volumes; each Volume contains a Preface by the Author; and at the end of the Second is given an Analysis of the forms of words, the roots of which are either doubtful, or difficult to be traced. To the translation of the first Volume, already before the Public, I now add a Translation of the Second, by which my undertaking is completed.

The peculiar claims to attention presented by this Lexicon have been but slightly noticed in my Preface to the First Volume; from which, indeed, no just idea can be formed of the labour which the learned Author has bestowed on the plan and execution of his work. Should the reader wish to form a correct estimate of the performance, he may be referred to the Author's two Prefaces, in which will be found many valuable remarks, grammatical, classical and philological; together with an explanation of the principles which guided him in assigning new significations to Hebrew words, or in retaining the old ones.

The utility of a Lexicon greatly depends upon a skilful arrangement of the various significations of a word, in connexion with its primary meaning, as well as upon a proper selection of passages for their elucidation. In these points Gesenius has displayed great erudition and judgement; and has thereby rendered his Lexicon superior to all preceding works of the same kind.

While this Second Part was passing through the Press, the Author's Epitome, or Abstract, of the larger Lexicon, translated into English by J. W. Gibbs of Andover, America, was reprinted and published in London. This Epitome, from having the precedence in point of time, will probably in some measure interfere with the circulation of the present Work; but the superior value of the larger Lexicon is so manifest, that I cannot but anticipate the final success of the Translation now

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offered to the world. By comparing the two works, the scholar will easily discover the following important particulars:—

1. That all the copious disquisitions whereby, in this Lexicon, particular significations have been defended or opposed, are omitted in the Abstract. Let, for instance, אֲשֵׁרָה be examined, as it appears in the Lexicon and in the Abridgement.

2. That the references made to the dialects, old versions, and exegetical books, for the better elucidation of the forms or meanings of words, are much abbreviated, and often entirely omitted, in the smaller Lexicon.

3. That the Author's Preface to the Abridgement has been unaccountably omitted in the American translation. It is, indeed, much less copious than that to the larger work; but, as an introduction to the work to which it belongs, it well deserves the attention of the Scholar.

4. That the appended Analytical part, which is to be found in the smaller as well as the larger work of Gesenius, has not been translated by Mr. Gibbs. This is a material defect, since the Analysis not only explains the difficult forms of words, but also throws much light upon several passages in the Bible.

5. That the passages which have been cited in full, to exemplify the various significations of words and phrases, will be found, in the Epitome, to be diminished by more than half their number. This last mentioned circumstance alone is sufficient to prove the decided superiority of the larger work; for if it be necessary to adduce a variety of examples, for the illustration of words in a living tongue, it becomes absolutely indispensable in the case of a language which has long since ceased to be vernacular. The remarks of Dr. Johnson on this subject are so judicious, and so applicable to the present case, that I cannot refrain from citing them. "A work of this kind is not hastily to be charged with superfluities: those quotations which to careless or unskilful perusers appear only to repeat the same sense, will often exhibit, to a more accurate examiner, diversities of signification, or, at least, afford different shades of the same meaning: one will show the word applied to persons, another to things; one will express an ill, another a good, and a third a neutral sense; one will prove the expression genuine from an ancient author; another will show it elegant from a modern: a doubtful authority is corroborated by another of more credit: an ambiguous sentence is ascertained by a passage clear and determinate; the word, how often soever repeated, appears with new asso-

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ciates and in different combinations, and every quotation contributes something to the stability or enlargement of the language."

About two pages of a Critique on the First Volume of this Work, in the Quarterly Theological Review, No. VI. p. 412. were occupied by authorities to prove the utility of an intimate knowledge of the cognate dialects to a Hebrew Scholar. Having myself never doubted of the advantages which might be derived, by the Hebrew Scholar, from the study of the Arabic tongue, I was not a little surprised to find the following remark: *"We have been led to be thus particular in insisting on this matter on the present occasion, by the strange, we had almost said, absurd reasoning, which is made use of in regard to it by the Translator of this work in the fourth and fifth pages of his Preface."*—I there stated, that the Arabic is of great utility in explaining certain Hebrew words and phrases; and that in some instances it affords us great assistance in ascertaining the primitive sense of Hebrew words and expressions. After this explicit avowal of my opinion, it was hardly fair to draw inferences from other observations, in opposition to my direct and positive assertions. The remarks, to which the Reviewer alludes, were addressed solely to beginners; whom I advised to adopt the practice of translating the Hebrew into English, and the English into Hebrew. I then meant to affirm, what I still maintain, that the progress of the Student will depend upon his attention to the grammatical structure of the language, and not upon curious inquiries into its Etymology. I am still, however, at a loss to discover the alleged absurdity of the argument made use of in my former Preface. If, indeed, from the fact, that certain persons, unacquainted with Arabic, have been good Hebrew scholars, I had inferred that a knowledge of that language must be unnecessary to those who would aspire to the highest degree of Hebrew Scholarship, my reasoning might justly have been called strange; but what alone I have asserted will, I think, be readily allowed —that if there have been profound or even good Hebrew Scholars, without a knowledge of the Arabic, it may thence be fairly deduced, that an acquaintance with the Arabic cannot be absolutely necessary to the beginner. The learned Reviewer would have evinced more acuteness if he had questioned my premises, instead of refusing to admit so obvious a conclusion. He might with more reason, and consequently with a greater probability of invalidating my argument, have doubted whether Mendelssohn, Mr. Crool, and Mr. D'Allemand were good Hebrew Scholars. In this point of view, my argument certainly lies open to objection. When I mentioned the name of Mr. Crool as a good Hebrew Scholar, I did so solely on the authority of Mr. Whittaker; who is well aware that I am of a different opinion. The instance of Mr. D'Allemand seemed warranted by the circumstance of his having been employed by the London Society, as their chief translator, in the Version of the New Testa-

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ment. The truth is, that authorities, however learned, are of no force, unless supported by facts; a principle which is not followed, though perhaps it may be allowed, by our Reviewer, if I may judge from his mode of supporting the claim of the Arabic; and therefore I will freely acknowledge the instance of Mr. Crool, and even that of Mr. D'Allemand, to be justly liable to objection: and I confess that I was guilty of no small impropriety, in joining their names with the name of MENDELSSOHN, whose incomparable labours on the Pentateuch and the Psalms, both as a Translator and a Commentator, not to mention his numerous original works, are lasting monuments of the profundity of his genius, and the accuracy of his critical knowledge of the Hebrew language. To this humble tribute to the memory of Mendelssohn, I cannot deny myself the pleasure of adding the pathetic elegy on the occasion of his death, by the great Oriental Scholar Herz Weisel, (see מְאַסֵּף לְחֹדֶשׁ אֲדָר א׳ תקמ״ו).

מָוֶת! עֵץ חָמַדְתָּ שָׁאַר פָּרִידוּ
לֹא כָלוּ שְׁחָתָּ אֶפֶס קָצֵהוּ
עוֹד מִכְתַּב חָכְמָתוֹ חָרוּת עַל לוּחַ!
חיים על חליו נוסף יביע מותו לח לקח הכל! עודנו מי יתננו
עוֹד דּוֹבֵר אִתָּנוּ לָשׁוֹן וָסֵפֶר
לֹא מִשְׁפָּתַי בָּשָׂר עָפָר וָאֵפֶר
לֹא אוֹמֵר וּדְבָרִים כִּי אִם בָּרוּחַ

Let me here endeavour to explain to the learned Reviewer another passage in my Preface, the meaning of which he confesses that he is entirely at a loss to comprehend: viz. *that the Jews interpret many words on the authority of the Arabic, although totally ignorant of that language.* The first Lexicographical and grammatical works were the productions of Arabian Jews, in the ninth, tenth and eleventh centuries. Of these the most celebrated are Rabbi Saadia Gaon's *Liber Linguæ Sanctæ,* and *Liber Elegantiæ,* which are now known only by the citations of the Rabbins: Judah Chiug's *de Literis Quiescentibus, Geminatis, de Punctuatione, &c.* which are preserved in MS. at Paris and Oxford: R. Jonah ben Gannach's Gramm. סֵפֶר הָרִקְמָה *Opus Phrygionicum A. C.* 1121. of which MSS. are preserved at Rome, Paris and Oxford, e. g. No. 5377. *Bodleian MSS.* These authors laid the foundation of Hebrew Lexicography. MSS. of Saadia and Judah Chiug's Lexicographical productions are preserved at Oxford, (*Cod. Huntingdon,* p. 73. 194. A. Ch. 13.) There is also in the Bodleian library a MS. of a Talmudical and Arabic Lexicon, written by Rabbi Joseph of Jerusalem; which, although little known, is considered by Maimonides and Pocock, a work of great value. For a more full account of those Authors, and others, as well as their productions, I refer the reader to R. David Gan's

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צֶמַח דָּוִד, R. Gedaliah's שַׁלְשֶׁלֶת הַקַּבָּלָה, and particularly to Wolfius' *Bibliotheca Hebræa*. These works were afterwards translated, and made great use of, by the Spanish, French and German Jews; who turned the Arabic explanations of difficult Hebrew words into equivalent Hebrew expressions, and thus enabled the Western Jews of succeeding times to explain a Hebrew word on the authority of the Arabic, without having any knowledge of that language.

While, however, I allow the importance of the Arabic language, in the study of the Hebrew, I am persuaded that too much use may be made of this, as well as of any other help. When recourse is had to the aid of this copious language on almost every occasion, the reader's mind is too much occupied by the differences of opinion existing amongst learned men; and the effect is that the student is constantly impeded in his progress, and the scholar himself frequently embarrassed. The Hebrew, like every other tongue, has its words of determinate signification, its settled grammatical constructions, and its own peculiar phraseology; and therefore, it is no less absurd than useless to attempt to measure its expressions indiscriminately by the rule of any other dialect.

The Hebrew Grammar lately published by Professor Lee presents many instances of the truth of these observations. Notwithstanding his frequent reference to the Arabic, the Professor has sometimes neglected to apply that language when it would have been of real service. In page 98. Art. 156. 6th. I find the following remark: "כְּתָב *has* כִּתְבֵי, *and* גֶּבֶר *does not occur in the plural form for construction. It should be observed, however, that the Chaldaic and Syriac forms* פַּקַד *or* פָּקֵד *are to be referred, sometimes to one class, and sometimes to another, of the Segolate nouns: thus* כְּתָב *is manifestly of the class* פִּקֵּד, *the plural in construction being* כִּתְבֵי; *but* כְּסַף *belongs to* פַּקַד, *the plural of construction, no less than the forms found with the pronouns being* כַּסְפְּ: *as,* כַּסְפּוֹ his silver; כַּסְפֵּיהֶם their pieces of silver." To class the noun כְּתָב under those of the form פִּקֵּד is an error which might have been avoided by an Arabic scholar. The form כְּתָב is undoubtedly used for כְּתָאב, as כְּאֵב for כְּאֵיב, קָם for קָאם: and of this the Arabic Scholar has an additional confirmation when he compares כְּתָב with كَتَبَ. This class of nouns does not undergo any change in the vowel-points: the status constructus is the same as the status absolutus; and the pronominal suffixes are added to the simple form*. Even if כִּתְבֵי did occur in the

* I have in my possession at least twenty Hebrew Grammars, the works of eminent authors, in which the systems for the declension of nouns are more or less satisfactory. Being anxious to ascertain the correctness of Gesenius' method, I have frequently been seduced, when using the Bible, (which has scarcely been a day out of my hands for the last ten years), into too minute and trifling an exactness; and have occasionally been drawn into what may be thought petty and frivolous researches. This indeed has in some measure

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Bible, which the learned Professor seems to imply is the case, though I have not yet been able to find it, it would belong to כָּתָב, if there were such a form, and not to כְּתָב, in the same way as יִקְרִי, is the *plural status const.* of יָקָר and not of יָקָר. This is merely an error of form, and might, as we have seen, have been avoided, by a proper attention to the sister dialect.

A fault of a more serious nature occurs in p. 112. Art. 162. 8. and p. 119. Art. 165. 6. of the same book, where recourse is had to the Arabic to prove that all those passages in the Bible where God is said *to harden the heart, blind the eyes,* &c., only signify that *he declares* or *considers* the heart to have been hardened, &c. The Scholar, indeed, will readily perceive the impropriety of such interpretations; but the unwary Student, being content to rely upon what *he considers to be authority,* is in great danger of being misled by them. The words used in these passages are in their significations so simple and clear, and in their grammatical constructions so very easy, that a reference to the Arabic, for the purpose of explanation, is worse than superfluous. The different shades of meaning presented by an expression, depend upon the construction and purport of the entire passages in which it appears. It will, therefore, be of very little use to know, that the Arabic, or any other dialect, renders certain expressions in a peculiar manner; unless the meaning thus derived is applicable to the case under consideration.—In exemplification of what I have now said, let one or two passages, as Exod. x. 1. vii. 3. be rendered according to the Professor's method. *And Jehovah said to Moses, Go in to Pharaoh* כִּי־אֲנִי הִכְבַּדְתִּי אֶת־לִבּוֹ *FOR I HAVE DECLARED his heart to be hard, and the heart of his servants, IN ORDER THAT I might perform these my signs in the midst of them.* God certainly might declare Pharaoh's heart to be hard; but why he should do so, *in order that* he might perform his wonders, is to me quite unintelligible. Equally so is Professor Lee's interpretation of the passage וַאֲנִי אַקְשֶׁה אֶת־לֵב וגו as well as of the others. The Professor may have been induced to adopt such interpretations by a wish to soften several expressions in the Bible; which, according to his ideas, are inconsistent with the free agency of man, and the justice of God. His plan of proceeding, however, must, I think, be considered as having failed to accomplish the object he had in view; for he can scarcely be permitted to remove a repulsive sentiment, by means which would divest the passage, to which it belongs, of all significancy.—The adversaries of our authorized Version would indeed have some ground for their insinuations against it, if they could prove that the

measure been the cause of the delay of the present Work. My labours, however, have not been without success; and I consider myself rewarded for the pains which I have bestowed upon the subject, by the establishment of a regular, concise, and easy system, for the declension of nouns. This system is now in the hands of several of my Pupils; and will, I have no doubt, shortly appear in print, without any other advantage to myself.

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only foundation of a doctrine which they dislike is a mistranslation of the Hebrew Scriptures.

With respect to the excessive use of the Arabic, it will not here be out of place to cite Michaelis's own words. This distinguished Biblical and Oriental Scholar (in his *Beurtheilung der Mittel &c.*) p. 203. §. 33. writes thus: "*Wir müssen auch von dem Missbrauch der morgenländischen Sprachen, und dem übermässigen Vertrauen auf ihre Hülfe reden. Ich halte dies desto mehr vor nöthig, weil ich bereits an manchen Holländischen Exempeln sehe, was ich in Deutschland als bevorstehend befürchte, dass nach und nach der Missbrauch einreissen, und den wahren Gebrauch verdrängen, oder verdächtig machen möchte. So gehet es in allen Wissenschaften: wenn sie etwas zu blühen anfangen, und ihren Bearbeitern Ruhm oder Nutzen verschaffen, so dränget sich ein jeder zu ihnen, der doch wohl nicht einmahl die Mühe anwenden will, sie recht zu lernen. Sie werden die Mode-Wissenschaft, und gerathen in die unheiligern Hände der Menge: diese will ohne Kopf und ohne Fleiss darin erfinden, und durch etwas neues berühmt werden, sie weiss diese ihre Wissenschaft zu allem anzuwenden und alles aus ihr allein zu schöpfen, um wenig lernen zu dürfen, und macht sie eben dadurch varächtlich ehe ein Menschen-Alter verstrichen ist. So ging es vor dreissig Jahren der Philosophie: vielleicht ist jetzt die Reihe an der Œconomie, die schon zum Theil in die Hände der Leute verfällt, die sie entehren werden: und wenn ich mit Vergnügen die täglich zunehmende Liebe zu den morgenländischen Sprachen, und der richtigen Art das Hebräische zu studiren, bemerke, und sonderlich auf unserer Universität recht vor Augen sehe, so bin ich dabey vor einem gleichen Schicksal nicht unbefogt.*"

Again, in p. 283. Art. 226. 5. the Professor says, "*Hence, Isai.* i. 13. '*it is iniquity,' even the solemn meeting,' is incorrect; for then we must have had* אָוֶן וְהָעֲצָרָה *in order to point out the subject as definite. We must consider* עֲצָרָה, *therefore, as being in apposition with the predicate; and the sense will be:* '*IT IS INIQUITY AND A RESTRAINT,' OR THE LIKE.*" The learned authors of our authorised Version have given us a most faithful and correct translation of the passage in question: and it is evident, from the manner in which they have rendered every word in the verse, that they perfectly comprehended the meaning of the inspired writer. The Prophet here, in a solemn address to the disobedient Jews, declares that their very observance of the ceremonial law is an abomination to Jehovah, whilst they omitted the weightier matters, justice, judgment, and mercy. In naming their festivals, of which he declares the Lord's abhorrence, he mentions the עֲצָרָה, which (see Lexicon) signifies by way of eminence *the solemn festival meeting*, which was held *on the seventh day of*

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the Passover, and on *the eighth day of the feast of tabernacles;* and is invariably used without the article: and our version, by the expression *EVEN the solemn meeting,* undoubtedly understood the *two particular solemn meetings.* But it will be observed, that all the nouns in this verse, though in the singular number, are used in a collective sense: hence, according to the grammatical construction, the words אָוֶן and עֲצָרָה ought to be rendered *the iniquities and the solemn meetings.* But suppose עֲצָרָה should be found with the article (הַ·) in any of the Historical writings, the Prophet was still at liberty to use the same word in the same sense without the article; since it is frequently omitted in the Poetical and Prophetical books, in cases in which it would have been generally retained in Prose. Thus in this very Chapter, Verse 2. the Prophet says שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ which Moses, Deut. xxxii. 1. expresses by הַאֲזִינוּ הַשָּׁמַיִם וְתִשְׁמַע הָאָרֶץ, and so in numberless instances which might be cited.

These are a few of the errors which I have met with, in a very cursory perusal of the Professor's Grammar. I should not have noticed them at all, much less should I have deemed this a proper place for doing so, had they not been directly at variance with the explanations contained in the present Work. Let me however distinctly state that I have not implicitly relied upon the authority of Gesenius. Having in almost every instance satisfied myself, by patient and impartial inquiry, of the correctness of the significations which he has assigned to words and phrases, I consider myself, as the Translator of his Work, as much bound to defend his explanations, the results of profound learning and unwearied industry, as if they were my own.

I beg leave to repeat that, in translating the original Work, the Author's Abridgement was constantly consulted. By this proceeding my labours were considerably increased; but I have the satisfaction of knowing that the Work has thereby been rendered much more valuable. I have thus complied with the wishes of Gesenius himself; who in a letter to me requested that I would make use of both his works. When, therefore, to form his judgment of the translation, the Scholar compares the translation with the original larger Lexicon, he will at the same time do well to refer to the Abridgement, for the purpose of ascertaining the additions and alterations which have been introduced, and the grounds upon which they rest.

With regard to the translation itself, I have, unbiassed by any prejudice, examined every form of a word, every new signification, every phrase and grammatical construction, previously to translation. And although impressed with the most profound veneration for the Author's knowledge of the Oriental languages and Biblical criti-

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cism, yet I have frequently added the opinions of others, and even my own, to the original explanation. Sometimes I have retained a former signification of a word, given in the larger Lexicon, as well as the later one in the Abridgement, and left the preference to the Scholar's judgement. Let, for instance, שָׁכַר, p. 760. Col. 2. and תֹּפֶת, p. 858. Col. 2. be referred to. Passages exhibiting the signification of a word in a clearer light have been often added; and this appeared to me particularly necessary in the verbs which change their signification on account of the particles with which they are combined.

With respect to the typographical errors which may be detected in the present Work, they are, I am persuaded, not more numerous than may reasonably be expected from the nature of the undertaking, and the circumstances under which it was executed. The errors of the Press in the First Volume have been complained of by my Reviewer; but I trust that, in neither Volume, will complaints of this kind be thought well founded.—There is a circumstance, however, which has caused an appearance of error, and which ought to have been noticed by the Author in his first Preface: it is, that in this Lexicon the letter *Sin* is everywhere regarded as distinct from *Shin*, and placed before it, see letter שׂ, p. 752. What I have here stated will shew my attention to the following remarks, contained in a letter to my Publisher. "Errata in Gesenius's Hebrew Lexicon, "p. 106. Col. 2. and 107. Col. 1. Several "paragraphs beginning with בשל are inserted out of Alphabetical order which would "place them, p. 105. p. 257. Col. 2. חשיף and the remainder of the column should "have been inserted at p. 259, and p. 258. first 14 lines should have succeeded the "first column of p. 260. P. 316. ישם, ישראל and ישששכר are inserted in succession "instead of in their respective places at p. 318. 320. 321. I take the liberty of "pointing out the above errors, which have occurred to my notice in the use (during "the last few weeks) of Gesenius's excellent Hebrew Lexicon, and which the pub-"lication of the second Part may afford an opportunity of correcting, should the "Translator consider them of sufficient importance."

I now dismiss my Translation, in the hope that it will facilitate the study of the Hebrew Scriptures in this country; and in conclusion, I beg leave to express my gratitude to many Members of the University of Cambridge, for their great kindness towards me during the prosecution of my undertaking.

CHRISTOPHER LEO.

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PREFACE.

THE Second Part of my Hebrew Lexicon appears a whole year later than was promised at the appearance of the first. This delay has been occasioned less by any sacrifice of time to my professional avocations, than by my endeavour to satisfy, as far as possible, the expectations of the Public as well as my own, in the continuation of this Work. Next to the interest which I take in the subject itself, the approbation, which the most eminent critics have given to the plan and execution of the first Volume, has afforded me the greatest encouragement; and I flatter myself that, on a strict examination, the qualities, by which the first half recommended itself to the judgment of scholars, will not be found wanting in the second.

It is still necessary for me, according to my promise in the Preface to the first Part, to give, in this place, a short view of the hermeneutic principles which have guided me in fixing the significations of Hebrew words. But since the size of the book, already so large, will not here admit of a formal treatise on the interpretation of the Old Testament, a few leading principles only can be brought forward:—such, for instance, as have comparatively been little agreed upon; or those concerning which particular interpreters still entertain unstable notions, which may easily give occasion to errors. My observations on these points shall be confirmed by a small number of examples from the Lexicon.

1. It seems often to have escaped the notice of interpreters and lexicographers, that the Hebrew, like any other individual dialect of a widely extended parent-language, has its provincialisms and idioms; i. e. its peculiar words and significations of words, which are not found in any of the cognate dialects: or they have, at least, neglected to keep this circumstance sufficiently in view, and have overlooked many consequences, which necessarily result from it*. Such genuine provincialisms are found in some of the best known and most common Hebrew words:—e. g. אֲדָמָה *earth;* אָסַף *to gather;* דָּבָר *word;* גּוֹי *people;* דֶּלֶת *door;* כָּרַת *to cut,* &c. and the signification of words, so common and so clearly ascertained by their usage as these, no one has ever doubted. This is also allowed to be the case with many other words not so frequently occurring, although their significations cannot be proved from the dialects; but even here, in particular instances, the proper object has been overlooked, and a signification which might be proved, from many passages, *to be Hebrew,* has been doubted, or rejected, because it was not to be found in the

* Compare J. D. Michaelis' striking observations in his *Beurtheilung der Mittel,* &c. p. 166, &c. *Supplem.* No. 1225. כָּרַת *Verbum Hebræis frequentissimum, his, quas dixi, notionibus, non Arabes habent, nec illorum colonia, Æthiopes, non Syri, non Samaritani, ac ne literarum quidem aliqua mutatione, non* גרת, *non* קרת: *— Ergo aut reliquis cognatis linguis, nescio quo fato, periit universis, aut exoticum est (?), jam diu ante Mosen linguæ Abrahamidarum admixtum.* So likewise in p. 541. 1326.

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cognate dialects. This is the case with נָאַל No. I. *vindicare;* compare *Schultens* on Job iii. 5. *Storr. Observ.* p. 42.—הָלַם *to strike, thrust;* compare *Michaelis Supplem.* p. 541—49.—כָּסַף in *Niph. to long for;* compare *Michaelis Supplem.* p. 1326. This has been done, still more frequently, by the interpreters, when the word is of more rare occurrence; when the determination of its use is, at least, not obvious and indisputable; and, moreover, when a signification is supplied by the other dialects, the application of which appears not to be absolutely inadmissible. These cases are indeed difficult: and nothing but a correct sense of what is suitable to, and required by, the context; a parallel passage happily discovered; or the agreement of versions, &c. can here lead to a decision—whether the signification be a provincial one, or supplied by the cognate dialects. The following are a few examples where, although a comparison with the dialects be possible and common, I yet would not allow myself to be guided by any thing but the context, analogy, and the Versions: אַשְׁפָּתוֹת *dung, dust;* נָהַר *to stretch one's self out, bow down,* (not, *to cry*); פָּעַם *to smite,* according to the Arabic *to be full* (i. e. to be thoughtful); פָּסַח *to pass by,* equivalent to עָבַר, (comp. תִּפְסַח *Thapsacus,* near which place there is a celebrated ford over the Euphrates), particularly *to pass by sparingly, to spare;* צָלַח No. II. *to pass over,* equivalent to עָבַר, חָלַף; רְאֵם probably *a buffalo,* not *an antelope;* רֶגֶב *a clod,* according to the Arabic, *a stone;* רָגַע *to rest, to disturb rest,* and *to stir up, to agitate;* רָהַב *instare;* רָחַף *to hover, to waver;* שׁוּף No. 2. *ferire;* שְׁפָתַיִם and מִשְׁפְּתַיִם *stabula, stalls for cattle, summer pens;* תּוּשִׁיָּה *wisdom* and *salvation,* &c. The difficulty increases, when such a word occurs several times indeed, but in different constructions, which throw little light upon each other; and these cases present some of the most intricate problems in Lexicography. E. g. חָצַץ, מָסַר, מָרַץ, to which we may add רֹאשׁ, שׁוּף, שָׁלַט although the latter are elucidated by the idiom of the Chaldee language. Equally difficult is the case of those words, which are termed ἅπαξ λεγόμενα, among which, as is self evident, there must be, in like manner, a multitude of provincialisms. (The ἅπαξ λεγόμενα of another kind are considered under other heads). The degree of difficulty depends here, likewise, on the greater or less perspicuity of the context; which in some instances leads to certain evidence, in others to nothing but doubt: it depends also on the agreement of the versions, perhaps also on the more or less apparent coincidence with a corresponding word in the dialects. Universally acknowledged, for example, are the significations of the ἅπαξ λεγόμενα, נֶאֱבָק *to combat, to wrestle;* אָזַד *to go forth;* דַּל *door;* בָּמָה *to long for.* Less received indeed, yet clear enough, are אֵדִי, i. q. אַי *where?* הָמְלָה *a noise, tumult;* הָמַן *to rebel;* מֶגֶרְפָה *a clod of earth;* מָעָה *lapillus,* &c. Extremely doubtful and difficult are, e. g. חָלַט, חָפָא, where, however, the significations, in each case derived from the context, *to investigate accurately; to contrive* are preferable* †.

* It is also a matter of great moment, in order to determine with certainty the signification of a word, to endeavour to bring it into connexion with other known significations of Hebrew words, the neglect of which has on the contrary often led to error. Comp. נָהַל *to guide, protect,* hence *to provide,* (the latter not from נחל); נָחַם in *Niph. to exercise vengeance,* q. d. *to comfort one's self* (as the revengeful do), not, *to snort;* צְבָאוֹת *hosts of heaven,* not, *created things,* from צָבָא Gen. ii. 1; שַׁדַּי *the Almighty, Powerful,* comp. שָׁדַד *to use violence,* (cognate with עַבְטִיט רשׁ *a burden of debt,* שְׁכֶם No. 2. *back.*)

† These words, however, the author has explained in his Abridgement; and his explanations are given in the present Translation.—*Translator's Note.*

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(2.) That the Arabic language, as being the richest of all which are related to the Hebrew, and to the knowledge of which we have at the same time ready and sure access, is one of the principal resources for the explanation and confirmation of the signification of Hebrew words, who indeed would deny? But, on the other hand, it can hardly escape notice, that it is precisely the application of this dialect which has, through the influence of the Dutch school, most frequently given rise to an abuse of these resources; and consequently, to errors in the system of Hebrew Lexicography, and the interpretation of the Old Testament*. Of this the two following cases are instances:

(*a*) When many known and prevalent Hebrew roots, have been compared with that Arabic root which has the same letters, and its signification applied, as well as it could be to the Hebrew, or even brought forward as the fundamental signification—it has been overlooked, that, *to express frequent and prevalent ideas, peculiar words or provincialisms are used in all dialects.* Thus according to several modern Lexicographers, who have copied from the Dutch: דָּרַשׁ *to seek,* properly *to rub,* as درس; הָגָה *to murmur, to think, to speak,* properly *βράσσειν æstuare;* הָמַם *to terrify, to drive on,* according to Schultens and Michaelis, properly *to melt,* as همّ; יָדַע *to know,* properly, *posuit,* (sc. *in mente*) from ידع *to lay;* יָצָא *to go out,* properly *to glitter,* i. q. رضا; עָבַר *to go on, proceed, to pass over,* properly *intumuit, æstu efferbuit,* comp. غبر *intumuit vulnus;* עוּר *to awake, to wake,* properly *ferbuit, æstuavit,* as the Arabic غار, hence *evigilavit, "quoniam* FERVERE *dicitur, quicquid agili et fervido impetu movetur, prorumpit et ad aliquid agendum se impellit et quasi incendit;"* עָלַל *to do,* properly i. q. غلّ, *iterabit,* spec. *iterum iterumque bibit.* These etymological hypotheses became most pernicious, when those Arabic significations were supposed to be generally applicable to the Hebrew text, of which a great multitude of passages are cited in Eichhorn's edition of Simon, e. g. יָצָא *micuit,* עוּר *fervere;* not to mention likewise, what is no trifling mischief, that this hunting after the fundamental significations (origo) was a great cause of the neglect of the important duty of unfolding and duly displaying the given phenomena in the Hebrew idiom. Schultens gives as examples פּוּץ and נָפַץ, to shew how entirely it was overlooked that the signification of a root is not always found in the dialects under the same, but under cognate forms.

(*b*) When a signification from the Arabic has been applied, in one single passage, to a Hebrew word frequently occurring elsewhere, which sense stands in no connection with the usual meaning of the word. Here are a few examples from the very first letters of the alphabet, which have in part been unnoticed in the Lexicon itself, as not being admissible: אֹרַח Genes. xviii. 11. *way, manner,* also *menses, menstrua;* אֲפוֹא *now, then,*—according to Ziegler and others, Prov. vi. 3. *I say,* from פּוֹא equivalent to נוֹא; אַרְמְנוֹת *palaces,* according

* Very justly does J. D. Michaelis decide on this point, (see *Beurtheilung der Mittel,* p. 209.), to which decision, however, he himself has not adhered throughout. In Alb. Schulten's work, on the contrary, examples are also found in which he, without reason, has attributed to an Arabic word the use peculiar to the Hebrew. Thus גָּלַל=جلّ should signify *volvere,* (Note on the *Hamasa,* p. 422.), where all the examples are only proofs for *illustrem esse;* דלם=هلم should mean *to push,* (*Ind. ad Prov.*) &c.

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to Michaelis *Supplem.* likewise, *boundaries,* Micah v. 4; בָּאַשׁ *to stink,* also *to be strong,* 1 Sam. xv. 4. Comp. Michaelis's *Supplem.* p. 146. גַּם *also*—according to Michaelis (p. 330.) and Dathe, *the multitude,* Gen. x. 21; גָּעַל *to abhor, loathe,* according to Michaelis likewise, *to lay, to desire;* דָּלַל *to be exhausted, be weak, to faint,* according to Michaelis also i. q. دلّ *to ogle amorously,* 2 Sam. xv. 4. Isai. xxxviii. 4, &c. Another instance is, מֵיטָב *the best, the best part;* which according to Michaelis signifies, in some passages, *pasture ground.* In cases of this kind we have the greatest reason to be distrustful, since examples such as נָא *quæso,* and נָא *crudus* (Exod. xii. 9.), דָּם *blood,* and דָּם *resemblance* (Ezek. xix. 10.), must be rare in every language.

Much more allowable is the adoption of an Arabic signification when it has an affinity with the Hebrew, as e. g. אָמַר *to say,* is evidently equivalent to أمر *to command;* הָלַךְ *to go,* also i. q. هلك *to go to ruin,* but we ought not even here to deviate unnecessarily from that which may be proved to be the Hebrew sense. Thus for instance בָּשָׂר, Ps. cii. 6 probably means *flesh,* not as بشر *skin,* (see de Wette *zu der Stelle*); רַק, Ps. xxxii. 6 signifies in like manner only, *yea!* not according to Schroder i. q. رقّة *compassion,* &c. Although *JOURNÉE a day,* and *JOURNEY a change of place, TOMAR to take,* and *TOMARE to throw down headlong, CANSAR to fatigue,* and *CANSARE to avoid,* are connected with each other, yet the use of the French, English, Italian and Spanish word is so fixed, that it will hardly occur to a translator from the French, for instance, to render *JOURNÉE, journey* and *vice versâ**.

(3.) In comparison with Arabic, the use of the languages *belonging to the Aramaic branch, which has a much closer connexion with the Hebrew,* has been proportionately too much neglected, since the influence of the Dutch school prevailed; and it has often been deprived of the attention to which it has a claim in Hebrew philology. Many significations of words, which the context required, and which could only be proved from the Chaldee, have been made doubtful, while the peculiar usage of the Arabic language has been forced upon them against context and authority; in other places it has been frequently neglected, to make use of the entirely corresponding Aramaic idiom as the means of determining a signification. To one or the other of these classes, belong the following articles, in which the application of the Chaldee idiom has either been recalled by us, defended, and confirmed, or has been applied for the first time. E. g. גָּלַם, *to wrap up,* and גְּלוֹם *a mantle, covering;* דָּגַר *to gather* (according to Michaelis, i. q. دجر *to flee*); זָרַר *to sneeze;* לָהָה i. q. לָאָה *to be exhausted,* Gen. xlvii. 13; לָחַשׁ *to whisper,* לַחַשׁ *a whis-*

* Some comparisons which rest on mere oversight and misunderstandings of the Arabic Lexicons have been noticed under the articles חָרוּץ, מָסַר, נוּא. So in Eichhorn's edit. of Simon, רֹכֵל *a merchant,* is compared incorrectly, with the Arabic زكّال *venditor porri,* for that is derived from زكل *porrum,* and we have here the same case as that adduced under חָרוּץ. Some articles, in which the application of the Arabic idiom appeared to me almost the only just method, and not sufficiently acknowledged, are רוּד *to roam about,* Conj. IV. *to will;* קָרַן *to shine;* שֹׁטֵר *a man in office;* מַשְׂכִּיל *a poem,* &c.

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pering, hence, *to conjure, conjuration.* לָמָּה, אֲשֶׁר לָמָּה, שֶׁלָּמָּה *that not, lest,* which latter comp. with מָה, No. 5. p. 394. col. 1. and Chaldee, p. 395. in letter (*b*). מִגְרָשׁ *an empty place,* also *pasture ground;* מַזָּלוֹת *the constellations of the Zodiac;* מִסַּת, *enough, sufficient;* מְקוֹם אֲשֶׁר, Syr. ܐܝܟ ;ܐܬܪ *where;* נְבוּבָה *a present, gift,* not, *a coin,* νόμισμα; נָסַס Syr. ܢܣ, *to faint away, to be ill;* נִיצוֹץ *a spark,* not *a fire-brand;* נָהָה in *Niph. to assemble,* 1 Sam. vii. 2.; פַּפִּישׁ *an under garment,* not, *petasus;* צָמָה *a veil,* not, *a tress of hair;* קְנֵצֵי Job xviii. 2 *ends* for קְצֵי; קָפַד *to cut off,* better than *to roll,* or *to wrap up;* רָעָה No. II. *to take delight, pleasure,* whence רְעוּת רוּחַ *a vain endeavour, inania sectari, studium inane,* perhaps also *res inanis.* For the connection of the ideas *studium* and *res,* compare the articles חֵפֶץ, צָבוּ; רֶשֶׁף *flame, heat,* comp. the Targum of Psalm lxxviii. 48; שָׁאָה in *Hithpa. to wonder,* שׁוּף *trivit, contrivit, feriit;* שֶׁלֶט *a shield,* comp. the Targum of Jer. xiii. 23; שָׁמַט No. 5. *to break loose;* אֲשִׁישָׁה *a cake, libum.*

To the use however of the Syriac and Chaldee, as far as it occurs in the Targums, nothing has ever in theory been objected, (compare *Michaelis Beurtheilung,* § 40. p. 41), although its great utility has not been sufficiently acknowledged. But, on the other hand, the use of the modern Hebrew, Talmudical and Rabbinical idiom, has been entirely rejected because it has been considered a dead dialect, formed by the Jewish lawyers and grammarians from the language of the Bible, sometimes correctly, sometimes incorrectly understood, and is consequently without any authority. It is indeed true, that several words and significations of words have passed into the language of the Rabbins from erroneous interpretations of Biblical words, of which for instance אַשְׁכְּנַז *Germany,* and סְפָרַד *Spain,* give striking examples. Notwithstanding this, it could not fail, that many significations of words passed not merely from the Biblical text, but also from the spoken language, into the modern (Rabbinical) Hebrew: and that many significations, not to be found in the cognate Dialects, are preserved only in some passages of the Bible, and in the modern Hebrew. Yet the Talmudic and Rabbinical dialects frequently receive light from the Syriac and Arabic, where what remains to us of the ancient Hebrew is insufficient! Some examples, where a signification confirmed by the context and the versions, or at least strongly recommended by them, and otherwise suitable, are only to be found in the books of the Talmud and Rabbins, are the following: דָּדָה *to proceed slowly, solemnly;* מְנָמָה *desiderium, anhelitus;* מַהֲמֹרוֹת *pits;* קִרְקֵר קִיר *to pull down a wall;* רֶפֶשׁ *mud;* שָׁזַף *to see, look,* and then *to shine,* of the sun; particularly עוּנָב *shalm,* comp. Dan. v. 10, 15. in the Rabbinical version. Comp. also מָעוֹג לַעֲנִי *sanniones placentæ,* with the Talmud לָשׁוֹן עֲנָה *sermo placentæ:* נָזִיר *the Nazarite,* then metaph. *the unpruned vine,* comp. in the Talmud בתולת שקמה *the sycamore in its unpruned state, virginitas sycomori.*

(4.) The Dialects also have hitherto been too little used with respect to the analogy of significations, i. e. the similar modifications of one and the same idea by different words; although valuable contributions have here been afforded by Schultens, Schröder, Rosenmüller, Jahn and others. Too close an attention to the comparison of the dialects in words of the same letters, has occasioned a neglect of the comparison of words bearing the

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same or a cognate signification in other dialects, which offer many excellent explanations and confirmations, as well as new illustrations of the sense and construction*. This has been already more or less observed by other interpreters, or here brought into notice in the following words: אִישׁוֹן *the manikin,* and בָּבַת עַיִן *the image of the eye,* i. e. the apple of the eye, the latter is not *the gate of the eye;* דָּבַק, لحق, رصل *to cleave to, to pursue, to reach;* נָדַב جاد *to be liberal, generous, noble;* נָקַב *to pierce, to mark accurately,* comp. the Chald. syn. פְּרַשׁ and קְצַב, also *to curse,* comp. سَبَّ *to pierce, to wound, to curse;* מַחַהּ בְּיָדָהּ, Arabic ضرب على يده *to strike him on the hand,* for *to hinder him;* עָבַר in *Piel concepit,* comp. עָדָה in *Pael* and *Aph.,* the same in *Hithpa. to be wanton,* comp. جار, بغي, عدي; פָּגַע *to meet with, to approach a person with entreaty,* comp. رسل No. II. IV.; פַּז *pure gold,* from פָּזַז *to purify,* comp. the Arabic فَضَّ and the Ethiop. ברור *silver,* from the same signification; פָּלָא *to separate, to distinguish,* pass. *to be wonderful,* comp. in Chald. פְּרַשׁ *idem.* קָצַר fut. יִקְצַר *to be brief, impatient,* comp. جزع; קָשַׁר, عقد *to bind, to conspire;* רָחַב بسط *to be wide, joyful;* רָגַל, רָכַל *to act as a spy, to calumniate, to act,* comp. תור תָּר, سعا; קֶשֶׁת רְמִיָּה *a deceitful bow,* comp. بتّ *mentitus est arcus;* רוּם *to be high and distant,* comp. my Commentary on Isaiah xxx. 18. Psalm x. 5; רָפָא أسا *to heal, console;* רָחוֹק, Arab. بعيد *far,* i. e. *dear, costly;* רָשַׁע *in Hiph. to pronounce, declare guilty, to vanquish;* p. 750. Col. 1. Comp. also the roots חָלַף, מָהַל, מוּג, נוּף, נָחַת, קוּץ, שָׁרָא, רוּן, &c.

Another source no less copious, and far from having been sufficiently used, is the analogous turn and modification of the signification of synonymous words in the Hebrew itself. Comp. e. g. גָּרַם *to cut off,* with the dative, *to lay up for;* גֶּרֶם *bone,* probably also *the same, the very same,* as עֶצֶם. יָרַשׁ *to possess,* and *to drive away from the possession,* comp. יָרַשׁ No. 4.; הֵרִיחַ בְּ *to smell with pleasure,* then, *to delight in,* comp. נִיחוֹחַ *a sweet odour, pleasantness, delightfulness,* and the root פָּקִדָּה No. 4. *property;* צִירִים No. 3. *pangs,* comp. with חוּל, חָבַל; נָטַשׁ No. 9. *to scatter,* No. 10. *to draw (the sword);* תָּפוּשׁ, Hab. ii. 19. *enclosed, inlaid, overlaid.* Also the comparison of words of a reverse signification is often not without advantage, at least for the construction: for instance comp. טוֹב, יָפֶה حسن *to be good, beautiful,* with רַע, יָרֵא سا *to be evil;* שָׁפַר *to be fair* with בָּאַשׁ *to be bad;* צֶדֶק *righteousness, justice, salvation, (victory)* with רָשַׁע *to be unjust, to be vanquished.*

Even a comparison of synonyms in other languages, the Greek for example, not unfrequently opens to the interpreter a fortunate view, although at the same time it can be more

* We have therefore under primitive words, which are frequent in Hebrew, often referred to the synonyms, which are used instead of them in other dialects, but are formed by entirely different letters. Thus בּוֹא, וַתּ *to come;* יָדַע, علم, معصّ *to know;* יָצָא, خرج, נָפַק *to go out;* נָפַל, وقع, سقط *to fall;* עָשָׂה, عمل, עָבַד *to do;* עָמַד, رقف *to stand,* &c. which all excellently illustrate each other. Linde has in like manner in his Polish Dictionary, justly given the different synonyms used in the cognate dialects to express the same idea.

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properly employed in illustration than as a proof. Comp. מַכְתֵּשׁ *mortariolum, mortar,* and *tooth socket;* מַרְבִּית *soboles, increase* and *interest;* נֹעַם *agreeableness, graciousness;* קֻלַּע *funda,* and קָלַע *fundas facere, sculpere;* שַׁבְלוּל *limax, snail;* שְׁפָתַיִם probably *stabula;* יָרָה and רָמָא *to throw,* also, *fundamentum jacere, to lay a foundation,* &c.

(5.) The difference between the cognate dialects frequently rests on this; that a word has in one dialect a somewhat different form from what it has in another; a harder or a softer consonant is with or without a sibilant, has a clear or obscure vowel; and on this depends the question—whether and how far the interchanges and transposition of letters are admissible and useful in the comparison of the dialects, and of Hebrew words with each other? A question which has not been always decided and answered with sufficient judgment, since some have scrupulously disregarded the recurrence of similar letters, while others have compared with an irregular licence even distant similarities, and drawn conclusions from them.

In an interchange of letters which is here the immediate subject of consideration, the first business of the philologer must be to review, if possible, all undoubted cases in which one letter is changed for another; from which review a degree of probability in more dubious cases appears of itself. This is the object of those articles, some of them very copious, on these interchanges, at the beginning of each letter of the alphabet; which may be considered as a critical revision and continuation of what has been already done with this view by Schultens, J. D. Michaelis, Hetzel and Jahn, and will serve to determine the degree of probability in dubious cases. We shall be here convinced, by a multitude of examples, that many a permutation so striking to our organs, (for instance of פ, ו, ב, and מ, ע and ץ, &c.) is deeply rooted in the nature of language; and the learner, more especially when he has examined the whole, will be easily convinced of the justness of some comparisons which must have at first appeared to him bold and inadmissible. The following are some examples, where new comparisons are not only illustrated and confirmed, but are also decisive in the determination of a disputed or uncertain signification: מְחֻסְפָּס *something of a scaly kind,* see חַסְפַּס; חַרְצַנִּים *unripe grapes;* מְאוּרָה i. q. מְעוּרָה *a cave;* מִכְתָּם i. q. מִכְתָּב *a writing, song;* עָלַז, עָלַס and עָלַץ *to rejoice;* פָּגַר *to be tired, exhausted;* רָעָה No. II. *to take pleasure, delight;* אִשְׁתַּדַּר Chald. *to strive, endeavour.*

What manifold interchanges the pronunciation of dialects, generally speaking, allows, appears from the doctrine of the Greek dialects, although that variety might certainly be still greater in the more flexible language of the Greeks; besides this, the manner in which the Latin arose from the Greek, and in which various modern languages were derived from their common mother the Latin, teach the same thing. (See among others Böckh's *Studien,* and Denina's *Clef des Langues*). But Buttmann observes excellently, and as if he were writing on the Semitic languages, (p. 32. of his *Greek Grammar,* fourth edition): "But even with regard to the cognate letters we ought to be much upon our guard against supposing any such permutation to prevail universally in a dialect. The dialects have at most only a tendency to certain interchanges, and this can only serve to enable us to ex-

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plain the individual cases which actually do occur." (How much on the contrary do our Semitic grammarians err, when they, for example, often reject the comparison of שׂ and س, ش and שׁ, because س corresponds more frequently with שׂ, and *vice versâ*). "This permutation often occurs even in a single case only; thus for instance ξυν is a more ancient form for συν, which interchange is not admitted by a single word beginning with σ." Cases of this kind are often quite as certain, but no general rules can be formed from them, and therefore do not offer sure grounds for deciding in disputable cases*.

In certain respects the relation observed between the different classes of the *verba anomala* and *defectiva*, may moreover be included under the head of the interchange of letters, of which likewise a number of examples has been given under the articles א, ה, ו, י, ן. Many of these classes are often included in each other, for instance in דּוּךְ *to crush, to dash in pieces;* נָדַד, נָדָה, נוּד; דּוּחַ, דָּחָה, נָדַח, &c. in all of which there are only two radical letters, the third is accidentally added either at the end, beginning, or in the middle. In the examples cited, this accidental letter is always a vowel, or at least the semi-vowel נ; but this observation leads us farther to another connected with it, namely, that roots in which only the first two radicals are common, very frequently agree in the signification, or at least express very nearly allied ideas. See some verbs which begin with ל״ע, and signify *to lick, to swallow*, p. 380. col. 2.; comp. also the significations of the noun נֵב with the verbs נָבַהּ, נִבֵּן, p. 110.; many others may be added, e. g. פָּצָה, פָּצַח, פָּצַם, פָּצַע, פָּצַץ, which express the idea *of splitting, breaking;* זָרָה, זָרַע, זָרַק, זרّ, نرأ *to strew, to sow;* زلّ, زلج, رلق *to stumble;* همي, همك, همل, همع and همر *to flow, to rain, &c.* J. D. Michaelis in his judgment on this analogy, which could not well escape him, is so inconsistent, that in some places he dismisses it with a "misera alliteratio", (see his *Supplem.* p. 257. *Spiceleg. Geogr.* T. I. p. 305.), while in others, (see his *Supplem.* p. 554. and 1452.) he passes a more reasonable sentence, and concludes that there once existed *radices biliteræ*, to which a third radical was afterwards added. Very analogous to this, is the formation of certain *denominativa trilitera* from *nominibus biliteris*, (see the Note to p. vii. ix. of the Preface to the first Part), and still more is that form of the *quadri-litera*, where an accidental fourth radical is subjoined to the triliteral, or inserted after the first radical without altering the signification, e. g. שׁוּעָל ثعلب *a fox;* زرد, زردب *to swallow;* שַׁאֲנָן and שַׁלְוָנָן *quiet,* שַׂרְעַפִּים and שְׂעִפִּים *thoughts*. Although no signification of any word could be established by it, yet the observation of this incontestable fact is on the whole not unimportant with regard to the formation of language, and in many cases at least useful for confirmation and illustration.

A transposition of letters, the admission of which has been at times protested against in the wrong place, occurs just as in Greek, principally in the sibilants and in ר *resh*, as

* The words דֶּרֶךְ, طَرِيق *a way;* זָרַח, זְנַח, شرق *to rise* (of the sun); יָשִׁישׁ, قسيس *old man;* סָחַר, تجر *to trade;* צָחַק, ضحك, Syr. ܙܚܩ, Chald. דְּחַק and דּוּךְ *to laugh;* עֵץ, Chald. קִים *wood;* גָּנוּל *unclean,* and فحل V. *to be unclean;* are certainly the same words, as *love* and *lieben*, κελας and μελας, but who would in less evident cases build at all upon these analogies?

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appears directly from the regular change of הִתְשַׁתַּמֵּר into הִשְׁתַּמֵּר. See some examples, in which the assistance it affords to the exposition has not been sufficiently recognized, under שָׂרַק, רָזַם, גֶּזֶרָה.

The necessary remarks on the annexed onomasticon and analytical part have been already made in my first Preface. That it would have been indisputably more convenient and suitable to interweave the first into the Lexicon itself, will be particularly perceptible in those articles, which are at the same time names of persons, nations, or countries; e. g. יוֹסֵף, יַעֲקֹב, עֵשָׂו, אֱדֹם, and therefore ought to recur twice from their double acceptation, or be considered in one place in relation to both. In a new edition this arrangement ought at all events to be altered*.

In the more common names, the pronunciation of the Septuagint and other ancient Versions is added, particularly when there is much deviation from the Hebrew; which in conjunction with what Jahn has collected in the Appendix to his Hebrew Grammar; (p. 443, &c.) may be considered as a small contribution to a view of the different modes of pronunciation which prevailed in Hebrew. However, there is no part of the verbal criticism of the Hebrew text, which opens so wide a field as these proper names; although the numerous corruptions extend here for the most part beyond all accessible evidences, Versions and MSS.: and the restoration of the original text, as well as the reconciling of parallel passages, which differ so greatly from each other, may in most cases be considered as quite impossible. Yet is this point much to be recommended to the attention of those who devote themselves to the elucidation of the historical books.

In the Supplements and corrections annexed to the second Part, which I thought it necessary to extract from my collections, arising from the continual and daily use of the first, my object was only to admit such words and significations of words as were wanting, without intending to give observations on particular passages. Several words, e. g. חֲמַת, חֲנָמֶל, יָנַע had been omitted merely by mistake in the copy intended for the Press.

In the correction of this second Part, care has throughout been taken, that each passage cited should be again compared with the original, and every mistake which had any where crept in, most accurately corrected. I trust I have thereby secured some claim to the thanks of those, who daily feel, in the use of the most esteemed works, how disagreeable it is to be disappointed by an erroneous citation; and I here return my public thanks to many Gentlemen, my auditors, who have very kindly assisted me in this laborious task. Some errors of the Press, which remain notwithstanding all my care, are noticed and corrected at the end.

W. GESENIUS.

* The improvement here suggested has been carried into effect, in the Translation.

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VOWELS AND DIACRITIC SIGNS.

1. The ARABIC Language has only three vowels to indicate all vowel sounds:

(ـَ) *Fatha* for *a, e.*

(ـِ) *Kesre* for *i, ee.*

(ـُ) *Damma* for *o, u,* or *ou.*

These vowels are pronounced long when placed before a homogeneous quiescent letter, but when placed before any other quiescent, they form a diphthong, as لَوْ *lou.*

The diacritic signs are

(*a*) the *Jesm* (ـْ) denoting that the letter over which it is placed has no vowel, but forming a syllable with the preceding, corresponding to the Hebrew *Sheva quiescent.*

(*b*) The *Theshdid* (ـّ) a sign of doubling the letter, as the Hebrew *Dagesh forte.*

(*c*) *Hamza* (ـٔ) the sign of a radical Alif.

(*d*) *Wesla* (ـٰ) over (ا) combines the Alif at the beginning of a word with a preceding vowel.

(*e*) *Medda* (ـٓ) over (آ) is a sign of lengthening the sound of the Alif. When the vowels are doubled as (ـً, ـٍ, ـٌ) they are called *Nunnation,* and are pronounced as *an, en, in, on* or *un;* but they are only used in the language of the Koran, and in the poetical style.

2. The SYRIAC Language has five vowels, and their characters in print, are

Petoho ـَ *a.*

Rebotso ـֵ *e.*

Hebotso ـִ *i.*

Sekofo ـֹ *o.*

Etsoso ـֻ *u.*

The three first vowels may also be placed below the line. There is no sign for doubling a letter, as *dagesh forte,* nor for *sheva.* Among the diacritical signs is particularly to be noticed the *lineola occultans* ـ֒ which is placed under a letter, to indicate, that the consonant belongs to the etymology, but is not pronounced, e. g. بَ֒ת read *bath* (not *barth*) *daughter.*

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EXPLANATION OF THE ABBREVIATIONS

USED IN THIS LEXICON.

I. IN ENGLISH.

Absol. absolutely, i. e. without an objective case.
accus. accusative.
adj. adjective.
adv. adverb.
Aqu. Aquila, a Greek translator of the O. T.
Aram. or in Aramaic, i. e. in Syriac and Chaldee.
art. article.
B. B. Bar Bahlul.
caus. causative.
coll. collectively.
com. commonly.
comp. compare.
conj. conjunction.
conjug. conjugation, conjugations.
den. or *denom.* denominativum, i. e. derived from the noun.
deriv. derivative.
e. g. exempli gratia.
Ethiop. or *Æthiop.* Ethiopic.
f. fem. feminine.
freq. frequently.
fut. future.
id. idem.
i. e. id est.
i. q. idem quod, instead of which is also used = the sign of equality.
int. al. inter alia.
m. masc. masculine.
N. or *Nom. gent.* Nomen gentilitium.
N. pr. or *N. propr.* Nomen proprium.
N. T. New Testament.
obsol. obsolete.
O. T. Old Testament.
Onk. Onkelos, a Chaldee translator of the Pentateuch.
Pesh. Peshito, (the true literal) the name of the Syriac version of the O. and N. T., it is also simply expressed by *Syr.*
prob. probably.
prop. properly.
Pu. or *Py.* Pual.
q. v. quod vide.
Sam. Samaritan.
Sept. or *LXX.* Septuagint.
Spec. specifically.
st. constr. status constructus.
st. emph. status emphaticus.
suff. suffix, suffixes.
Symm. Symmachus, a Greek translator of the O. T.
Targ. Targum, and
Targg. Targums, Targumin (תַּרְגוּמִין) the Chaldee translation of the O. T.
transp. transposed.
v. vide.
v. s. v. vide sub verbo or verbis.

II. IN HEBREW.

פְּלֹנִי פ׳
וְגוֹמֵר וגו׳

The Roman numbers placed before words or their significations, indicate that they do not stand in any etymological connection, but are to be considered as different roots.

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ERRATA.

Page	Col.	Line	For	Read
376	1	27	*board,*	*bread.*
384	1	11	Acts ii. 5,	Acts ii. 3.
391	1	6	תַּדּוֹתִי,	מַדּוֹתִי.
436	2	4	Exod. xx. 23,	Exod. xx. 26.
440	2	7	dele i. q.	
486	2	12	Isai. vii. 10,	Isai. vii. 19.
500	2	21	Gen. xxxix. 22,	Gen. xxxix. 21.
530	1	31	letter (*c*),	letter (*d*).
547	1	27	Ps. xxxiv. 4,	Ps. xxxv. 4.
553	2	42	לְמִצְרַיִם,	בְּמִצְרַיִם.
585	1	27	Exod. xiv. 10,	Exod. xiv. 21.
688	1	41	*Eastward,*	*East-wind.*
703	1	37	קְצַר,	קָצַר.
735	1	5	after *vehi,* add, in two conjugations; in *Kal.*	
758	1	23	only in the parts *Kal,*	only in *Kal.*
768	2	32	Jer. xvii. 12, 13,	Isai. xvii. 12, 13.
773	1	17	Ps. lxxii,	Ps. lxxiv.
781	1	8	*turn* a,	*turn to* a.
862	2	26	any easy translation,	an easy transition.

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ל

Lamed, the twelfth letter of the Alphabet, as numeral 30. The name לָמֶד signifies perhaps the same as מַלְמָד *a cudgel, goad,* and has reference to its figure. It is interchanged in Hebrew and in the cognate dialects, as in Greek, with the rest of the semi-vowels מ, נ, ר.

(*a*) With נ, לָחַץ and נָחַץ *to press;* נָקַב לקב *to name;* נִדְנָה, Chald. לִדְנָא, לְדָן *a sheath;* לִשְׁכָּה and נִשְׁכָּה *a cell, a chamber;* נָתַן, ܢܬܰܠ, *to give;* in Arabic compare e. g. اسرائين for اسرائيل Israel, ميكائين for ميكائيل Michael, روبين for רְאוּבֵן Reuben; and in foreign words, which have been received in the Semitic languages, as פְּסַנְטֵר, Ψαλτήρ, Ψαλτήριον; ܡܪܓܢܝܬܐ מַרְגָּלִיתָא derived from the Greek μαργαρίτης *pearl.* See *N. G. Schroeder de vestitu mulierum Hebr.* p. 347. *Bocharti Geogr. sacra,* p. 520, *ed. Villemandy* for the modern Arabic, in which this permutation is very frequent. *Dombay Grammatica Mauro-Arabica,* p. 10. In the same manner the Dorians in particular preferred the N, where the other dialects have the softer Λ, e. g. ἤνθον, βέντιον, βέντιστος, for ἦλθον, βέλτιον, βέλτιστος. Comp. νίτρον, Att. λίτρον, *alcaline salt,* πνεύμων, Ion. πλεύμων, *lungs.*

(*b*) With ר, especially in Aramaic, and in comparing Hebrew words with Aramaic; e. g. אָלוּ for אָרוּ *behold;* אַלְמָנוֹת Isai. xiii. 22, the same as אַרְמָנוֹת *palaces;* חֲלָצַיִם *the hips,* Chald. חֶרֶץ; מַזָּרוֹת and מַזָּלוֹת the name of certain stars; סַפִּיר Syr. ܣܡܦܝܪ sapphire; Chald. אִשְׁתַּדַּר Dan. vi. 15, otherwise אִשְׁתַּדַּל *to contend, to strive;* שַׁרְשְׁרוֹת *chains,* Chald. שַׁלְשְׁלָה Arab. سلسلة, Æthiop. and in the new Arab. שנשל, and سنسلة *sensela;* קֶרֶב Arab. قلب *the inner part;* רוּר, زال *slime,* whence زير spittle. In Greek compare here κρίβανος and κλίβανος *stove,* λείριον, *lilium.* Hence the words לָכִישׁ and רֶכֶשׁ Mich. i. 13, form a paronomasia.

(*c*) Seldom with מ, e. g. גֻּלְגֹּלֶת *the scull,* Arab. جمجمة. In some examples ל assimilates itself distinctly with the following letter, as in לָקַח *to take, fut.* יִקַּח instead of יִלְקַח; בַּגְּדָה probably the same as בַּלְגֻּדָה *ctesiphon.* The ל of the article הַל assimilates always in Hebrew, with the succeeding letter, and the same is the case with the ل of the Art. ال in Arabic before the solar letters. The Syrians very similarly conceal the Lomad in the verb ܙܠ to go away, e. g. ܐܙܠ *esat* she goes away, ܐܙܠ *eset* I go away.

ל, as preposition prefixed, signifies the same as אֶל, from which it is probably abbreviated, (poetically לְמוֹ q. v.)

1. Most frequently the sign of the *dative,* less frequently it is used,
2. As the sign of the *genitive,* by circumlocution, e. g. 1 Sam. xiv. 16: הַצֹּפִים לְשָׁאוּל *the spies of Saul,* properly, *who belong to Saul.* Comp. אֲשֶׁר לְ, p. 64. No. 3. It is also used in determinations of time, as Ezek. i. 2: בַּחֲמִשָּׁה לַחֹדֶשׁ הִיא הַשָּׁנָה הַחֲמִישִׁית לְגָלוּת וגו׳ *in the fifth day of the month, in the fifth year of the emigration,* &c. Ch. xl. 1. Dan. ii. 1. Numb. xvi. 22. xxxiii. 38. 1 Kings iii. 18: בְּיוֹם הַשְּׁלִישִׁי לְלִדְתִּי *on the third day of my delivery,* or *after having brought forth.* In Chald. frequently, e. g. Dan. ii. 1. vii. 1. Also in naming Authors, as Hab. iii. 1: תְּפִלָּה לַחֲבַקּוּק *the prayer of Habakkuk,* and thus frequently in the superscriptions of the Psalms: מִזְמוֹר לְדָוִד *psalm of David.* This ל, called Lamed *auctoris* is likewise prevalent among the Arabs in the titles of their works, see

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e. g. the index of the titles of books, in the preface to Golius. In naming the materials of a thing, Levit. xiii. 48. Ezra i. 11. Ps. xii. 7.

3. In Chald. also frequently before the nominative and accusative, but in Hebrew, only in the latter books. Before the nominative, 1 Chron. iii. 2: הַשְּׁלִשִׁי לְאַבְשָׁלוֹם *Absalom was the third*, instead of which we find in the parallel passage, 2 Sam. iii. 3: הַשְּׁלִשִׁי אַבְשָׁלוֹם. 1 Chron. vii. 1. xxiv. 20, 21. 2 Chron. vii. 21. Eccles. ix. 4. Before the *accusative*, Lam. iv. 5: הָאֹכְלִים לְמַעֲדַנִּים *they who ate dainties*. Job v. 2: כִּי לְאֱוִיל יַהֲרֹג־כָּעַס *wrath kills the fool only*. (Several verbs which are construed in the older books with the accus. and אֶת, are in the latter books construed with לְ).

4. *At, in, for, by, on, to,* &c., and governs generally the dative, seldom the accusative. In determinations of time and place, e. g. Gen. viii. 11: לְעֵת עֶרֶב *at even-tide*. Gen. iii. 8: לְרוּחַ הַיּוֹם *idem*. Job xxiv. 4: לָאוֹר *at the dawn of day*. Gen. vii. 10: לְשִׁבְעַת הַיָּמִים *in seven days*. 2 Sam. xiii. 23: לִשְׁנָתַיִם יָמִים *in two years*. Gen. xlix. 27: לָעֶרֶב *in the evening*. Prov. xvi. 4: לְיוֹם רָעָה *for the day of misfortune*. Ps. lxxiii. 14: לַבְּקָרִים *every morning*. 1 Sam. xix. 3: לְיַד *at the side*. Ps. xlv. 10: לִימִינְךָ *on the right hand*. Numb. xi. 10: לְפֶתַח אָהֳלוֹ *at the door of his tent*. Job ii. 13: לָאָרֶץ *on the earth*. Comp. also Gen. xlvi. 26. Ps. lvi. 10. clxxxi. 6.

5. *Concerning, of,* (*de*). Levit. xiv. 54: זֹאת הַתּוֹרָה לְכָל נֶגַע *this is the law concerning all manner of leprosy*. Hence the phrase אָמַר לְ, דִּבֶּר *to say, to speak of something*. Gen. xx. 13. Judg. ix. 54. Ps. xxii. 31: יְסֻפַּר לַאדֹנָי לַדּוֹר *of the Lord it shall be related by a future generation*. Ps. xci. 11: כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ *for he shall give his angels charge over* (*of*) *thee*.

6. *From*. Nehem. iii. 15. לְ ... וְעַד *from ... to*. 1 Chron. xii. 22: לְעֵת־יוֹם בְּיוֹם *from day to day*. Principally as *causa efficiens*, with the passive verb, in which case it might also be taken as the dative, after the manner of the Greeks. 1 Sam. xv. 13: בָּרוּךְ אַתָּה לַיהוָה *mayest thou be blessed by Jehovah*. Gen. xiv. 19. Prov. xiv. 20: גַּם לְרֵעֵהוּ יִשָּׂנֵא רָשׁ *the poor is hated even by his neighbour*. Comp. also the phrase Gen. xxxviii. 25: הָרָה לְ *to be with child by*.

7. *In regard to, in respect to*. 1 Kings x. 23: And king Solomon increased לְעֹשֶׁר וּלְחָכְמָה *in riches and in wisdom*. Job xxxii. 4: for they were older than he לְיָמִים *in years*. Gen. xix. 21: גַּם לַדָּבָר הַזֶּה *also in this thing*. Josh. xxii. 10: מִזְבֵּחַ גָּדוֹל לְמַרְאֶה *an altar great in appearance*. Numb. xviii. 7. Ps. xxxii. 6.

8. *For*. Gen. xxiv. 4. xlvii. 24. Deut. iii. 22: נִלְחַם לְ *to fight for one*.

9. *For the sake of, because*. Levit. xix. 28: *ye shall not make incisions in your body for the sake of a deceased person*. Josh. ix. 9: לָכֵן *for that reason, upon that account*.

10. *According to, after*. Numb. iv. 29: *according to their families, and the houses of their fathers, shalt thou number them*. Deut. xxxii. 8. 1 Sam. x. 19. לְמִינוֹ *after its kind*, Gen. i. 11.

11. *Before*, e. g. לְעֵינֵי פְּלֹנִי *before the eyes of any one*. Gen. xxiii. 11. 1 Sam. xvi. 7. Gen. xlv. 1: לְכֹל הַנִּצָּבִים *before all them who stood about him*.

12. *With*. Gen. xlvi. 26. Ps. lvi. 10. cxviii. 6. 1 Sam. xxix. 2. 2 Chron. xvi. 8.

13. לִי, *mihi*, is sometimes the same as, *mihi licet, meum est*. 2 Chron. xxvi. 18: לֹא לְךָ עֻזִּיָּהוּ לְהַקְטִיר *it does not belong unto thee, Uzziah, to burn incense*. xx. 17. xxxv. 3. Ps. l. 16. Micah iii. 1. הֲלֹא לָכֶם לָדַעַת *does it not belong to you to know?*

14. *To become something, to make something, to be destined to something, to serve*

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for something, to turn into something, &c. Lament. v. 15. Joel iii. 4. (ii. 31.) Comp. Micah iv. 3. Gen. ii. 24. xi. 3. Exod. vi. 7. Josh. vii. 5. xxii. 29. 1 Sam. xxv. 37. לְשָׂבְעָה *even to satiety*. Ezek. xxxix. 19.

15. Prefixed to another preposition, it is merely expletive, e. g. לְמִן the same as מִן, e. g. לְמֶרְחוֹק *from afar*.

16. As a *conj. that*, (as the ל of the Chaldeans, and ل of the Arabians,) before the future. 1 Kings vi. 19: לְתֵת שָׁם אֶת אֲרוֹן בְּרִית יְ *that there might be set the ark of the covenant of Jehovah*. See examples in the Chald. p. 170, under הֲוָא. With what verbs it is used, has been every where pointed out under those heads: and by that means can be adduced in English many other translations of the particle, e. g. לְ חָטָא *to sin against one*. But generally there is here a complete distinction to be made between that, which is properly the signification of the preposition, and that, by which it ought to be rendered in English, or in any other language, and this arises in part from the various significations of our particles themselves. Thus it was necessary to make use of the prepositions *at, in, for*, &c. (vid. No. 4, &c.), according to modes of expression prevalent in English, for that, which in Hebrew is expressed by לְ only,

Prefixed to the infinitive, it forms a kind of *gerund*, and may be translated in different ways, e. g. Gen. xxiv. 25: מָקוֹם לָלוּן *a place to lodge in*. Isai. xvii. 15: לְדַעְתּוֹ *that he may know*. Dan. ix. 24: לִהְיוֹת אַלְמָנוֹת שְׁלָלָם *so that widows may be their prey*. Exod. xiv. 27: לִפְנוֹת בֹּקֶר *when the morning appeared*. 1 Kings xvi. 7: לְהַכְעִיסוֹ בְּמַעֲשֵׂה יָדָיו לִהְיוֹת כְּבֵית יָרָבְעָם *in provoking him to anger with the work of his hands, in being like the house of Jeroboam*. לֵאמֹר *saying*. (The negation which precedes the infinitive is always expressed by לְבִלְתִּי). Besides this, the infinitive with לְ serves,

1. To periphrase the future. Isai. xxxviii. 20: יְהוָה לְהוֹשִׁיעֵנִי *Jehovah will save me*. 2 Chron. xi. 23: כִּי לְהַמְלִיכוֹ *for he intended to make him a king*. Ps. xxv. 14: וּבְרִיתוֹ לְהוֹדִיעָם *and he will teach them his covenant*. xlix. 15. 1 Sam. xiv. 21: וְגַם הֵמָּה לִהְיוֹת עִם יִשְׂרָאֵל *and even they would join with Israel*. Job xxx. 6. Eccles. iii. 14. Ezra iii. 12. It is more frequent in the Chaldaic language; e. g. Dan. ii. 29: מָה דִי לֶהֱוֵא *that which shall happen*. Verse 45. iii. 18. iv. 22: *they shall expel thee from men*. וְעִם חֵיוַת בָּרָא לֶהֱוֵא מְדֻרָךְ *and thy dwelling shall be among the beasts of the field*. v. 29. Ezra iv. 12, 13. v. 8. vii. 23, 26. Comp. הֲוָה, No. 5. p. 172.

2. It expresses, *ought, could, might*, like the *gerund* in *dum*. 2 Kings iv. 13: מֶה לַעֲשׂוֹת לָךְ *what is to be done for thee? what can one do for thee?* 2 Chron. xix. 2: הֵלְרָשָׁע לֶעָזוֹר *ought one to assist the wicked?* Hos. ix. 13: אֶפְרַיִם לְהוֹצִיא אֶל הוֹרֵג בָּנָיו *and Ephraim shall bring forth his children to the murderer*. Judg. i. 19: כִּי לֹא לְהוֹרִישׁ *for he could not drive away*. 2 Chron. xx. 6.

With suffixes the following forms are used: לִי *to me*, לָךְ (לָכָה Gen. xxvii. 37), *in pausa* לָךְ *to thee*; לוֹ (Chald. לֵהּ) *to him*; לָהּ *to her*; לָנוּ *to us*; לָכֶם, (Chald. לְכוֹן) *fem.* לָכֶנָה *to you*; לָהֶם, (Chald. לְהוֹן, לְהֵין) *fem.* לָהֶן *to them*. Such pronouns of the dative case, properly called, *Dativi commodi*, are frequently to be found added pleonastically to a great number of verbs, especially after the *imp.* and *future*; e. g. Gen. xxvii. 43: בְּרַח לְךָ *flee*. Job xix. 29: גּוּרוּ לָכֶם *fear ye*. Ezek. xxxvii. 11: נִגְזַרְנוּ לָנוּ *we are cut off*. Cant. ii. 17. viii. 14: דְּמֵה לְךָ *be thou like*. 2 Chron. xxv. 16: חַדַל לְךָ *forbear*. Prov. xiii. 13: יֵחָבֵל לוֹ *shall be destroyed*. Gen. xii. 1. xxii. 2: לֵךְ לְךָ *go away*. Cant. i. 8: תֵּדְעִי לָךְ *knowest thou*,

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&c. See יָשַׁב, שׁוּב, נוּם, קוּם, יָהַב and some others. Comp. also with these, such phrases as Jonah i. 6: מַה לְּךָ נִרְדָּם *quid tibi dormiens?* Amos ii. 13: הַמְלֵאָה לָהּ *plena (sibi)*. It may be observed that those idioms became somewhat more frequent, in the latter books, written in a kind of the Aramaic style.

לֹא, less frequently לוֹא, (which occurs according to the Massora thirty-five times), an adverb of negation.

1. *Not.*
2. *No,* Gen. xiii. 2.
3. *Nothing,* Job vi. 21. See Dan. iv. 32.
4. *Without,* as בְּלֹא. 1 Chron. ii. 30: *and Seled died* לֹא בָנִים *without children.* Ps. lix. 4: לֹא פִשְׁעִי וְלֹא חַטָּאתִי *without my guilt and without my sin.* Job xxxiv. 24. 2 Sam. xxiii. 4. Job xii. 24: לֹא דֶרֶךְ *without a way.*
5. Instead of הֲלֹא *nonne?* The הַ of interrogation being implied, e. g. Jonah iv. 11. Job xiv. 16. Lam. iii. 36. (Frequently in the Thalmud. See *Buxtorf.*) So also וְלֹא Exod. viii. 22. 1 Sam. xx. 9.
6. *Lest,* e. g. Exod. xxviii. 32.
7. In conjunction with adjectives, it gives them a negative signification, e. g. לֹא עָז *powerless,* Prov. xxx. 25. לֹא חָסִיד *unkind,* Ps. xliii. 1. It has also the same signification in combination with substantives, e. g. כֹּחַ, לְלֹא *to the infirm,* Job xxvi. 2: לְלֹא חָכְמָה Verse 3. In other places it produces quite the contrary meaning to that which is expressed by the substantives or adjectives as לֹא חָכָם *foolish,* Deut. xxxii. 6: לֹא דָבָר *nothing,* לֹא כֹל *nobody, no one,* (instead of, *not every one*). Comp. the Greek οὐ, and Buttman's Greek Grammar, fourth edition, p. 348. Gen. iii. 1: לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן *ye shall eat of no tree of the garden.* Josh. xi. 11. 1 Sam. xiv. 24. Jer. xiii. 7: לֹא לִכְלֹ *to nothing.* Another construction is, לֹא־אֵל *one that is no God.* Deut. xxxii. 21. or לֹא אֱלֹהִים Jer. v. 7. With prepositions,

1. בְּלֹא *Without, out of, beyond,* Ezek. xxii. 29. Job xxx. 28: *I wander about black* בְּלֹא חַמָּה *not by the sun.* Levit. xv. 25: בְּלֹא עֶת־נִדָּתָהּ *beyond the time of her purification.* Comp. Job xv. 32. Once, אֲשֶׁר is to be supplied, in Jer. ii. 11: בְּלֹא יוֹעִיל for בַּאֲשֶׁר לֹא יוֹעִיל *for that which will not profit.* Also לֹא בְּ as לֹא בִמְחִיר *without price,* Isai. xlv. 13. (Syriac ܒ ܠܐ sine).
2. הֲלֹא *nonne,* Gen. iv. 7. Often used demonstratively without interrogation, the same as *ecce!* Deut. xi. 30: הֲלֹא הֵמָּה בְּעֵבֶר *behold they lie on the other side of Jordan.* 1 Sam. xx. 37: הֲלֹא הַחִצִּי מִמְּךָ וָהָלְאָה *behold the arrow is far beyond thee.* 2 Sam. xv. 35. Ruth ii. 8: הֲלֹא שָׁמַעַתְּ בִּתִּי *hear my daughter.* In the Books of Kings occurs frequently הֲלֹא, which in the Books of Chronicles is expressed by הֲגַם. Compare הֲלֹא הֵם כְּתוּבִים 2 Kings xv. 36. xx. 20. xxi. 17. xxiii. 18, with הֲגַם כְּתוּבִים 2 Chron. xxvii. 7. xxxii. 32. xxxiii. 18. xxxv. 17. (In Samaritan הלא is the usual word for הֲגַם, and likewise among the Rabbins).
3. לְלֹא *without,* 2 Chron. xv. 3. Also for לַאֲשֶׁר לֹא Isai. lxv. 1.

Obs. By some orthographical neglect לֹא is written in some passages for לוֹ *him,* which occurs according to the Massora magna on Levit. xi. 21., fifteen times, e. g. Exod. xxi. 8. Levit. xi. 21. 1 Sam. ii. 3. 2 Sam. xvi. 18, &c.

לָא Chald.

1. *Not.* Dan. iii. 12, 14, 15, 16, 18, and frequently.
2. *Nothing,* Dan. iv. 32.

לָאַב an obsolete root, see תַּלְאוּבָה.

לֹא דְבָר (*without pasture*), the name of a place in Gilead, 2 Sam. xvii. 27, which ix. 4, 5, is called לוֹ דְבָר. Is it the

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same which in Josh. xiii. 26, is called לִדְבָר?

לֹא־עַמִּי (*not my people*), a prophetic name of the son of Hosea, Hos. i. 9.

לֹא רֻחָמָה (*no mercy*), a symbolical name of the daughter of Hosea, Hos. i. 6, 8. ii. 25.

לָאָה cognate with לָהַהּ and the Chald. לְהֵה and Samar. לְעָה in three conjugations; in *Kal* (Gen. xix. 11. Job iv. 2, 5.) and *Niph.*

1. *To exert one's self,* especially *to tire one's self, to endeavour in vain.* With the *inf.* with and without לְ. Jer. xx. 9: נִלְאֵיתִי כַלְכֵּל *I endeavoured to keep it back.* Gen. xix. 11: וַיִּלְאוּ לִמְצֹא הַפֶּתַח *and they tired themselves* (endeavoured in vain) *to find the door.* Jer. ix. 5: הַעֲוֵה נִלְאוּ *they weary themselves out in doing evil.*

2. *To become tired, to be exhausted.* Prov. xxvi. 15. Job iv. 5. also said of inanimate things. Ps. lxviii. 10: נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ *thou refreshest thine inheritance which is exhausted.*

3. *To be tired of a thing, to be weary of it.* Isai. i. 14: נִלְאֵיתִי נְשֹׂא *I am weary of bearing,* Jer. vi. 11. xv. 6: נִלְאֵיתִי הִנָּחֵם *I am tired of repenting.* Isai. xvi. 12.

4. Generally, *to have an aversion, a disgust to a thing, ægre ferre.* Job iv. 2: הֲנִסֶּה דָבָר אֵלֶיךָ תִּלְאֶה *may I speak a word to thee, is it troublesome to thee?* More forcibly, Exod. vii. 18: וְנָלְאוּ מִצְרַיִם לִשְׁתּוֹת מַיִם מִן־הַיְאֹר *and the Egyptians shall loathe to drink water out of the stream.*

Hiph. הֶלְאָה.

1. *To cause one to be tired, to exhaust.* Jer. xii. 5. Job xvi. 7. Ezek. xxiv. 12: תְּאֻנִים הִלְאָתָ *molestiis fatigavit, sc. me.*

2. *To tire out one's patience, to become troublesome to him.* Isai. vii. 13. Micah vi. 3. Deriv. תִּלְאָה.

לֵאָה *fem.* The name of the elder daughter of Laban. Gen. xxix. 16. As *masc.* we may imagine the noun לְאָה *fatigatus* (Comp. כְּהָה), whence לֵאָה *fatigata.*

לָאַט as לוּט *to veil,* in *Kal,* 2 Sam. xix. 5. only. See the interchanges of א with ו p. 2. לָאַט Job xv. 11, see under אַט.

לָאַט as לָטַט, whence בַּלָּאט *secretly,* Judg. iv. 21. Elsewhere בַּלָּט 1 Sam. xviii. 22. xxiv. 5.

לָאַךְ an obsolete root, but in Arabic and Ethiopic, it signifies, *to send,* whence in Hebrew מַלְאָךְ, מַלְאָכָה, מְלָאכֶת.

לָאֵל *m.* (*Deo*) a proper name, Numb. iii. 24.

לְאֻם *m.* With *suff.* לְאֻמִּי, plur. לְאֻמִּים.

1. *A people, nation,* Gen. xxv. 23, 27, 29. Ps. vii. 8. ix. 9.

2. The name of an Arabian people. Gen. xxv. 3. Some compare it with the Ἀλλουμαιωται of Ptolemy.

לֵב before makk. לֶב־ with *suff.* לִבִּי and

לֵבָב *in st. const.* לְבַב plur. לְבָבוֹת, לְבָבִים, both these forms, which are completely synonymous in their signification, are for the sake of brevity here united.

1. *The heart.* A number of phrases, which are formed with it, see under the verbs to which they belong, e. g. חָזַק, דָּבֵק, כָּבֵד. הֵשִׁיב, &c. בְּלֵב וָלֵב *with a double heart,* i. e. *a double minded,* or *deceitful heart.* Ps. xii. 3. Comp. 1 Chron. xii. 33: בְּלֹא לֵב וָלֵב *with undivided,* or *united heart,* 1 Sam. xiii. 14: אִישׁ כִּלְבָבוֹ *a man according to his heart.* Comp. Chap. ii. 35. Jer. iii. 15. 1 Sam. xiv. 7: עֲשֵׂה כָּל־אֲשֶׁר בִּלְבָבְךָ *do all which is in thy mind.* 2 Sam. vii. 3. 2 Kings x. 30. 1 Kings viii. 17: וַיְהִי עִם לְבַב דָּוִד אָבִי *and my father David had in mind.* viii. 17, 18. 1 Chron. xxii. 7. xxviii. 2. 2 Chron. xxix. 10. i. 11: יַעַן אֲשֶׁר הָיְתָה זֹאת עִם לְבָבֶךָ *because thou hast such a thing in mind,* because thou art thus inclined. 1 Kings x. 2: and she told to him אֵת כָּל־אֲשֶׁר הָיָה עִם לִבָּהּ *all which she (intended) had in her mind.* The Hebrew considers here, and almost in all

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cases, the heart rather as the seat of the faculty of thinking, than of feeling. (Comp. the Greek φρήν cor, cordatus.) hence the phrases, *God put it into my heart,* (Neh. vii. 5.) *and the wisdom, which God had placed in his heart.* (1 Kings x. 24.) and thence

2. *The understanding, knowledge, insight.* Job xii. 3: גַּם לִי לֵבָב כְּמוֹכֶם *I also have understanding, as well as you.* Chap. xxxiv. 10: אַנְשֵׁי לֵבָב *men of understanding.* Prov. vii. 7. ix. 4: חֲסַר־ לֵב *imprudent, foolish person.* Prov. xvii. 16: to what purpose—לִקְנוֹת חָכְמָה וְלֵב־אָיִן *to buy wisdom,* (i. e. learning, knowledge), *where there is no understanding.* Jer. iv. 9. In Arabic لب signifies heart, understanding, ذو لب prudent, لب *med.* Damm, and Kesr. to be prudent, لبيب intelligent, wise, *cordatus.* See the denom. נִלְבַּב. In Ethiopic לבו signifies, to comprehend, to understand.

3. *Courage.* Deut. xx. 8: רַךְ הַלֵּבָב *faint-hearted.* Gen. xlii. 28: וַיֵּצֵא לִבָּם *and their courage failed them.* 1 Sam. xvii. 32: אַל יִפֹּל לֵב אָדָם עָלָיו *let the courage of no man fail on account of him.* 2 Sam. vii. 27: עַל כֵּן מָצָא עַבְדְּךָ אֶת־לִבּוֹ *therefore thy servant has taken courage.* xvii. 10: אֲשֶׁר לִבּוֹ כְּלֵב הָאַרְיֵה *whose heart is as that of a lion.* Jer. xlix. 22. In Syriac ܠܒܐ signifies courageous, spirited, ܠܒܘܬܐ firmness, reliance.

4. With personal pronouns affixed, it is often a mere circumlocution of the pronoun itself. Exod ix. 14: *for at this time I will send all my plagues* אֶל לִבְּךָ וּבַעֲבָדֶיךָ וּבְעַמֶּךָ *against thee, thy servants, and thy people.* Comp. *cor,* in *Ennius apud Gellium,* vii. 2.

5. *The middle, midst,* e. g. of the sea, Exod. xv. 8. Prov. xxiii. 34. Of the heavens, Deut. iv. 11. 2 Sam. xviii. 14: בְּלֵב הָאֵלָה on the fir-tree. In Greek καρδία τῆς γῆς. Matt. xii. 40.

6. In some phrases the Hebrew uses *heart* for, *stomach,* as in the Greek, καρδιαλγια: a spasm in the stomach. (See Acts xiv. 17. James v. 5.) e. g. סָעַד לֵב *to comfort the heart,* to strengthen it, instead of, *to strengthen the stomach,* precisely as in English and German.

לֵב Chald. *idem.* Dan. vii. 28.

לִבִּים see לִבִּים.

לְבָאִים, לְבָאוֹת *Lions, lionesses,* see לְבִי.

לְבָאוֹת Josh. xv. 32. and בֵּית לְבָאוֹת (*house of lionesses*) the name of a town in the tribe of Simeon, Josh. xix. 6.

I. לָבַב derived from לֵב in two conjugations; in *Niph. To become wise, to obtain knowledge.* Job xi. 12: אִישׁ נָבוּב יִלָּבֵב וְעַיִר פֶּרֶא אָדָם יִוָּלֵד *The foolish man obtains understanding, if the wild ass becomes a man.* In Syr. ܠܒܒ signifies *cordatum fecit, animum addidit. Ethpa. cordatus, consortatus est.* Comp. the Arabic analogies under לֵב No. 2. The Syrian also uses the same word in the cited passage, only לֵב is taken here in a somewhat different sense according to No. 3. Others take it: *corde privari, privatum esse,* as passive from *Piel,* and interpret: *The foolish man is without wisdom, the man is born a wild ass.* But there is no example, in which that negative signification from *Piel* may be transferred to *Niphal,* and the meaning of לִבַּב Cant. iv. 9. is quite a different one.

Pi. לִבֵּב *To steal one's heart, to wound the heart* (of a person beloved). Cant. iv. 9. Comp. the analogies under זָנַב.

II. לִבַּב derived from לִבִּיבָה, *to prepare food,* 2 Sam. xiii. 6, 8, only.

לֵבָב *m. The heart,* see לֵב.

לְבַב *m.* Chald. *idem.* with *suff.* לִבְבֵהּ, לִבְבָךְ Dan. ii. 30. v. 22.

לְבַד *Alone.* See II. בַּד p. 72.

לְבָה *fem. The heart,* Ezek. xvi. 30. Plur. לְבוֹת, Ps. vii. 10. Prov. xv. 11.

לַבָּה Contracted from לְהַבָּה, *a flame,* Exod. iii. 2. thus the ה, if a shevah precedes it, is fre-

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quently absorbed, e. g. יְקַטִל for יְהַקְטִל, בְּדָם, for בְּהַדָּם, &c. All the ancient translators have it thus, and the Samaritan text has in old MSS. להבת. The conjectures of J. D. Michaelis in his Supplem. p. 1398 appear to have but little probability.

לְבוֹנָה see לְבֹנָה.

לְבוּשׁ, less frequently לְבֻשׁ.

1. *A coat,* commonly poetically as Job xxiv. 7, 10. xxxi. 19. xxxviii. 14. Esth. vi. 9, 10, 11.

2. *Husband, wife,* according to a metaphorical expression in Arabic, in consequence of which لبس to clothe, and several other verbs of this signification, are applied to cohabitation, and لباس coat, is used for the consort of either sex. *Kor. Sur.* 2. 183: *In the night of the fast, ye are permitted to have access to your wives, for they are your coat, and you are theirs.* Comp. the metaphorical phrase, Job xxix. 14. See Alb. Schulten's animadvv. on Ps. lxv. 14. (*Opp. min.* p. 191.) Mal. ii. 16. The Chaldee has already applied this observation to Ps. lxv. 14, although in an improper place. Hence Mal. ii. 16: וְכִסָּה חָמָס עַל לְבוּשׁוֹ *he covers his wife with violence.*

לָבַט, (Arabic لبط to throw on the ground), in *Niph.* and only in the *fut. to precipitate himself, to sink.* Prov. x. 8, 10. Hos. iv. 14. See Schultens, on Prov. x. 8. In Ethiop. it signifies to knock against, to stumble. Chald. Hos. iv. 14, אתרטש *humi prosternitur.* LXX. Prov. x. 8: ὑποσκελισθήσεται.

לְבִי pl. *masc.* לְבָאִם *lions.* Ps. lvii. 5, and pl. *fem.* לְבָאוֹת *lionesses,* Nahum ii. 13.

לָבִיא *A lion,* perhaps, *lioness.* Used poetically, Gen. xlix. 9. Numb. xxiv. 9. Deut. xxxiii. 20. Job iv. 11. xxxviii. 39. Isai. v. 29. xxx. 6, &c. In Arabic لبأة, لبية, لبوة signifies lioness, for which reason also Bochart always considers לָבִיא in Hebrew as *fem.* see e. g. Job iv. 11: בְּנֵי לָבִיא, and Gen. xlix. 9. In Numb. xxiv. 9. it is combined with אַרְיֵה. But those Arabic forms can certainly prove nothing concerning the gender of the Hebrew, since the sign of the feminine gender ה is affixed to them, which, in Hebrew is wanting. However, the acceptation receives, notwithstanding, from the passages cited some probability. But the female of brutes have frequently quite a different name from that of the male, e. g. חֲמוֹר *asinus,* אָתוֹן *asina.*

לְבִיָא *fem. Lioness,* Ezek. xix. 2. Bochart, Hieroz. I. p. 719. (as above mentioned), who takes לְבִיא for the *fem. gen.,* will admit here no other reading, and the context is in favour of his assertion, that לְבִיא signifies: *lioness.* According to the punctuation of the Massorites it is *fem.* for לְבִיָה.

לְבִיבוֹת *fem.* plur. *A kind of cake,* or *pudding,* (according to Michaelis) which was kneaded from dough, seethed in a pan, and still remained soft, so that it could be poured out. 2 Sam. xiii. 6, 8, 10. See לָבַב. LXX. κολλύριδες, a sort of oval cake, also with a sauce, *Jus collyrium,* Vulg. *sorbitiuncula.* In Arabic لُبَاب is, fine wheaten flour, and لُبَاب crumb of bread.

לָבַן in three conjugations; in *Kal,*

1. *To be white,* in that sense it does not occur in *Kal,* but in the Deriv. לְבָנָה, and *Hiph.* which see (Arabic لبن milk).

2. (*Denom.* from לְבֵנָה, *brick*) *to make bricks.* Gen. xi. 3. Exod. v. 7, 14. (Arabic لبن *idem*).

Hiph. הִלְבִּין

1. *Trans. To make white,* metaphorical *to cleanse, to purify.* Dan. xi. 35.

2. *Intrans. To be white.* Ps. li. 9. Isai. i. 18. Joel i. 7.

Hithpa. To cleanse, to purify one's self, Dan. xii. 10 only. (Some suppose, that this metaphor is taken from the melting and

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purifying of metals, because הַלְבִּין in Chald. signifies, *candefacere ferrum*.)

לָבָן and לְבָנָה

1. *adj. White.* Exod. xvi. 31. Levit. xiii. 3, &c.
2. The name of a place, Deut. i. 1 only.

לָבָן *the white*, it occurs but once in *st. constr.* לְבַן Gen. xlix. 12.

לְבָנָה *fem. Alba*, a poetical epithet of the moon, *luna*, the substantive יָרֵחַ, being always understood. Cant. vi. 10. Isai. xxiv. 23. xxx. 26. (Arabic قَمَر moon, from قَمَرَ to be white).

לְבֵנָה *fem. Later, a tile*, or *brick* made of clay or mortar dried up by the sun, and then baked. Gen. xi. 3. Ezek. iv. 1. Plur. לְבֵנִים, Exod. v. 18. Isai. ix. 9. See מַלְבֵּן *brick-kiln*. Arabic لبن.

לְבֹנָה *m.* Gen. xxx. 37. Hos. iv. 13. The LXX. and Arabic interpret it in Gen. xxx. 37, *Styrax*, the storax-shrub, out of which flows a well known odoriferous milky gum. The analogy of the Arabic is particularly in favour of this signification, where لبني (which itself corresponds exactly to the form, concerning the affixed ـِهْ and ي —See A. and C. B. Michaelis Lum. Syriaca, §. 32.) signifies styrax, and Sadias uses here the same Arabic word. The Ethiop. version has also לבן, for the Greek στύραξ. Gregory describes it as a little tree, from the flowers of which is distilled an odoriferous water. Erp. has لبنة which indeed Castellus translates, *white poplar*, according to the usual meaning of the Hebrew, but which is scarcely different from لبني which Sadias uses. The Alex. in Hos. and the Vulgate in Gen. have on the contrary λεύκη, *populus* (*alba*) white poplar, which answers likewise to the etymology, but not to the analogy of the Arabic; therefore it wants confirmation, although applicable. See Celsii Hierobat. P. I. S. 292, and J. D. Michaelis *Supplem.* p. 1404.

לְבָנָה *fem.*

1. *Whiteness*, hence used for, *clearness, transparency*. Exod. xxiv. 10: לִבְנַת הַסַּפִּיר *the clearness of the sapphire*, probably instead of, *the transparent sapphire*— Michaelis observes that זכוכית לבנה is used by the Rabbins for transparent glass.
2. The name of a town in the plain of the tribe of Judah, formerly a royal city, afterwards one of the cities of the priests, containing a place of refuge. Josh. x. 29. xii. 15. xv. 42. xxi. 13. 2 Kings viii. 22. xix. 8. xxiii. 31. The LXX. has Λεβνα, Vulgate *Lebna*, also *Lobna*, and *Labana*. According to Eusebius, the place was still existing in his time in the neighbourhood of Eleutheropolis, under the name of Λοβανὰ. Josephus writes it Λαβίνα.
3. The name of an encampment of the Israelites in the wilderness, Numb. xxxiii. 20.

לְבוֹנָה and לְבֹנָה, whence the Greek Λίβανον,

1. *Incense*, Levit. ii. 1, 15. v. 11. xxiv. 7. Numb. v. 15. Isai. lxv. 3, and frequently. Root לָבַן, *to be white*, because that of a white colour was most esteemed. *Plin. H. N.* lib. xii. p. 32. or 14. *autumno legitur ab æstivo partu. Hoc purissimum, candidum.* (לְבֹנָה זַכָּה, Exod. xxx. 34.) The ancients, e. g. Plinius (in the passage cited), Theophrastus, (*Hist. Plant.* ix. 4), Diodor. (v. 41), contain merely contradictory stories concerning the shape of the tree, which neither of them had seen. Abulfadi in Celsius, T. I. p. 244, describes it as a little stem, about two ells high, which grows only on the mountains of Jemen, and in its leaf and fruit bears a resemblance to the myrtle tree. C. Sprengel (*Hist. rei herb.* T. I. 3, 12, 257), thence interprets it to be the *Amyris Kataf* in *Forskal*, p. 80. In Cant. iv. 6, where a hill of incense, and iv. 14, where in-

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cense trees, or *shrubs* (עֲצֵי לְבֹנָה) are mentioned as existing within the scene of that poem, it is to be supposed, either that incense was at that time also a product of Libanon or Palestine, (as some assert, see Celsius, as cited), or, that לְבֹנָה, here signifies several balsamic plants of a similar nature, which is more probable. At least incense (לְבֹנָה) is otherwise always mentioned as a costly product of Arabia. Isai. lx. 6. Jer. vi. 20. See Celsii Hierobot. p. 231, 246. Voss on Virgil, lib. II. 117.

2. The name of a town near Shiloh, Judg. xxi. 19 only. Maundrell supposes it to be *Can Laban,* a place still existing in that neighbourhood.

לְבֹנַת see שִׁיחוֹר לְבֹנַת.

לְבָנוֹן, (Aram. לבנן, Arab. لبنان,) *Libanus,* or *Libanon,* the name of the great mountains between Palestine and Syria. It divides itself into two chains of mountains.

1. The *proper Lebanon,* which extends itself northward from Tyre, parallel with the sea shore, unto Tripolis and Smyrna. Here grow the cedars.

2. *Antilibanus,* the western summit of which is connected with Libanus, but which extends itself to the north-east, so that between it and Libanus lies *the valley Bucca* (בִּקְעַת הַלְּבָנוֹן, Josh. xi. 17. xii. 7.) It is more lofty, almost covered with perpetual snow, and has not been as yet sufficiently explored by any traveller. The name of לְבָנוֹן, includes both mountains, and hence the LXX. have at times, where they intended to designate the Antilibanus, expressed this in the translation, e. g. Deut. i. 7. iii. 25. xi. 24. But the latter has also some specific names, see חֶרְמוֹן, שְׂנִיר, שִׂרְיוֹן. The name *white mountains,* it has probably from the perpetual snow, (Jer. xviii. 4), wherewith at least the eastern chain of mountains is covered, and whence the same is called in Chald. טוּר תַּלְגָּא, and in Arab. جبال الثلج the snow mountains. Tacitus (Hist. V. 6.) calls it, *fidum nivibus.* Comp. the name *Alpes,* which is clearly connected with ἄλφος, *albus,* white. Stephen Schultz adds, that even the soil and the rocks of these mountains are white, so that he often believed that he saw at a distance snowy mountains, where he found after a nearer investigation, that the colour of the earth only had deceived him. Buxtorf has inserted a complete collection of the passages in his Concordance. It is written with, and without the article, as the names of mountains mostly are. See Relandi Palæstina, S. I. 311, with a sketch of Lebanon, according to Maundrell. Odmann's verm. Sammlungen aus der Naturkunde Heft 2. No. 9. Michaelis Supplem. p. 1405.

לָבַשׁ and לָבֵשׁ *fut.* יִלְבַּשׁ, in three conjugations; in *Kal,*

1. *To put on,* with the *accus.* of the garment. Levit. vi. 3: וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל בְּשָׂרוֹ *and he shall put upon his body linen under clothes.* Ver. 4: וְלָבַשׁ בְּגָדִים אֲחֵרִים *and he shall put on other clothes,* Ch. xvi. 23, 24, 32. Once construed with בְּ, Esth. vi. 8: לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ בּוֹ הַמֶּלֶךְ *the royal vestment, wherewith the king clothes himself.* (The opponent verb פָּשַׁט *to pull off,* takes always the *accusative,* and the Arab. لبس *med. Kesr.* and كسا are construed with the *accus.* or with ب.) The *part. pass.* takes the *accus.* or *genit.* e. g. לָבוּשׁ בַּדִּים Ezek. ix. 2, and verse 11, לְבוּשׁ הַבַּדִּים. Comp. חָגוֹר.

2. Metaph. in a great many constructions. Ps. civ. 1: הוֹד וְהָדָר לָבָשְׁתָּ *thou puttest on lustre and glory.* Ps. xciii. 1. Job xl. 10. vii. 5: לָבַשׁ בְּשָׂרִי רִמָּה *my body has put on worms,* for, *is covered with worms.* Ps. lxv. 14: לָבְשׁוּ כָרִים הַצֹּאן *the fields clothe themselves with flocks.* Also frequently, *to put*

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on shame, instead of, *to be covered with shame.* Job viii. 22. Ps. xxxv. 26. cix. 29; *to put on justice.* Job xxix. 14. Ps. cxxxii. 9. Isai. lix. 17; *to put on terror.* Ezek. xxvi. 16; *to put on salvation.* 2 Chron. vi. 41, &c. Comp. Ezek. vii. 27. Ps. cix. 18; and the phrases in Homer, δύειν ἀλκήν, Il. xiii. 742. ἐννύσθαι ἀλκήν, xx. 381. ἐπιέννυσθαι ἀλκήν, Od. ix. 214. Job xxix. 14: צֶדֶק לָבַשְׁתִּי וַיִּלְבָּשֵׁנִי *I put on righteousness, and it has put on me,* i. e. covered me. Lastly: רוּחַ יְהוָה לָבְשָׁה אֶת פְּ׳ *the Spirit of God puts on a person,* instead of, filleth, penetrated him. Judg. vi. 34. 1 Chron. xii. 18. 2 Chron. xxiv. 20. Comp. Luke xxiv. 49: ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους, and the Arabic translation of Zeph. iii. 4.

Pual, part. מְלֻבָּשִׁים Ezra iii. 10, and with בְּגָדִים 1 Kings xxii. 10. 2 Chron. xviii. 9: *clad with garments,* that is, not in opposition to naked, but signifying, dressed in royal or priestly apparel.

Hiph. הִלְבִּישׁ,

1. *To clothe one,* with the *accus.* 2 Chron. xxviii. 15. Esth. iv. 4. Commonly with a double *accus. to clothe one with something, to cause one to put on a something.* Gen. xli. 42: וַיַּלְבֵּשׁ אוֹתוֹ בִּגְדֵי שֵׁשׁ *and he clothes him with (caused him to put on) Byssus-cloths.* Exod xxviii. 41: וְהִלְבַּשְׁתָּ אֹתָם אֶת־ אַהֲרֹן *and thou shalt invest Aaron with them.* Ch. xxix. 5. xl. 13, 14. Ezek. xvi. 10. Job x. 11. xxxix. 19: הֲתַלְבִּישׁ צַוָּארוֹ רַעְמָה *wilt thou clothe his neck with terror?* Zech. iii. 4: הַלְבֵּשׁ אוֹתְךָ מַחֲלָצוֹת *clothe thyself with festival garments.* Once the construction is somewhat different, Gen. xxvii. 16: *the skins of goats,* הִלְבִּישָׁה עַל יָדָיו *she put over his hands.* Metaph. to clothe one with salvation, Ps. cxxxii. 16. Isai. lxi. 10.

2. As *Kal, to put on,* Jer. iv. 30.

לְבַשׁ *fut.* יִלְבַּשׁ, Chald. the same with the *accus.* Dan. v. 7, 16.

Aph. הַלְבִּישׁ, in the Heb. form, Dan. v. 29.

לְבוּשׁ see לְבֻשׁ.

לֹג *m.* A small measure for liquid substances, according to the Rabbins the twelfth part of a Hin, or a measure equal in content to six egg-shells. Levit. xiv. 10, 12, 15, 24. Some MSS. have לוג. (Arab. لج, *idem;* Syr. ܠܓ basin, dish.)

לֹד *Lydda,* Nehem. vii. 37. xi. 35. 1 Chron. viii. 12. Ezra ii. 33. Greek Λύδδα, Acts ix. 32. xxxv. 38, the name of a large village of the Benjamites. Josephus, (Archæol. xx. 6, 2.) Λύδδα κώμη, πόλεως τὸ μέγεθος οὐκ ἀποδέουσα. At first it belonged to the Samaritans, but was afterwards, together with some other districts, annexed to Judæa, 1 Mac. xi. 34. Josephus, Archæol. xiii. 4, 9. In the middle age, it went also under the name of *Diospolis,* and was the see of a Bishop, afterwards rendered famous by a church dedicated to St. George. In later times the seat of a Rabbinical school. At present it is called by the Arabians *Loddo.* See *Reland's Palestina,* p. 877. *Lightfoot Opp.* T. II. p. 182. *ed. Rotterod. Bachine's Description of Palestina,* Th. II. §. 462—67, or B. III. p. 174—185. *Schleusner's Lexicon of the New Testament,* under Λύδδα.

לָהּ, Chald. *nothing,* for לָא, Dan. iv. 32. *not. in Chethib.*

לַהַב *m.* לְהָבָה and לַהֶבֶת *fem.*

1. *A flame,* Joel ii. 5. Job xli. 12. Isai. iv. 5. Plur. לְהָבוֹת. Ps. cv. 32, *stat. constr.* לַהֲבוֹת, xxix. 7.

2. *The flaming, glittering part* of a spear or sword, i. e. the blade. 1 Sam. xvii. 17: לַהֶבֶת חֲנִיתוֹ *the point of his spear.* Nah. iii. 3: לַהַב חֶרֶב *the blade of the sword.* Job xxxix. 23, (26). Also without חֶרֶב, Judg. iii. 22. Comp. the Arab. شهاب flame, with اشهب flaming sword, blade. See שַׁלְהֶבֶת.

לְהָבִים, Gen. x. 13, probably equivalent to לוּבִים *Libyans.* See the interchanges of ה with ו

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p. 165. and especially לוּדִים in the same verse, instead of which the Samaritans have להדים. We find also לְהָבִים as לוּבִים, in other passages, mentioned in connexion with Egypt, or as a part of it. J. D. Michaelis endeavours to determine it more accurately as Egyptian Libya, i. e. according to Strabo the western part of Egypt. The Arabians translate, *Bachanisenses*, from بهنس a town, situated eastward of the Nile. Vid. *J. D. Michaelis Spicileg. Georgr. Hebr. ext.* T. I. p. 262, &c.

לָהַג only in Eccles. xii. 12, of a doubtful signification, it occurs in connexion with, *to make books*. The cognate Arabic word لهج signifies to be desirous of a thing, to be eager after something. Whence Aben Ezra expressed its signification by *passionate study*. Similarly LXX. μελετή. Vulg. *meditatio*. Kimchi, *to learn*, or *to read*. Luther, *Predigen*.

לָהָה as לָאָה *to be tired, exhausted*, (comp. כָּאָה and כָּהָה). It occurs in *Kal*, Gen. xlvii. 13 only: וַתֵּלַהּ אֶרֶץ מִצְרַיִם־מִפְּנֵי הָרָעָב *and the land of Egypt was exhausted by the famine*. לְהָה is the usual word in Chaldee for the Hebrew לָאָה. The Samaritan Cod. has ותלא.

לָהַה, in *Hithp.* and Prov. xxvi. 18 only: מִתְלַהְלֵהַּ, it signifies, probably, *an insane*, or *mad man*. LXX. πειρώμενοι *tentati*, (*sc. a diabolo*) in which sense it seems to have been already taken by the Arabians, Gr. Venet. ἐξεστώς. Syr. ܐܬܬܚܫ *obstupuit, horruit*. The ideas of *stupuit*, and *amens fuit*, are indeed connected with many other verbs, e. g. בָּלַהּ, בלה. Others compare with it لهى to play, to joke, (so that the verbs לה and להה are here taken by turns), and explain it ironically: *just as he who sports in throwing around him fire-brands and deadly weapons, so also does the man who deceives his neighbour, and says, Was I not in joke?*

לָהַט, in two conjugations; in *Kal, to burn, to flame*. (Also in Syr. and Chald.) Part. לוֹהֵט, Ps. civ. 4. לוֹהֲטִים (*men*) *flaming*, or *breathing flame*, Ps. lvii. 5.

Piel לִהֵט,

1. *To kindle, to burn* (*of flame*), Joel i. 19. ii. 3. Ps. lxxxiii. 15. cvi. 18.
2. *To set on fire, to blow into a flame*, Job xli. 13.

לַהַט *m.*

1. *A flame.*
2. *The glittering blade of a sword*, Gen. iii. 24. See לַהַב.

לְהָטִים *magic arts*, the same as לָטִים, Exod. vii. 11. Comp. the analogies under letter ה, p. 165.

לָהַם Arab. لهم to devour greedily, whence لهم and ملهم, a greedy man, a dainty person, a glutton. In Hebrew only as part. *Hithp.* מִתְלַהֲמִים, *that which is devoured greedily, dainties*. Prov. xviii. 8. xxvi. 22. The different translations of the ancients and moderns are noted by Schultens on the passage, and by Michaelis in the Supplem. p. 1413.

לָהֵן *for that reason*, Ruth i. 13.

לְהֵן Chald.

1. *For that reason*. Dan. ii. 6, 9. iv. 24. Also אֱלָהֵן דְּ *therefore, because*.
2. *Besides, except*, (*nisi*) compounded from לָא *not*, and הֵן *if*. Dan. ii. 11. iii. 28. vi. 8.
3. *But*, Ezra v. 12.

לַהֲקָה, only, 1 Sam. xix. 20. probably *a congregation* as קַהֲלָה, by a transposition. So the ancient translators express it, LXX. Syr. Arab. Chald., and the context requires it. A similar transposition of this word takes place in the Arabic and Æthiopic, where لحق in the latter has the meaning of the Arabic لحق to be old, which perhaps was also the Hebrew meaning. (See at least the interpretation of the LXX. Syr. Chald. of Prov. xxx. 17.)

לוֹ, for לֹא, *not*. 1 Sam. ii. 16. xx. 2. Job vi. 21.

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לוֹ דָּבָר, see לֹא דָּבָר.

לוֹ, Arabic لَوْ, a particle.

1. *If*, Judg. viii. 19. Ezek. xiv. 15.

2. *O that! O si! utinam.* Combined with the *fut.* Gen. xvii. 18. Job vi. 12; with the *imp.* Gen. xxiii. 13. (comp. אִם), with the *part.* Ps. lxxxi. 14. When in construction with the preterite it gives it the force of the pluperfect. e. g. Numb. xiv. 2: לוּ מַתְנוּ *O that we had died.* Ch. xx. 3; לוּ גָוַעְנוּ the same. It is used concessively, Gen. xxx. 34: לוּ יְהִי כִדְבָרֶךָ *let it be done, as thou saidst.*

3. *O that not.* Gen. l. 15. LXX. μή ποτε. *Vulg. ne forte.* Syriac ܠܡܐ. Arab. لَيْتَ لَا. (The Syrians have three forms belonging hereto: ܐܠܐ with Olaph formative, *if;* ܠܐ *not*, comp. אִם, and ܠܡܐ *O that.*)

לוּא as לוֹ, 1 Sam. xiv. 30. Isai. lxiii. 19.

לוּבִים, 2 Chron. xii. 3. xvi. 8. Nah. iii. 9. and לֻבִים, Dan. xi. 43. The Libyans, always in connexion with the Egyptians and Æthiopians. See לְהָבִים which probably is the same. (Syr. ܠܘܒܝܐ for Λιβυα. Acts ii. 10.)

לוּד, A proper name.

1 According to Gen. x. 22. a people of Semitic descent, which is mentioned with Aram and Arphaxad. Josephus explains it by Lydians, and although historical testimonies respecting the Semitic descent of this people is wanting, still there is nothing against the probability of such an explanation. Comp. J. D. Michaelis Spicileg. T. II. p. 114, 115, with Vater's Comment. on Gen. x. 13. Different from this is

2. לוּד, Ezek. xxvii. 10. xxx. 5. Isai. lxvi. 19. and לוּדִים Gen. x. 13. Jer. xlvi. 9. A people of Africa or Egypt, which is generally mentioned in connexion with כּוּשׁ and פּוּט. See J. D. Michaelis Spicileg. T. I. p. 256—260.

לָוָה in three conjugations; in *Kal,*

1. *To adhere to one,* to accompany him, Eccles. viii. 15: וְזֶה יִלְוֶנּוּ בַּעֲמָלוֹ *and this accompanies him,* i. e. this remains to him *from his labour.* Hence

2. *To borrow* any thing of a person, as it were, to hang, to be dependent on him, *nexum esse.* Deut. xxviii. 12. Neh. v. 4. Ps. xxxvii. 21: לֹוֶה רָשָׁע וְלֹא יְשַׁלֵּם *the wicked (man) borrows and pays not.*

Niph. as *Kal,* No. 1. *To join one's self to a person,* with עַל Numb. xviii. 2: וְיִלָּווּ עָלֶיךָ וְיִשָּׁרְתוּךָ *that they may join themselves unto thee, (assist thee) and minister unto thee.* Ver. 4. Dan. xi. 31; with אֶל Gen. xxix. 34: עַתָּה הַפַּעַם יִלֶּוֶה אִישִׁי אֵלָי *now at last my husband will join himself unto me.* Isai. lvi. 3. Jer. l. 5. Zech. ii. 15; with עִם Ps. lxxxiii. 9. In Aramaic לְוָא, ܠܘܐ signifies in *Pe* and *Aph. to accompany.* In Arabic لَوِيَ med. Kesr. has the signification of, to follow a person or thing, also to assist, to help, comp. Numb. xviii. 2. (Comp. צָוָה and وصى, חָוָה and وحي.) A derivat. is the Chald. לְוָת q. v.

Hiph. causat. of *Kal,* No. 2. *To lend* (to another) *mutuum dare,* Isai. xxiv. 2: כַּמַּלֶוֶה כַּלֹּוֶה *as the lender, so the borrower.* Prov. xxii. 7. Ps. cxii. 5. With the *accus.* of the person, Deut. xxviii. 12, 44: הוּא יַלְוְךָ וְאַתָּה לֹא תַלְוֶנּוּ *he shall lend unto thee, and thou shalt not lend unto him.* Prov. xix. 17; with double *accus.* Exod. xxii. 24: אִם כֶּסֶף תַּלְוֶה אֶת־עַמִּי *if thou lendest money (to) my people.* Comp. the construction of חָבַל II. p. 210.

לוּז in three conjugations; in *Kal, to bend, bend off, to turn aside, depart,* (comp. the Arabic عز). Prov. iii. 21: בְּנִי אַל יָלֻזוּ מֵעֵינֶיךָ *my son, let them not depart from thine eyes.*

Niph. To be bent, turned, perverted. Part. נָלוֹז *the perverse,* i. e. the wicked (man), sinner. Prov. iii. 32: כִּי תוֹעֲבַת יְהוָה נָלוֹז *for the perverse man is an abomination to Jehovah.* (Respecting that metony-

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mical signification, comp. עָוָה and עָקַשׁ). נָלוֹז as a noun neuter, *perverseness, sinfulness,* Isai. xxx. 12. It is more fully expressed, Prov. xiv. 2: וְנִלְוֹז דְּרָכָיו *whose ways are perverted,* and ch. ii. 15: נְלוֹזִים בְּמַעְגְּלוֹתָם *idem.*

Hiph. fut. יַלְזִוּ, (after the Chaldaic form as יַלְזִנוּ from לזן,) as *Kal, to depart,* Prov. iv. 24.

לוּז *m.*

1. *An Almond-tree,* Gen. xxx. 37. (Arabic لوز and لَوْزٌ. Syriac ܠܘܙܐ.) See Celsii Hierobot. T. I. p. 253.
2. The name of a town, which was afterwards called בֵּית־אֵל, situated between Shechem and Jerusalem. See p. 84. let. c. Josh. xviii. 13. Comp. de Wette Beyträge zur Einlect. in das A. T. B. I. p. 230, &c. B. II. p. 124, &c. לוּז Judg. i. 26. is probably a different place.

לוּחַ *m. A table.* (The same in Syriac and Arabic.)

(*a*) Of stone, to engrave upon, Exod. xxiv. 12. Deut. ix. 9, 15: לוּחֹת הַבְּרִית, and Exod. xxxi. 18: לוּחֹת הָעֵדוּת *the tables of the law.*

(*b*) Of wood, Exod. xxvii. 8. hence, 1 Kings vii. 36: לְחֹת יְדוֹתֶיהָ *the level of its ledges;* of the leaf of a door, Cant. viii. 9. Dual לְחֹתַיִם *boarded works* of a ship, Ezek. xxvii. 5. where the dual number refers probably to the two sides of a ship.

(*c*) Metaph. Prov. iii. 3: כָּתְבֵם עַל לוּחַ לִבֶּךָ *write them on the table of thine heart.* Comp. Jer. xvii. 1. (Syriac ܠܘܚ, Arabic لَوْحٌ *idem.*, whence the verb לוּחַ to cover with boards.)

לוּחִית, the name of a city in Moab, Isai. xv. 5. Jer. xlviii. 5.

לוּט (Arabic لَاطَ) *to veil,* only in *Kal. Part. pass.* 1 Sam. xxi. 10. *Fut.,* 1 Kings xix. 13. (See the cognate word לָאַט, and לָט.

לוֹט *m.* from לוּט i. q. לָאַט.

1. *A covering, veil.* Isai. xxv. 7: וּבְלַע בָּהָר הַזֶּה פְּנֵי הַלּוֹט הַלּוֹט עַל כָּל הָעַמִּים *he will destroy on that hill the veil, which covers all nations,* probably, which covers their faces, i. e. which makes them sorrowful. A similar sense is contained in the subsequent member of the sentence. לוֹט is to be considered in the first place a substantive, in the second a participle, after the form אוֹר. The word פְּנֵי ought to be according to the order of the words a mere periphrasis, but one might almost venture the supposition, that פְּנֵי stood in another place, viz. עַל־פְּנֵי־כָל הָעַמִּים.
2. The name of the son of Abraham's brother. Gen. xiv. 12. xiii. 1. xix. 1. According to xix. 37, and 38, descended from him the Moabites and Ammonites, who therefore are called the children of Lot, Deut. ii. 9. Ps. lxxxiii. 9.

לֵוִי

1. *Levi,* the name of the son of Jacob by Leah. Gen. xxix. 34.
2. As a patronymic noun, for לֵוִי *a Levite,* Plur. לְוִיִּם Levites. The second tribe of priests among the Hebrews; they did not receive a district of their own, but merely single towns with their dependencies dispersed among the other tribes. Josh xxi. 1, 42. Josh. xxi. 1.

לְוָא plur. לְוָיֵא Chald. the Levites. Ezra vi. 16.

לְוָיָה *fem. a garland.* Prov. i. 9. iv. 9. Root לָוָה, in Arabic also, to twist, to wind, whence

לִוְיָתָן *m.* (from לְוָיָה and the adjective termination ָן), properly, *the twisted animal,* hence the name for every great water-animal, Ps. lxxiv. 14. civ. 26., especially *a great serpent,* Isai. xxvii. 1; also the *crocodile,* Job xl. 25, &c. Comp. *Bocharti Hieroz.* P. II. lib. v. cap. 16—18.

לוּל, plur. לוּלִים, *winding stairs,* 1 Kings vi. 8. LXX. ἑλικτὴ ἀναβασις. Vulg. cochlea. Chald. מְסֻבָּתָא. Arabic scala e ligno. In Chald. the same. See the cognate form לֻלָאוֹת.

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לוּלֵא Gen. xliii. 10. Judg. xiv. 18. 2 Sam. ii. 27, and

לוּלֵי Gen. xxxi. 42. Deut. xxxii. 27. *if not, unless,* (compounded of לוּ *if,* and לֵא *not,* the same as לָא, לֹא *not,* Arabic لَا *idem.*)

I. לוּן and לִין in three conjugations; in *Kal,*

1. *To stay over night, to pass the night.* Gen. xix. 2. xxiv. 23. xxxii. 22. Judg. xix. 10. Also used of inanimate things, e. g. food, *to remain over night.* Exod. xxiii. 18. xxxiv. 25. Deut. xvi. 4. Lev. xix. 13: לֹא תָלִין פְּעֻלַת שָׂכִיר אִתְּךָ עַד־בֹּקֶר *the wages of the day labourer shall not remain with thee over night until morning;* thou shalt pay him in the evening.

2. *To lodge, to dwell,* mostly metaphorical. Prov. xv. 31. Ps. xxv. 13: *his soul dwells in happiness.* Job xvii. 2: וּבְהַמְרוֹתָם תָּלַן עֵינִי *my eye dwells among their offences,* xxix. 19. וְטַל יָלִין בִּקְצִירִי *and the dew lodges on my branches.* ch. xli. 13. בְּצַוָּארוֹ יָלִין עֹז *in his neck dwells strength,* Isai. i. 21. Cant. i. 13. Also merely, *to enter,* Ps. xxx. 6: בָּעֶרֶב יָלִין בֶּכִי *in the evening enters weeping.*

3. *To tarry, to abide, to remain,* Ps. xlix. 13: וְאָדָם בִּיקָר בַּל יָלִין *however, (such) a man abideth not in fortune,* his fortune has no duration. Job xix. 4: אִתִּי תָלִין מְשׁוּבָתִי *thus my error remains with me,* thus I bear it, I suffer for it. The Arabic syn. بَاتَ for بَيَّتَ is to pass the night over, generally, *to tarry somewhere;* also to be situated. See Rosenmuller's Arab. Lesebuch, p. 119. line 8, 9.

The forms, which occur, are, *pret.* לָן, *inf.* לוּן and לִין, Gen. xxiv. 23. *imp.* לִין, *fut.* יָלִין *apoc.* יָלֶן, יָלֶן, *Part.* לָן, Neh. xiii. 21. לָנָה is used Zech. v. 4. where the context requires the sense of לָנָה *she passes the night over.*

Hiph. To cause to abide, to harbour, Jer. iv. 14 only: עַד מָתַי תָּלִין בְּקִרְבֵּךְ מַחְשְׁבוֹת אוֹנֶךָ *how long wilt thou harbour within thee thy wicked thoughts?*

Hithp. as *Kal.* Ps. xci. 1. Job xxxix. 28. Derivat. מָלוֹן, מְלוּנָה.

II. לוּן in two conjugations; in *Niph. to murmur,* with עַל *against one. Fut.* יִלּוֹנוּ Exod. xv. 24. Numb. xiv. 2, xvii. 6. Josh. ix. 18. and Exod. xvi. 2, noted in *Keri.*

Hiph. idem pret. הֲלִינֹתֶם Numb. xiv. 29; *fut.* וַיָּלֶן Exod. xvii. 3, also יַלִּינוּ, תַּלִּינוּ Exod. xvi. 7. Numb. xiv. 36. xvi. 11. and *part.* מַלִּינִים Exod. xvi. 8. Numb. xiv. 27. xvii. 20. instead of יָלִינוּ, מְלִינִים. These punctuations are in the writings of the Rabbins more frequent. Comp. יַלִּיזוּ Prov. iv. 21. This pointing was here probably chosen, in order to distinguish the latter signification of the verb from that of No. 1. Derivative תְּלוּנָה.

לוּעַ *To swallow, to sip,* in *Kal* and Obad. 16 only: שָׁתוּ וְלָעוּ וְהָיוּ כְּלֹא הָיוּ *they shall drink and sip, and they shall be as though they had not been.* Deriv. לַע *throat.* (Comp. עִלַּע *to sip,* Job xxxix. 30. and in Syriac ܠܥܥ *to lick.* Others derive it from לעה but against the accent.)

לוּץ in three conjugations; in *Kal,*

1. Probably, *to speak in an unintelligible* (foreign) *language,* as לָעַג. Comp. *Hiph.*

2. *To deride, sneer,* (properly *to imitate one, mimick one in his speech,* comp. לָעַג). Part. לֵץ *a mocker,* a contemptuous man, who scoffs at every thing in a wanton manner. Prov. xxii. 10. xxiv. 9. Especially *a contemptuous despiser of religion and morality, a presumptuous scoffer,* comp. זֵד Ps. i. 1. Prov. ix. 7, 8. xiii. 1. xiv. 6. xv. 12. xix. 25. Isai. xxix. 20. The preterit is used in the same sense, Prov. ix. 12: וְלַצְתָּ לְבַדְּךָ תִּשָּׂא *and if thou be a presumptuous scoffer thou shalt bear it alone,* in opposition to חָכָם.

Hiph.

1. *To interpret,* (Comp. *Kal,* No. 1.). Hence Part. מֵלִיץ *an interpreter,* Gen. xlii. 23; a negociator or reconciler generally,

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2 Chron. xxxii. 31. Isai. xliii. 27: וּמְלִיצֶיךָ פָּשְׁעוּ בִי *thy mediators,* (the priests) *have transgressed against me.* Job xxxiii. 23: מַלְאָךְ מֵלִיץ *an interposing angel,* probably applied to the guardian angel (mediator) in heaven for every man, comp. Matt. xviii. 10.

2. *To deride,* as *Kal,* No. 2. With the *accus.* Ps. cxix. 51. Prov. xiv. 9. xix. 28: עֵד בְּלִיַּעַל יָלִיץ מִשְׁפָּט *a base witness scorneth justice;* with the *dative,* chap. iii. 34: אִם לַלֵּצִים הוּא יָלִיץ *truly he scorneth the scorners.*

Hithp. הִתְלוֹצֵץ *to behave one's self insolently,* Isai. xxviii. 22. Deriv. לָצוֹן, מְלִיצָה.

לוּשׁ *to knead,* (dough), only in *Kal.* Gen. xviii. 6. 1 Sam. xxviii. 24. 2 Sam. xiii. 8.

לָוָת Chald. properly, *joined unto,* hence as preposition, *with,* Ezra iv. 12: מִן לְוָתָךְ from with thee, *de chez toi,* as מֵעִמָּךְ in Hebrew, (Syr. *idem.*)

לְווּת *fem. Perverseness,* Prov. iv. 24: לְווּת שְׂפָתַיִם *perverseness of the lips,* perverted, false language. Root לָוָה i. q. לוּז.

לַח *adj.* pl. לַחִים *recens, fresh,* e. g. of wood. Gen. xxx. 37. Ezek. xvii. 24. xxi. 3; of a grape, Numb. vi. 3. It is also applied to new cords, not yet used, Judg. xvi. 7, 8. (Root לחח, comp. in Æthiop. לחלח to moisten, to be wet. In the Rabbinical writings לֵיחָה, לֵיחוּת, לְחלוּחִית signifies *humour, vigour.* Comp. Job xxxiii. 25, in which Rabbi Levi explains the Hebrew רָטַפַּשׁ by נתלחלה.)

לֹחַ *m. The state of being fresh,* lively, full of vigour, Deut. xxxiv. 7.

לְחוּם *m.* or לָחוּם, with *suff.* also לְחֻמִי (as חָרִיל, חָרוּל).

1. *Food.* Job xx. 23: וַיַּמְטֵר עָלָיו בְּלַחוּמוֹ *and let it rain upon him for his food.* Thus it is expressed by the Targum and Aben Ezra, as if pointed לְלַחוּמוֹ.

2. *The flesh, body.* Zeph. i. 17: שֻׁפַּךְ דָּמָם כֶּעָפָר וּלְחֻמָם כַּגֶּלָלִים *their blood shall be spilled (dispersed) as dust, and their body as dung.* LXX. τὰς σαρκὰς αὐτῶν. Vulg. *corpora eorum.* Syr. *caro eorum.* Chald. *cadavera eorum.* Arabic لحم plur. لحوم flesh.

לְחִי *fem.* in pausa לֶחִי with *suff.* לֶחְיוֹ. Dual לְחָיַיִם, stat. constr. לִחְיֵי.

1. *A jaw-bone,* Judg. xv. 15, 17. Job xl. 26. (Arab. لحت *idem.*)

2. *The cheek.* To strike one on the cheek is a sign of humiliation, disgrace. Micah iv. 14. 1 Kings xxii. 24. Lam. iii. 30.

3. The name of an adjacent country on the confines of Philistia, Judg. xv. 9, 14, 19. It is more fully expressed in verse 17, by רָמַת לְחִי which according to the etymology there given, signifies *the throw of the jaw-bone.* Comp. the verb רָמָה, and the Chald. רְמָה. Others suppose that the name proceeded probably from the natural state of the place, perhaps from its steepy cliffs (as it were rocky cheeks), and translate *the height of the jaw-bone.* Comp. the noun רָמָה.

לָחַךְ in two conjugations; in *Kal,* as *inf.* Numb. xxii. 4 only, elsewhere always in *Piel* לִחֵךְ

1. *To lick.* לִחֵךְ עָפָר *to lick the dust,* i. e. to throw one's self down in the dust, Ps. lxxii. 9. Micah vii. 17. Isai. xlix. 23: וַעֲפַר רַגְלֶיךָ יְלַחֵכוּ *and they shall lick the dust of thy feet.*

2. *To lick up,* for *to eat off, to consume,* carpere, Numb. xxii. 4: *now shall this multitude eat up all which is round about us,* כִּלְחֹךְ הַשּׁוֹר אֵת יֶרֶק הַשָּׂדֶה *as the ox eateth up the grass of the field.* (Syr. and Arab. *idem.* Cognate with לָקַק).

לָחַם *fut.* יִלְחַם in two conjugations; in *Kal,*

1. *To eat, to take food,* Prov. iv. 17. xxiii. 1: כִּי תֵשֵׁב לִלְחוֹם אֶת־מוֹשֵׁל *when thou sittest down to eat with a ruler.* Construed with בְּ of the food, Prov. ix. 5. Ps. cxli. 4. Deut. xxxii. 24: לְחֻמֵי רָשָׁף *consumed by pestilence.*

2. *To war, fight.* (Comp. אָכַל, No. 2. especially passages, as Numb. xiv. 9. spoken of

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the enemy: כִּי לַחְמֵנוּ הֵם *for they are our food*, i. e. we will eat them as our food; and the Homeric phrase πολέμοιο μέγα στόμα Il. X. 8.) With אֵת Ps. xxxv. 1: לְחַם אֶת־לֹחֲמָי *subdue them, who subdue me;* with ל lvi. 2, 3: כִּי רַבִּים לֹחֲמִים לִי *for many contend with me.*

Niph. נִלְחַם, *inf. pleon.* נִלָּחֹם as *Kal* No. 2, to war, contend, Judg. v. 19. 1 Sam. xvii. 10: נִלָּחֲמָה יַחַד *we will fight together.* The person against whom one fights, takes the *accus.* Josh. x. 25: אֲשֶׁר אַתֶּם נִלְחָמִים אֹתָם *against whom ye fight.* Ps. cix. 3. 1 Kings xx. 25. Construed with בְּ Exod. i. 10. Numb. xxi. 26. Judg. xi. 25; with עִם 2 Kings xiii. 12. xiv. 15; with אֶל Jer. i. 19. xv. 20; with עַל Neh. iv. 8. *To fight for one,* with לְ Exod. xiv. 14: יְהוָה יִלָּחֶם לָכֶם *Jehovah shall fight for you.* Ver. 25. Deut. i. 30. Josh. x. 14. and with עַל Judg. ix. 17. *To fight against a city, to besiege it,* with בְּ Judg. ix. 45. and עַל Jer. xxxiv. 22. xxxvii. 8. Deriv. מִלְחָמָה, לֶחֶם, לְחוּם, לְחֶם.

לֶחֶם *m.* A verbal noun from *Piel, a conflict, siege.* Judg. v. 8: לֶחֶם שְׁעָרִים *the act of besieging the gates,* for *they besiege the gates.*

לֶחֶם *com. gen.*

1. *Food, board.* לֶחֶם אֱלֹהִים *the food of God,* applied to oblations, Lev. xxi. 8, 17. Jer. xi. 19: עֵץ בְּלַחְמוֹ *the tree with his fruit.* לֶחֶם הַפֶּחָה *the victuals of the governor,* Neh. v. 18. comp. ver. 15, i. e. the natural productions, of which after the manner of the East, the revenue consisted, so also were called the productions, which were delivered unto Solomon for his daily table, 1 Kings iv. 22. a kind of table-tax, or civil list paid in kind.

2. *Bread,* (Arabic لحم especially meat). לֶחֶם הַפָּנִים *the shew-bread,* Exod. xxv. 30. If a number immediately precede לֶחֶם then כִּכָּרוֹת is to be supplied between, as 1 Sam. x. 4: שְׁתֵּי־לֶחֶם *two (loaves) of bread,* comp. שְׁלֹשֶׁת כִּכְּרוֹת לֶחֶם in ver. 3. אָכַל לֶחֶם *to eat bread,* for *to dine, to banquet,* see אָכַל p. 35. 1 Sam. xx. 24. (*a*). In Isai. xxviii. 28, it has perhaps the specific signification of, *wheat.* So it is expressed in Chald. and Syriac, and supported by the Arabic طعام signifying food, but especially wheat.

לְחֶם Chald. *food, a meal, banquet,* Dan. v. 1.

לַחְמָם the name of a town in the plain of the tribe of Judah. Josh. xv. 40. Several MSS. read here לַחְמָס, and similar to it is the Vulgate *Lehemam.* The other ancient translators have read it with ס.

לְחֵנָה *fem.* Chald. *a concubine,* Dan. v. 2, 3, 23. More frequently in the Targum, e. g. Gen. xxxv. 6, 22. Judg. xix. 2. xx. 5.

לָחַץ *fut.* יִלְחַץ in two conjugations; in *Kal, to press, crush.* Numb. xxii. 25: וַתִּלְחַץ אֶת רֶגֶל בִּלְעָם *and she crushed the foot of Balaam.* 2 Kings vi. 32: וּלְחַצְתֶּם אֹתוֹ בַּדֶּלֶת *and pushed him away with the door.* Especially to oppress the weaker, or a people in subjection, Exod. xxiii. 9. Judg. i. 34. ii. 18. Arabic لحص and لحز.

Niph. To press, crush one's self. Numb. xxii. 25.

לַחַץ *m.*

1. *The oppression* (of a people,) Exod. iii. 9. Ps. xliv. 25.

2. *Calamities, a distressed situation,* Job xxxvi. 15. 1 Kings xxii. 27: לֶחֶם לַחַץ וּמַיִם לַחַץ *bread and water of misery,* i. e. as one partakes of it in distressed times. Isai. xxx. 20.

לָחַשׁ in two conjugations; in *Piel,*

1. Prop. *to whisper, mussitare,* (see *Hithp.*) In Syriac and Thalmud the same.

2. *To conjure, charm,* (from whispering and muttering words of enchantment) Ps. lviii. 6: אֲשֶׁר לֹא יִשְׁמַע לְקוֹל מְלַחֲשִׁים *which* (the serpent) *will not hearken to the voice of charmers.* This signification is almost evident from the use of the word in the Thalmud, e. g. הַלּוֹחֵשׁ עַל הַמַּכָּה *qui mussitat super vulnus,* he that charms (whis-

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pers over) a wound, Sanhedrin cap. ii; farther שיודע ללחש את הנחשים *qui novit incantare serpentes*. The Targum on Exod. xi. 7. uses לַחֲשֵׁיהוֹן for לַהֲטֵיהֶם.

Hithp. To whisper, 2 Sam. xii. 19. Ps. xli. 8. LXX. ψιτυρίζειν. Vulg. if Sam. *mussitare.* Ps. *insusurrare.* The Syriac retains it in 2 Sam xii. 19. Comp. also the Syriac version of Luke xii. 3: ܕܠܚܫܐ ܠܡܫܡܥ for πρὸς τὸ οὖς ἐλαλήσατε.

לַחַשׁ *m.*

1. *The act of whispering, sighing,* or *calling for help.* Isai. xxvi. 16.
2. *The act of conjuring, bewitching, enchantment,* Isai. iii. 3. In relation to the charming of serpents, Jer. viii. 17. Eccles. x. 11.
3. *A charm, amulet,* a remedy against enchantment, Plur. לְחָשִׁים Isai. iii. 20. (Comp. in Arabic رقي to charm, and to secure one's self by amulets against charms). It occurs in the quoted passage as female ornaments, and we may imagine them to be, engraved precious stones, or the like, which the orientals use frequently as amulets. In that sense it is taken by Aben Ezra, and adopted by Coccejus. Others according to Schröder (*De vestitu Mulierum Hebr.* p. 171, &c.), *little golden serpents,* (worn as ornaments), but not so sure from etymology.

לָט *adj.* from לוּט *hidden.* Whence בַּלָּט adv. *secretly, softly.* Ruth iii. 7. 1 Sam. xviii. 22. xxiv. 5. Plur. לָטִים *hidden, secret arts; enchantments.* Exod. vii. 22. viii. 3, 14. See לְהָטִים vii. 11.

לֹט Gen. xxxvii. 25. xliii. 11. (instead of which the Samaritan and many MSS. have לוֹט plene.) According to the most modern writers: *Ladanum,* Arab. لاذن, Greek λῆδον, ληδανον, Latin, *ledum, ladanum,* i. e. an odoriferous gum, which is found on the leaves of the cistus-rose, (cistus ladanifera, cistus creticus). Herodotus (iii. 112), Plinius (xii. 17), Abulfadli and the more modern travellers inform us, that this gum usually sticks to the beards of the goats, which feed upon that shrub, and is afterwards obtained by that means, by the Arabs, who cut off their beards and cleanse the gum from the clotted hair. This plant is also to be found in Palestine, and the similarity of the name has certainly some weight (See בדלח). The ancient translators render it differently. LXX. Vulg. στακτη. Syr. Chald. *Pistachio-nuts.* Arab. *chesnuts.* See Celsii Hierobot. T. I. p. 280—88. Comp. J. D. Michaelis Supplem. p. 1424.

לְטָאָה *f.* A kind of Lizard, Lev. xi. 30 only. LXX. χαλβώτης. Vulg. *stellio.* Root, either לָטָא Chald. the same as לוּט *to hide,* or לט and لطي *adhæsit terræ.* From the latter etymology, Bochart concludes (Hieroz. I. p. 1073.) that it is a red poisonous kind of Lizard, which the Arabs call وحرّ. From it comes the proverb: *Dolus ipsi adhæret, ut alvachra adhæret terræ.*

לָטַשׁ *fut.* יִלְטֹשׁ in two conjugations; in *Kal,*

1. *To hammer.* Gen. iv. 22.
2. *To sharpen by hammering,* e. g. the plough-share, 1 Sam. xiii. 20; the sword, Ps. vii. 13. Hence, *to sharpen,* generally. Metaph. Job xvi. 9: צָרִי יִלְטוֹשׁ עֵינָיו לִי *as mine enemy, he sharpens his looks upon me,* for, casts cutting, or piercing looks on me. (Aram. לְטַשׁ, ܠܛܫ to sharpen).

Pual. To be sharp. Part. Ps. lii. 4 only, כְּתַעַר מְלֻטָּשׁ *as a sharp razor.*

לִיָּה *fem.* לִוְיָה, and this is compounded from לִוְיָה = לִוְיָה *a garland.* Plur. לִיּוֹת *garlands,* or rather, *wreaths, festoons,* (in architecture). 1 Kings vii. 29: לִיּוֹת מַעֲשֵׂה מוֹרָד *garlands made to hang down.* 1 Kings vii. 30, 36. Comp. Michaelis Suppl. p. 1420.

לַיִל Isai. xvi. 3. *st. constr.* לֵיל Exod. xii. 42. Isai. xv. 1. xxx. 29. Elsewhere always לַיְלָה (with ה paragogic). Plur. לֵילוֹת *m. night;*

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also, *at night, by night.* Gen. xiv. 15. Exod. xiii. 22. So לֵילוֹת Ps. xvi. 7. יוֹמָם וָלַיְלָה *day and night.* הַלַּיְלָה *this night,* Gen. xix. 5, 34. xxx. 15. Numb. xxii. 8. Metaph. for *misfortune,* Job xxxv. 10. Micah iii. 6. Comp. חֹשֶׁךְ.

This ־ָה paragogic. is taken in Aram. as radical, and passes in the *stat. emphat.* into *yod.* Whence,

לֵילְיָא *m.* Chald. *the night,* Dan. ii. 19. v. 30. vii. 2. vii. 13.

לִילִית *fem.* (Isai. xxxiv. 14. properly *nocturna* from לַיִל with the adjective termination ־ִי, ־ִית) *a ghost,* a fabulous creature of Jewish superstition. According to the Rabbins, an apparition, in the shape of a well dressed woman, which lies in wait at night, particularly for children, and destroys them, hence similar to the *lamiæ, striges,* (*Ovid. Fast.* VI. 123) spectres, resembling the hobgoblins of the Greeks and Romans. LXX. ὀνοκενταύροι, the name of a goblin, comp. Isai. xiii. 22. xxxiv. 14. Theodoretus: Καλεῖ ὀνοκενταύρους, ἃς οἱ παλαιοι μεν ἐμπούσας, οἱ δὲ νῦν ὀνοσκελίδας προσαγορεύουσι. See Bocharti Hieroz. T. II. p. 831. and Buxtorf's Lex. Chald. and Thalm. p. 1140.

לִין v. לוּן No. I.

לַיִשׁ *m.*

1. *A lion.* Job iv. 11. Prov. iii. 30. Isai. xxx. 6. Arab. ليث *idem.* Chald. לֵית, *idem.*

2. The name of a frontier town in the north of Palestine, elsewhere called דָּן. Judg. xviii. 7, 29. The same place is called לֶשֶׁם Josh. xix. 47. With ־ָה *locale* Isai. x. 30, which others take for a different place, a place near Jerusalem, comp. Ἔλεασα 1 Macc. ix. 3. Vulg. *Laisa.*

לָכַד *fut.* יִלְכֹּד in three conjugations; in *Kal,*

1. *To catch,* e. g. in a net, in a snare, Amos iii. 5. Ps. xxxv. 8; in a pit, Jer. xviii. 22. Judg. xv. 4: and Samson went וַיִּלְכֹּד שְׁלֹשׁ מֵאוֹת שׁוּעָלִים *and caught three hundred foxes,* or *jackals.* Amos iii. 4: *Will the young lion raise his voice from his den* בִּלְתִּי אִם לָכָד *if he has taken no prey?* Isai. xxiv. 18. Jer. xlviii. 44. Metaph. Job v. 13: לֹכֵד חֲכָמִים בְּעָרְמָם *he takes* (catches) *the wise in their own craftiness.* Prov. v. 22. xi. 6.

2. *To capture,* (in war), of men, Numb. xxi. 32. Josh. xi. 12. Judg. viii. 12; also, of things: *to take them away.* 1 Chron. xviii. 4. Judg. viii. 24: וְלָכְדוּ לָהֶם אֶת הַמַּיִם *intercipite illis aquam.*

3. *To take* (a town), Josh. viii. 21. x. 1. xi. 10.

4. *To take out of,* i. e. *to choose,* applied to Jehovah, choosing by lot. (Comp. אָחַז No. 7.) Josh. vii. 14: הַשֵּׁבֶט אֲשֶׁר יִלְכְּדֶנּוּ יְהוָה *the tribe which Jehovah shall light upon,* shall fix on by lot, verse 17.

Niph. נִלְכַּד pass. of *Kal,* No. 1. Ps. ix. 16; of No. 2. Jer. li. 56; of No. 3. 1 Kings xvi. 18; of No. 4. *to be lighted on,* Josh. vii. 15, 16: וְנִלְכַּד שֵׁבֶט יְהוּדָה *and the tribe of Judah was lighted on.* 1 Sam. x. 20, 21.

Hithp. *To hold, keep, join, together.* Job xli. 8, (9): יִתְלַכְּדוּ וְלֹא יִתְפָּרָדוּ *they hold together,* (the scales of the crocodile) *and separate themselves not.* xxxviii. 30: פְּנֵי תְהוֹם יִתְלַכָּדוּ *the surface of the flood holds itself together,* is frozen. Compare אָחַז No. 4.

לֶכֶד *m.* The act of *catching, seizing,* Prov. iii. 26.

לְכָה

1. Properly the imperat. of יָלַךְ, *go!* Numb. x. 29.

2. A particle of encouragement, *well, come.* Gen. xxxi. 44: לְכָה נִכְרְתָה בְרִית *well, let us make a covenant.* Numb. xxii. 6. 1 Sam. ix. 10. The signification of the *verb* is entirely lost, since it is also used

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in the same form in addressing a female person, Gen. xix. 32.

לָכָה The name of a place belonging to the tribe of Judah, which is only mentioned 1 Chron. iv. 21. LXX. Ληχάβ. Vulg. *Lecha*.

לָכִישׁ The name of a town in the plain of the tribe of Judah, formerly a royal city in Canaan. Josh. x. 3. xii. 11. xv. 39. Nehem. xi. 30. Jer. xxxiv. 7. 2 Chron. xi. 9. Micah i. 3. According to Eusebius it was situated seven Roman miles southward of Eleutheropolis. Josephus calls it Λαχεῖς (Archæol. viii. 3.) and Λαχεῖσα (ix. 10.)

לָכֵן v. כֵּן

לְלָאוֹת, in *st. constr.* לְלָאוֹת *fem. pl. knots* of ribbon, or *loops;* in which the hooks (קְרָסִים) were hung, in order to tie the different curtains of the tabernacle together. Exod. xxvi. 4, &c. xxxvi. 11, &c. LXX. ἄγκυλαι. Vulg. *ansula*. Root לוּל, probably to wind, to twist itself, whence לוּלִים a winding staircase. The form is as דוּדָאִים, and the singular perhaps expressed by לוּלִי. The Arabs have in a similar signification, the Quadril. ولب see Gol. p. 2158.

לָמַד *fut.* יִלְמַד in three conjugations; in *Kal, to learn*. It is used

(*a*) with an *inf.* with, and without לְ. Isai. i. 17: לִמְדוּ הֵיטֵב *learn to do well*. Deut. xiv. 23: לְמַעַן תִּלְמַד לְיִרְאָה אֶת יְהוָה *that thou mayest learn to fear Jehovah*. xvii. 19. xviii. 19.

(*b*) with an *accus.* Deut. v. 1. Isai. xxvi. 10: xxix. 24. Prov. xxx. 3. Isai. ii. 4: לֹא יִלְמְדוּ עוֹד מִלְחָמָה *they shall learn war no more*, i. e. to practise themselves in the service of war. Micah iv. 3.—Part. *pass.* 1 Chron. v. 18: לְמוּדֵי מִלְחָמָה *expert in war*. The part. is to be considered as passive, from *Piel*.

(*c*) To accustom one's self to something, with אֶל. (Comp. אָלַף). Jer. x. 2: אֶל דֶּרֶךְ הַגּוֹיִם אַל תִּלְמָדוּ *accustom yourself not to the habits of the people*. (למד in Ethiopic, *assuevit*.)

Pi. לִמֵּד *To teach*. 2 Chron. xvii. 7: לְלַמֵּד בְּעָרֵי יְהוּדָה *in order to teach in the cities of Judah*. Ezra vii. 10. It is construed

(*a*) with the *accus.* of the person. Ps. lxxi. 17: אֱלֹהִים לִמַּדְתַּנִי מִנְּעוּרָי *God has taught me from my youth*. Cant. viii. 2.

(*b*) with the *accus.* of the person and thing. Deut. iv. 1, 5, 14. xi. 19. Ps. xxv. 4: אָרְחוֹתֶיךָ לַמְּדֵנִי *teach me thy paths*, xciv. 10. cxix. 12. xxvi. 68. Jer. ii. 33. ix. 4. 13. Eccles. xii. 9: לִמֵּד דַּעַת אֶת־הָעָם *he taught the people wisdom*.

(*c*) less frequent with an *accus.* of the person, and *dative* of thing. Ps. xviii. 35: מְלַמֵּד יָדַי לַמִּלְחָמָה *he teaches my hands war*. Ps. cxliv. 1. Isai. xlviii. 17; with a gerund, Ps. cxliii. 10.

(*d*) with a *dat.* of the person, Job xxi. 22: הַלְאֵל יְלַמֵּד דָּעַת *shall one teach God wisdom?* or: *who shall*, &c.

Pual. לֻמַּד *To be learned, expert*, Cant. iii. 8: מְלֻמְּדֵי מִלְחָמָה *expert in war*. 1 Chron. xxv. 7: מְלֻמְּדֵי שִׁיר *expert in the song*, &c. Hos. x. 11: עֶגְלָה מְלֻמָּדָה *a trained heifer*. Jer. xxxi. 18. Deriv. תַּלְמִיד לְמוּד, מַלְמַד.

לָמָּה and לָמָּה see מָה.

לְמוֹ poetical for לְ Job xxvii. 14. xxix. 21, xxxviii. 40. xl. 4. as כְּמוֹ for כְּ, בְּמוֹ for בְּ and לְמוֹד and לְמֻד verbals from *Piel*.

1. *Accustomed* to a thing, *expert* therein. Jer. ii. 24: לְמֻד מִדְבָּר *accustomed to the desert*. xiii. 23: לְמֻדֵי הָרָע *accustomed to evil*, expert therein. Isai. l. 4: לְשׁוֹן לְמוּדִים *a tongue of the skilful*, i. e. a skilful, fluent tongue. (The idea to be expert, accustomed, occurs in the root, in many instances, e. g. Jer. x. 2. In Ethiopic it is the prevailing one. Comp. אָלַף and its derivatives).

2. *Disciples* of any one. Isai. viii. 16:

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לְמוּדֵי יְהוָה *disciples of Jehovah,* to whom he imparts revelations, Isai. liv. 13.

לְמַעַן *Because, whilst,* see מַעַן.

לָנַן see לוּן, No. II.

לַע *Throat, swallow,* Prov. xxxiii. 2 only. It is more frequently expressed in Chaldee by לוּעָא. Comp. the verb לוּעַ.

לָעַב, only in *Hiph. To mock,* with בְּ, a person. 2 Chron. xxxvi. 16. (In Chald. אִתְלַעֵב the same. לְעֵב, *scorn, scoff,* Arab. لعب in the conjugations I. II. IV. *idem.*)

לָעַג in three conjugations; in *Kal,*

1. *To speak unintelligible,* especially *to speak in a foreign language.* Syriac ܠܥܓ to stammer, to speak in a stammering manner. Comp. לָעַז *to speak barbarously,* and לכך *to stammer.* Transposed, עִלֵּג علج speaking barbarously. See *Niph.*

2. *To laugh, to mock,* properly, *to mimic one.* Prov. i. 26. Job xi. 3. With the dative of the person, Prov. xvii. 5: לֵעֵג לָרָשׁ חֵרֵף עֹשֵׂהוּ *he who mocks the poor scorns his maker.* Ps. ii. 4: יְהוָה יִלְעַג לָמוֹ *Jehovah laughs at them.* lix. 9. Job xxii. 9. Prov. xxx. 17.

Niph. נִלְעַג *to speak barbarously.* Isai. xxxiii. 10.

Hiph. To mock, Job xxi. 3. It is construed with לְ and with בְּ 2 Chron. xxx. 10. and with עַל Nehem. ii. 19. (Comp. Syr. ܠܥܓ to stammer, Chald. לַגְלַג *to mock.* In the Thalmud also, *to deride.*)

לַעַג *m. Sport, raillery, derision.* Ps. lxxix. 4. Ezek. xxiii. 32. xxxvi. 4.

1. *The cause of derision,* Hos. vii. 16.

2. *A licentious, blasphemous speech, calumny.* (Comp. לוּץ, part. לֵץ) Job xxxiii. 7: יִשְׁתֶּה לַעַג כַּמָּיִם *who drinks up calumny like water.*

לָעֵג *adj.*

1. *Speaking barbarously.* Isai. xxviii. 11.

2. *Mocking.* Ps. xxxv. 16: לַעֲגֵי מָעוֹג *a feast-witling, parasite,* (a smell-feast) ψωμοκόλακες, κνισσοκόλακες, see מָעוֹג.

לָעָה, the same as the Arab. لغي *to speak incautiously, inconsiderately,* لغي bold, without any restraint, Job vi. 3: עַל כֵּן דְּבָרַי לָעוּ *therefore my words were violent.* Comp. יָלַע.

לָעַז, *to speak unintelligibly,* speaking in a barbarous manner. Ps. cxiv. 1: עַם לֹעֵז *a barbarous speaking people,* alluding to the Egyptians. (לכז *barbare,* pecul. *Ægyptiace locutus est.* B. B. In the Rabbinical writings, all people who do not speak Hebrew, are called לעזים. When, for instance, the French, Italian, and Spanish Rabbins cite a word from the languages of those nations, they designate it by, בלשון לעז. See also לָעַג, No. 1.)

לָעַט, *to eat,* particularly with greediness, daintiness. Only in *Hiph.* Gen. xxv. 30: הַלְעִיטֵנִי־נָא *pray let me eat.* Thus all the ancient translators, and in the Thalmud, it signifies: *to feed.* Comp. עָלַע; in Arab. لعط, and in Syriac ܠܥܛ, ܠܥܛܛ, ܠܥܛܐ and ܠܥܛܢ, which forms, all signify *mandibula.* (See Castelli Lex. Syr. ed. Michaelis, p. 472. and especially Mich. Supplem. p. 1452.)

לַעֲנָה *f. Wormwood, absinthium Linn.* (a plant) Jer. ix. 14. xxiii. 15. Lament. iii. 15, 19. Prov. v. 4. See Celsii Hierobot. T. I. p. 480—86. The Hebrews take it probably for a kind of poison, like all bitter herbs. (See מָר; πικρός in the New Testament.) Thus it is at least plainly described Deut. xxix. 17. and Rev. viii. 10. 11. Comp. Michaelis Supplem. p. 1453.

לַפִּיד *m. A flambeau, a torch.* Judg. vii. 16. 20. xv. 4. Zech. xii. 6. Job xii. 5: לַפִּיד בּוּז לְעַשְׁתּוֹת שַׁאֲנָן *lampas despecta in cogitationibus fortunati est,* &c. *Lampas despecta, objecta,* is a figurative expression for a thing, which is good for nothing, useless. See פִּיד.

2. *Flame,* Gen. xv. 17. Exod. xx. 18. Job xli. 11. Dan. x. 6: וְעֵינָיו כְּלַפִּידֵי אֵשׁ *his eyes were as flames of fire.* Ezek. i. 13.

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Nah. iii. 5. In Syriac ܠܛܦ Chald. לַמֵּד *idem.* the ם of which is assimulated in Hebrew by Dagesh. Perhaps the Arab. لمد *splenduit,* may also be compared with it.

לָפַת, as the Arab. لفت in two conjugations; in *Kal, to bend.* Judg. xvi. 29: וַיִּלְפֹּת שִׁמְשׁוֹן אֶת שְׁתֵּי עַמּוּדֵי וגו *and Samson bent both pillars, the one with the right hand, the other with the left.*

Niph. Ruth iii. 8: *The man became terrified* וַיִּלָּפֵת *and bowed himself down,* &c. (Arab. conj. v. *se inflexit, respexit capite in latus flexo.*) Job vi. 18: יִלְפְּתוּ אָרְחוֹת דַּרְכָּם *It turns the caravans on their way.* Prop. *the caravans are obliged to change their road.*

לָצוֹן *m. Mockery, treating with contempt* all that is good and noble. Whence אַנְשֵׁי לָצוֹן the same as לֵצִים Isai. xxviii. 14. Prov. xxix. 8. Root לוּץ.

לָצַץ as לוּץ *to mock.* Part. לוֹצֵץ *mocker.* Hos. vii. 5.

לַקּוּם, the name of a place on the confines of the tribe of Naphtali. Josh. xix. 33.

לָקַח, *fut.* יִקַּח, *imp.* קַח, less frequent לְקַח, Exod. xxix. 1. Prov. xx. 16. *Inf. absol.* לָקוֹחַ, *constr.* קַחַת; in four conjugations; in *Kal,*

1. *To take,* very frequently. In the style of the historians it occurs remarkably often in such constructions, as the following. Gen. xii. 5: *And Abram took Sarai.... and they went forth to go into the land of Canaan.* xvi. 3. *And Sarai the wife of Abram took Hagar,.... and gave her to Abram her husband to be his wife.* Deut. iv. 20. xv. 17. 2 Sam. ii. 8. Jer. xliii. 10, &c. Hereto belongs probably also 2 Sam. xviii. 18: וְאַבְשָׁלוֹם לָקַח וַיַּצֶּב־לוֹ בְּחַיָּיו אֶת מַצֵּבַת *and Absalom erected for himself in his life time a memorial,* &c. Numb. xvi. 1, 2. (Comp. however Vater's Commentary on the Pentateuch, and Gaab on the passage.) Jer. xxiii. 31: הַלֹּקְחִים לְשׁוֹנָם וַיִּנְאֻמוּ נְאֻם *they who take (use) their tongue and speak oracles.* In the phrase, who *take their tongue,* is implied the arrogance of their blasphemous oracles, of their vain prattling, which the Prophet condemns. At times לוֹ *sibi,* is added pleonastically. e. g. Levit. xv. 14. 29. Job ii. 8: וַיִּקַּח לוֹ חֶרֶשׁ *and he took (himself) a potsherd to scrape himself.* Also equivalent to, *to take hold.* Ezek. viii. 3. Ps. xviii. 17.

2. *To obtain, receive.* Numb. xxiii. 20: הִנֵּה בָרֵךְ לָקָחְתִּי *behold, I have received to bless.* Prov. ix. 7: יֹסֵר לֵץ לָקַח לוֹ קָלוֹן *he that reproveth the scorner, obtains to himself disgrace.* xxii. 25: וְלָקַחְתָּ מוֹקֵשׁ לְנַפְשֶׁךָ *and (lest thou) prepare a snare for thy life.* Amos i. 13.

3. *To take, to take away,* e. g. of the enemy. Gen. xiv. 12. Job i. 21. 1 Sam. xix. 14. 20. Gen. xxvii. 35: *thy brother came with craftiness* וַיִּקַּח בִּרְכָתֶךָ *and has taken away thy blessing.* Job xii. 20: מַעַם זְקֵנִים יִקַּח *he takes away the understanding of the aged.* Ps. xxxi. 14: לָקַחַת נַפְשִׁי זָמָמוּ *they endeavour to take away my life.* 1 Kings xix. 10. 14. Prov. i. 19. Comp. Jon. iv. 3. Ezek. xxxiii. 4: וַתָּבוֹא חֶרֶב וַתִּקָּחֵהוּ *and the sword comes to sweep it (the people) away.* Verse 6. Jer. xv. 15: אַל לְאֶרֶךְ אַפְּךָ תִּקָּחֵנִי *snatch me not away according to thy long-suffering.* In somewhat another sense, Gen. v. 24: וְאֵינֶנּוּ כִּי לָקַח אֹתוֹ אֱלֹהִים *and he was no more, for God took him from thence.* The description is here similar to that in Homer, Od. δ. 561.

4. *To take possession, occupare,* e. g. hostile cities, possessions. Numb. xxi. 25. Deut. iii. 14. xxix. 8. *Metaph.* Prov. vi. 25: וְאַל יִקָּחֲךָ בְּעַפְעַפֶּיהָ *let her not seize thee with her looks.* xi. 30: לֹקֵחַ נְפָשׁוֹת חָכָם *the wise man takes possession of* (wins)

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the hearts. Job iii. 6: הַלַּיְלָה הַהוּא יְקָחֻהוּ אֹפֶל *that night, let darkness seize upon it.* xv. 12: מַה יְקַחֲךָ לִבֶּךָ *whither does thine heart impel thee?*

5. *To accept, to receive,* Gen. iv. 11: *from the earth, which has opened its mouth* לָקַחַת אֶת דְּמֵי אָחִיךָ מִיָּדֶךָ *to receive the blood of thy brother from thy hand.* Ps. vi. 10: יְהוָה תְּפִלָּתִי יָקָח *Jehovah will receive my prayer.* Ps. xlix. 16: *God will rescue my life from the subterranean world (grave)* כִּי יִקָּחֵנִי *for he has received me.* lxxiii. 24. Prov. ii. 1: בְּנִי אִם תִּקַּח אֲמָרָי *my son, if thou wilt receive my words.* iv. 10. xxiv. 32. Job xxii. 22. Also the same as, *to perceive.* iv. 12: וַתִּקַּח אָזְנִי שֶׁמֶץ מֶנְהוּ *my ear perceived the soft sound thereof.*

6. לָקַח אִשָּׁה *to take a wife.* Gen. iv. 19. vi. 2. xii. 19. Exod. vi. 25. Deut. xxiv. 3. xxv. 5. Gen. xxxvi. 2. and simply לָקַח 1 Sam. xxv. 43: וְאֶת־אֲחִינֹעַם לָקַח דָּוִד מִיִּזְרְעֶאל *David took also Ahinoam (for his wife,) of Jezreel.* 1 Kings vii. 8. Concerning the father of a youth, is used the phrase לָקַח אִשָּׁה לִבְנוֹ *he takes a wife for his son.* Gen. xxxiv. 4: קַח לִי אֶת הַיַּלְדָּה הַזֹּאת לְאִשָּׁה *take for me,* or, *give me this maid for a wife.* Exod. xxi. 10. Judg. xiv. 2, 3. Nehem. x. 31. Comp. Gen. xxiv. 3, 4. Also elliptically, as Exod. xxxiv. 16: וְלָקַחְתָּ מִבְּנֹתָיו לְבָנֶיךָ *and lest thou take of his daughters (wives) for thy sons.* The same elliptical phrase is used with the verb נָשָׂא which see. (Aram. נסב).

7. *To fetch,* also, *to send for.* Gen. xx. 2: *and Abimelech dispatched a messenger,* וַיִּקַּח אֶת שָׂרָה *and sent for Sarah.* xxvii. 13: לֵךְ וְקַח לִי *go, and fetch me.* xlv. 42: וְיִקַּח אֶת־אֲחִיכֶם *and he shall fetch your brother.* Numb. xxiii. 11. Judg. xi. 5. 1 Sam. xvi. 11: שְׁלָחָה וְקָחֻנוּ *send and fetch him.* xx. 31. 1 Kings xvii. 11. 2 Kings iii. 15. Isai. xxxvi. 17. Amos ix. 2, 3.

8. *To conduct, to bring,* persons, and things. Gen. xii. 15: וַתֻּקַּח הָאִשָּׁה בֵּית־פַּרְעֹה *and the woman was brought to the house of Pharaoh.* xlviii. 9. Exod. iv. 11. Numb. xi. 16. xxiii. 27. 2 Kings xviii. 32. Job xxxviii. 20: כִּי תִקָּחֶנָּה אֶל גְּבוּלוֹ *thou hast taken it unto the boundaries thereof,* ironically. Prov. xxiv. 11: לְקֻחִים לָמָוֶת *they who are led to death.* Gen. xviii. 5, 7, 9: וַיִּקַּח חֶמְאָה וְחָלָב *and he brought curdled, and sweet milk.* Especially *to bring* an offering. Gen. xv. 10. Exod. xxv. 2. xxxv. 5.

Observ. In the *pret.* twice occurs an abridged form, as, קָח Ezek. xvii. 5. קָחֻם Hos. xi. 3. It is hardly necessary to admit here a new cognate root, as קוּחַ, since other forms of this kind are formed in the *pret.* and *inf.* in which the first radical letters have been plainly rejected: e. g. תַּתָּה 2 Sam. xxii. 41. instead of which Ps. xviii. 41. is used נָתַתָּה; רַד for יָרַד, Judg. xix. 11; שׁוּב תֵּשְׁבוּ Jer. xlii. 10. for תָּשׁוּב תּ'. The *inf.* form לָקוּחַ is sometimes used imperatively. Deut. xxxi. 26. Jer. xxxii. 14. Ezek. xxiv. 5. as הָלוֹךְ and others.

Niph. נִלְקַח.

1. *To be taken away,* of the ark of the covenant. 1 Sam. iv. 11, &c. Of Elias, 2 Kings ii. 9.

2. *To be received.* Esth. ii. 8. 16. But the passive significations, are more frequently expressed by the

Pret. Pu. לֻקַּח and *fut. Hoph.* יֻקַּח.

1. *To be taken.* Gen. ii. 23.

2. *To be taken away.* Judg. xvii. 2.

3. *To be brought.* Gen. xii. 15. xviii. 4.

Hithp. part. אֵשׁ מִתְלַקַּחַת. Exod. ix. 24. Ezek. i. 4. *a mass of fire,* i. e. *a burning meteor.* Compare the significations of הִתְלַבֵּד and likewise the Arabic لحق. Derivatives מַלְקַחַיִם, מַלְקוֹחַ, מַקַּח.

לֶקַח *m.*

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1. *A doctrine, instruction.* Proverbs iv. 2. Deut. xxxii. 2: יַעֲרֹף כַּמָּטָר לִקְחִי *my doctrine shall flow as rain.* This signification is connected with the phrase: לָקַח אֲמָרִים Prov. ii. 1. iv. 10. Comp. in Syr. ܣܒܠ *to receive, to learn.*

2. *Knowledge.* Prov. i. 5: *the wise man will hear,* וְיוֹסֶף לֶקַח *and will increase his knowledge.* ix. 9. xvi. 21. 23. Isai. xxix. 24.

3. *A pleasing doctrine, alluring arts,* by which one captivates others. Prov. vii. 21. Comp. the verb. No. 4.

לָקַט, in four conjugations; in *Kal* and *Pi.* *To gather,* especially, *to pick up,* something lying upon the ground, e. g. *to glean the ears of corn,* Ruth. ii. 3, 7, 15; *to gather stones,* Gen. xxxi. 46. *to collect manna,* Exod. xvi. 4, 18; *to gather flowers,* Cant. vi. 2. In the sense of bringing together, it occurs in Gen. xlvii. 14 only: וַיְלַקֵּט יוֹסֵף אֶת כָּל הַכֶּסֶף, *and Joseph brought together all the money which was in the land of Egypt.*

Pu. Isai. xxvii. 12. and *Hithp.* Judg. xi. 3. *to assemble, to meet,* (of men), Arab. and Aram. *idem.* Deriv. יְלֻקוּט, and

לֶקֶט *the gleaning* after the harvest or vintage, Levit. xix. 9. xxiii. 22.

לָקַק (formed from the sound), in two conjugations; in *Kal, to lick;* applied to dogs. 1 Kings xxi. 19: יָלְקוּ הַכְּלָבִים אֶת דָּמְךָ, *the dogs shall lick thy blood,* xxii. 38; to *the lapping* of dogs, Judg. vii. 5. The forms which occur, are *pret.* לָקְקוּ, *fut.* יָלֹק.

Pi. The same. Judg. vii. 6, 7.

לֶקֶשׁ *m. The late grass,* after-grass. Amos vii. 1. Syr. ܠܨܨ to be late in season, of fruits, seeds, &c. Comp. מַלְקוֹשׁ *late rain.*

לָקַשׁ only in *Piel,* לִקֵּשׁ *to reap,* or *to gather fruits after others.* Job xxiv. 6: וְכֶרֶם רָשָׁע יְלַקֵּשׁוּ *and they glean the vintage of the wicked.* Vulg. properly, *vindemiant.*

לְשַׁד *m.*

1. *Juice, sap, the vital juice, vital power, vigour.* Ps. xxxii. 4: נֶהְפַּךְ לְשַׁדִּי *my vital juice is changed,* i. e. dried up. נֶהְפַּךְ is here: *in pejus mutari.* Comp. e. g. Dan. x 4: הוֹדִי נֶהְפַּךְ עָלַי. (Arab. لسد *suxit,* whence *succus*). Chaldaic אִתְהַפַּךְ רוּטְבֵי. Aben Ezra: *humor calidus in quo vita hominis consistit.*

2. Numb. xi. 8: לְשַׁד הַשָּׁמֶן *oil cakes,* i. e. oil pancakes. LXX. ἐγκρὶς ἐξ ἐλαίου. Vulg. *panis oleatus.* Onk. and Syr. ליש במשחא (which interpretation does not make it necessary to suppose, either that they have also derived לְשַׁד from לוּשׁ, or that they have followed a different reading.) A denominative derived from it appears to be the Arabic word لدّ, signifying, to lay the soaked pieces in a dish.

לָשׁוֹן *com.* more frequent *fem.* (Arab. لسان, Aram. ܠܫܢ, לְשָׁן.)

1. *The tongue,* and thus frequently. Ps. x. 7: תַּחַת לְשׁוֹנוֹ עָמָל וָאָוֶן, *under his tongue is mischief and destruction.* In English one would say: upon his tongue is, &c. Ps. xxxix. 4. דִּבַּרְתִּי בִלְשׁוֹנִי, *then I spake with my tongue.* Especially for a calumnious, wicked tongue. Ps. cxl. 12: אִישׁ לָשׁוֹן, *a man of an evil tongue.* Eccles. x. 11. Job v. 21. שׁוֹט לָשׁוֹן *the scourge of an evil tongue.* Jer. xviii. 18: לְכוּ וְנַכֶּנּוּ בַּלָּשׁוֹן *Come! we will smite him with the tongue.* Chald. correctly: *testificemur contra eum falsa testimonia.* Comp. Ps. lvii. 5. lxiv. 4. Similarly Prov. x. 31: לְשׁוֹן תַּהְפֻּכוֹת תִּכָּרֵת *the perverse tongue,* i. e. *false tongue shall be cut off,* xvii. 20. (Arab. لسون *mendax.* The Chald. call it, *lingua tertia.* Comp. Sir. xxviii. 15.)

2. Used metonymically for, *speech.* Job xv. 5: וְתִבְחַר לְשׁוֹן עָרוּמִים *and if thou even choosest cunning speeches.* Prov. xvi. 1: מַעֲנֵה לָשׁוֹן *the listening (attention) to a speech, supplication.*

3. *Language.* Isaiah xxviii. 11. Dan. i. 4.

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Gen. x. 5: אִישׁ לִלְשֹׁנוֹ *each according to his language.* xx. 31. Deut. xxviii. 49. Hence applied to, *the people,* which speaks a language. Isai. lxvi. 18: כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת *all nations and languages.* See לְשָׁן in Chald.

4. לְשׁוֹן זָהָב *A bar of gold,* Josh. vii. 21. 24. Vulg. *regula aurea:* others, *a buckle, clasp. But* its weight is *fifty* shekels!

5. לְשׁוֹן אֵשׁ *a flame of fire,* Isai. v. 24. Comp. the Arab. لسان لنار, and Acts ii. 5.

6. לְשׁוֹן הַיָּם Josh. xv. 5. xviii. 19. Isai. xi. 5. and simply לָשׁוֹן, Josh. v. 2, *the tongue of the sea,* i. e. *a gulf, bay.* (Thus also by the Arab. geographers). Pl. לְשׁוֹנוֹת.

לִשְׁכָּה *f. A chamber, cell,* almost exclusively denotes: the by-rooms, side-cells, and out-houses belonging to the temple, which were partly appropriated to the sacred utensils, and the taxes contributed to the temple, &c., and partly to dwellings for the priests and Levites, who had to attend to their duties, 1 Chron. ix. 26. 33. xxiii. 28. xxviii. 12. Ezek. xl. 17. 45. xlii. 1. Nehem. x. 38, &c. We observe from Jer. xxxv. 4. xxxvi. 10. 12, and other passages, that each tribe of the priests had his own cell. In 1 Sam. ix. 22. only, it occurs in the sense of *a dining hall,* and Jer. xxxvi. 12: לִשְׁכַּת הַסֹּפֵר *the chamber of the Secretary,* a room in the king's palace. Luther: *Canzeley* (Chancery chamber). Of the same signification is נִשְׁכָּה, which differs only in its pronunciation. The etymology is unknown.

לֶשֶׁם *m.*

1. The name of a precious stone, which is mentioned only in Exod. xxviii. 19. xxxix. 12. LXX. λιγύριον. Vulg. *ligurius,* which denotes our opal. Brown, Castellus, and others, take it for the hyacinth.

2. Josh. xix. 47. The same town, which was otherwise called לַיִשׁ and דָּן.

לָשַׁן in two conjugations; in *Piel.* Ps. ci. 5. in *Chethib* מְלוֹשְׁנִי or according to *Keri:* מְלַשְּׁנִי, *he who calumniates.* Arab. لسن to calumniate. It is a denominative from לָשׁוֹן, signifying: *mala lingua.*

Hiph. idem. Prov. xxx. 10. Comp. the Targ. on Ps. cxx. 3.

לְשָׁן Chald. *Tongue.* Always in connection, as follows: עַמְמַיָּא אֻמַּיָּא לְשָׁנַיָּא *people, nations, tongues.* The latter likewise, for, people of different languages. Dan. iii. 4, 7. xxxi. 5. 19. vi. 26. vii. 14. Comp. Isai. lxvi. 18. and Rev. v. 9. vii. 9. x. 11. xiii. 7. xvii. 15.

לֶשַׁע, Gen. x. 19. Jerome *in Quæst.: Lisa ipsa est, quæ nunc Callirhoë dicitur, ubi aquæ calidæ prorumpentes, in mare mortuum defluunt.* Chald. קלדוהי, which is certainly a false reading for קלרוהי of the same signification. The situation is very suitable, and the interpretation is the more admissible, since Jerome himself may have known the old name.

לֶתֶךְ Hos. iii. 2 only, *a certain measure.* According to the Hebrew Commentators and Vulgate, *corno dimidius,* which also from its use in opposition to חֹמֶר becomes probable. The Syrian retains the same word.

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מ

Mem, the thirteenth letter of the Alphabet, as numeral 40. The signification of the name is dubious. From the Greek μῦ it may be supposed, that מֵם is not the original form. It interchanges

(*a*) most frequently with the other labial letter, especially ב and פ. See ב. Also

(*b*) with נ. Compare אִם ן *if*; בֹּהֶן שם *thumb*; בָּטְנִים *pistachio-nuts*, comp. כפטם *pistacia terebinthus Linn.*; דָּשֵׁן נשם *to be fat*; חַרְצַנִּים comp. Sam. and Arab. חצרם *unripe grapes*; שָׁמַם and שָׁמַן *to be against, hostile*. Compare also the plural termination ־ִים with ־ִין. The only example of an assimilated מ appears in the comparison of the word לַפִּיד with לטפש.

(*c*) less frequently with ל. See letter ל under (*e*).

מַ *i. q.* מָה. See observations to מָה.

מִ *Out, from, of.* See the complete form מִן.

מָא Chald. i. q. מָה *what, something*. מָא דִי *that, what*. Ezra vi. 8: לְמָא דִי תַּעֲבְדוּן *respecting that which ye shall do*.

מַאֲבוּס *m. A barn, a magazine of corn*, Jer. l. 26. LXX. ἀποθήκη. Root אָבַס, No. 1.

מְאֹד

1. *Subst. vehementia, strength*, Deut. vi. 5: *thou shalt love Jehovah thy God with all thine heart, with all thy soul,* וּבְכָל מְאֹדֶךָ *and with all thy might*. 2 Kings xxiii. 25. (Root אוד or איד, Arab. اد *med. ye*, to be firm, strong, اَد power, strength).

2. commonly *Adv. very, vehementer*. Also repeated, Gen. vii. 19. Numb. xiv. 7. Ps. xlvi. 2: עֶזְרָה בְצָרוֹת נִמְצָא מְאֹד literally, *he has been found verily a help in distress*, for: he has been found a mighty help; comp. xxxi. 12. 1 Sam. xx. 19: תֵּרֵד מְאֹד *descende vehementer* for, *descende festinus*. Vulg. The combinations with *prepositions* indicate still the original signification of the noun.

(*a*) בִּמְאֹד מְאֹד properly, *cum vehementia, vehementia*, i. e. *vehementissime*. Gen. xvii. 2. 6. 20. Ezek. ix. 9.

(*b*) עַד־לִמְאֹד *idem*. 2 Chron. xvi. 14.

(*c*) עַד־מְאֹד *idem*. Gen. xxvii. 33: וַיֶּחֱרַד יִצְחָק חֲרָדָה גְדוֹלָה עַד מְאֹד *and Isaac feared a very great fear*. 1 Kings i. 4. Dan. viii. 8. The latter has also the signification of עַד עוֹלָם (*to eternity,*) e. g. Ps. cxix. 43: אַל תַּצֵּל מִפִּי דְבַר אֱמֶת עַד־מְאֹד *take not from my mouth the word of truth to eternity*. Isai. lxiv. 8. "*Interpretes orientales sæpissime ita vertunt.*" *Castellus*. (Thus לָנֶצַח *in æternum*, is used, for, *vehementer, prorsus*.)

מֵאָה *st. constr.* מְאַת *fem.*

1. *Hundred.* It is used promiscuously מֵאָה שָׁנָה Gen. xvii. 17. and מְאַת שָׁנָה Gen. xxv. 7. 17. xxxv. 28, &c. Both forms are also used for, *a hundred times*, as מֵאָה Prov. xvii. 10, and מְאַת Eccles. viii. 12.

Dual מָאתַיִם (in the Syriac manner, for, מְאָתַיִם) *two hundred*, Gen. xi. 28. Plur. מֵאוֹת *hundreds*, also only, *one hundred*, 2 Chron. xxv. 9, according to the Chethib. So also מאיות (read מְאָיוֹת) 2 Kings xi. 4, 9, 10, 15 in Chethib, *idem*. Comp. the Arab. مِاَة.

2. Probably, *percentage, interest*. Neh. v. 11: מֵאַת הַכֶּסֶף וְהַדָּגָן *the hundredth part of the money and of the corn*. *Vulg. centesima*. It remains, however, undetermined, whether it is to be considered as the *centesima* of the Romans, i. e. a *per cent.* per month, or a *per cent.* per year, since by the absolute prohibition of all interest, nothing occurs concerning the prevailing custom among the Jews.

3. The name of a tower in Jerusalem. Neh. iii. 1. xii. 39.

מְאָה Chald. *idem*. Dan. vi. 2. *Dual* מָאתַיִן

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Ezra vi. 17. It is always construed with the plural.

מַאֲוַיִים *m.* plur. *desires, inclinations,* Ps. cxl. 9. Root אָוָה.

מְאוּם According to Aram. orthography, for מוּם *a stain, blemish.* Dan. i. 4. Job xxxi. 7. The א is redundant, as in רְאוּבֵנִי Deut. iii. 12.

מְאוּמָה *Something, any thing.* It is used only with the negation אֵין, *nothing,* 1 Kings xviii. 43. Eccles. v. 13: וְאֵין בְּיָדוֹ מְאוּמָה *and nothing is in his hand,* he possesses nothing. Jer. xxxix. 10. Judg. xiv. 6. ܡܶܕ in Syr. expresses the same.

מָאוֹר *m.* Plur. ־ִים and ־וֹת (Root אור).

1. *Light.* Ps. xc. 8: עֲלֻמֵנוּ לִמְאוֹר פָּנֶיךָ *thou settest our secret faults in the light of thy countenance.* Applied to the sun and moon. Gen. i. 14. 16. Ps. lxxiv. 16: מְנוֹרַת הַמָּאוֹר *the candlestick,* in the tent of the congregation, Numb. iv. 9, 16.
2. *A candlestick.* Exod. xxv. 6. xxvii. 20. xxxv. 14.
3. מְאוֹר עֵינַיִם *the light of the eyes,* for, a serene, friendly look. Prov. xv. 30.

מְאוּרָה *fem. A cave, cavern,* Isai. xi. 8. It is the same as מְעוּרָה, with the interchange of א and ע.

מֹאזְנַיִם dual, *the balance,* properly, *a pair of scales.* It is derived from אָזַן, Arab. وزن *to weigh.* Levit. xix. 36: מֹאזְנֵי צֶדֶק *just balance.* Job xxxi. 6. Prov. xi. 1: מֹאזְנֵי־מִרְמָה *a false balance.* Hos. xii. 8. Ps. lxii. 10: בְּמֹאזְנַיִם לַעֲלוֹת *in the balance they ascend,* (from lightness) or, *so that they rise in the balance.*

מֹאזְנַיִן Chald. *idem.* Dan. v. 27.

מַאֲכָל *m.* (root אָכַל) *food.* Gen. ii. 9. iii. 6. vi. 21: עֵץ מַאֲכָל *a tree that bears eatable fruit, a fruit tree,* Levit. xix. 23. Deut. xx. 20. Neh. ix. 25. צֹאן מַאֲכָל *the flock, sheep fit for food,* Ps. xliv. 12.

מַאֲכֶלֶת *fem. idem.* Isai. ix. 4: מַאֲכֶלֶת אֵשׁ *food for fire, fuel.* Verse 18.

מַאֲכֶלֶת *fem.* Plur. מַאֲכָלוֹת (root אָכַל) *a knife,* properly, an instrument wherewith one eats, Gen. xxii. 6. 10. Judg. xix. 29. Prov. xxx. 14.

מַאֲמָצִים *m. plur.* (from אָמַץ), *strength,* combined with כֹּחַ, Job xxxvi. 19. comp. אַמִּיץ כֹּחַ Job ix. 4. Isai. xl. 26.

מַאֲמָר *m.* (from אָמַר) *a word, command,* a later Hebraism, only in Esth. i. 15. ii. 20. ix. 32.

מֵאמַר Chald. *idem.* Dan. iv. 14. Ezra vi. 9.

מָאן Chald. Syr ܡܳܢ *a vessel, utensil,* i. q. כְּלִי Hebr. Dan. v. 2. iii. 23.

מָאַן (Syriac ܡܲܐ *impers. tædet me*) only in *Piel* מֵאֵן *to refuse.* 1 Sam. xxviii. 23: וַיְמָאֵן וַיֹּאמֶר לֹא אֹכַל *and he refused, and said, I will not eat,* with the *inf.* with and without לְ, e. g. Exod. vii. 14. Numb. xxii. 13. 1 Kings xxi. 15. Numb. xxii. 14. Ps. lxxvii. 3. Jer. xv. 18. Often in the construction: *to refuse to obey God.* Exod. xvi. 28. Ps. lxxviii. 10. even without any farther addition, Isai. i. 20: וְאִם תְּמָאֲנוּ וּמְרִיתֶם *and if ye refuse and are disobedient.*

מָאֵן *adj. Refusing.* It forms, when joined to a personal pronoun, a circumlocution of the finite verb. Exod. vii. 27: אִם מָאֵן אַתָּה *and if thou refuse.* ix. 2. x. 4. Jer. xxxviii. 21.

מַאֵן *idem,* a verbal noun from *Piel* occurs in the plural מֵאֲנִים Jer. xiii. 10. only.

I. מָאַס *fut.* יִמְאַס in two conjugations; in *Kal,*

1. *To reject.* (opposed to בָּחַר *to choose*). Isai. vii. 15: לְדַעְתּוֹ מָאוֹס בָּרָע וּבָחוֹר בַּטּוֹב *until he knows to reject evil, and to choose the good.* Verse 16. xli. 9. Job xxxiv. 33. 2 Kings xxiii. 27. Ps. cxviii. 22: אֶבֶן מָאֲסוּ הַבּוֹנִים *a stone which the builders rejected.* 1 Sam. xvi. 1: וַאֲנִי מְאַסְתִּיו מִמְּלֹךְ עַל יִשְׂרָאֵל *since I have rejected him from reigning over Israel,* verse 7. xv. 23, 26. Job xlii. 6: עַל כֵּן אֶמְאַס וְנִחַמְתִּי *wherefore I abhor my speeches, and repent.* It is con-

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strued with the *accus.* and בְּ and is applied most frequently

(*a*) to God, who rejects a people, Jer. vi. 30: כִּי מָאַס יְהוָה בָּהֶם *for God has rejected them.* vii. 29. xiv. 19. Ps. liii. 6.

(*b*) to men who reject God and his commandments. 1 Sam. xv. 23: יַעַן מָאַסְתָּ אֶת־דְּבַר יְהוָה *because thou hast rejected the word of Jehovah.* 2 Kings xvii. 15. Ezek. v. 6. xx. 13. 16. 24.

2. *To despise, to esteem not.* Prov. xv. 32. *he that refuses correction,* מֹאֵס נַפְשׁוֹ *despises his soul.* Job xix. 18: גַּם עֲוִילִים מָאֲסוּ בִּי *even children despise me.* xxx. 1: אֲשֶׁר מָאַסְתִּי אֲבוֹתָם לָשִׁית עִם כַּלְבֵי צֹאנִי *whose fathers I would have disdained to have set (with) over the dogs of my flock.* Ezek. xxi. 18: שֵׁבֶט מֹאֶסֶת *tribus fastidiosa, "quod cæteras tribus jamjam deportatas tanquam jure meritoque deportatas aspernabatur."* Rosenmüller. The form אֶמְאָסְאֵהּ Hos. iv. 6. with a redundant א, belongs perhaps as *mater lectionis* to another reading. ־ָאֵהּ is the *suffix* of the Syriac form. See S. C. B. Michaelis *Lumina Syriaca,* §. 37. The *inf.* מָאֹס Lam. iii. 45, is used as a substantive for, *abhorrence.*

Niph. נִמְאַס *pass.* Ps. xv. 4. Isai. liv. 6.

II. מָאַס i. q. מָסַס *to melt, pass away.* (So in Chald. מְאַךְ is the same as מָכַךְ, and מְאַס as מסס). Only in *Niph.* Ps. lviii. 8: יִמָּאֲסוּ כְּמוֹ־מַיִם *let them melt away as water.* Symm. διαλυθήτωσαν. Jerome, *dissolvantur.* Chald. יִתְמַסְּסוּן. Job vii. 5: עוֹרִי רָגַע וַיִּמָּאֵס *my skin heals and breaks out again, sanie diffluit.*

מַאֲפֶה *m.* (from אָפָה) *any thing baked.* Levit. ii. 4: מַאֲפֵה תַנּוּר *baken in the oven.*

מַאֲפֵל *m.* (from אָפַל) *darkness.* Josh. xxiv. 7.

מַאֲפֵלָה *fem. darkness,* also applied to any thing late in the season, *backwardness, lateness.* (Comp. אפל). Jer. ii. 21: אֶרֶץ מַאֲפֵלָה, Vulg. *terra serotina,* comp. אֶרֶץ צִיָּה וְצַלְמָוֶת in verse 6. (For the form of the word, comp. לַיְלָה, Chald. לֵילְיָא *q. v.*)

מָאַר only in *Hiph.* הִמְאִיר perhaps *i. q.* הִמְרִיר (comp. מָאַס, No. II.) *to make bitter,* here, especially, *to cause a bitter pain.* Ezek. xxviii. 42: סִלּוֹן מַמְאִיר *a painful* i. e. *a pricking thorn.* Kimchi: *spina dolorum,* as the parallel קוֹץ מַכְאִיב. צָרַעַת מַמְאֶרֶת Levit. xiii. 51, 52. xiv. 44. *a fretting leprosy.* (Others, compare it with the Arab. مر *recruduit vulnus*).

מַאֲרָב *m.* (from אָרַב) *an ambush.*

(*a*) *the place itself, a lurking-place,* Josh. ix. 8. Ps. x. 8.

(*b*) *the party placed in it.* 2 Chron. xiii. 13.

מְאֵרָה *fem.* (from אָרַר) *a curse.* Prov. iii. 33: מְאֵרַת יְהוָה בְּבֵית רָשָׁע *the curse of Jehovah rests on the house of the wicked.* xxviii. 27. Mal. ii. 2: וְשִׁלַּחְתִּי בָּכֶם אֶת הַמְּאֵרָה *I will send the curse upon you.*

מֵאֵת, a compound word from מִן or מִן and אֵת. See מִן.

מִבְדָּלוֹת *fem. pl. separated places.* Josh. xvi. 19. (from בָּדַל).

מָבוֹא *m.* (from בּוֹא), plur. ־ִים and ־וֹת *entrance.* Judg. i. 24, 25: מְבוֹא הָעִיר *an entrance into the town.* Prov. viii. 3: מְבוֹא פְתָחִים *at the entrance of the gates,* as פֶּתַח שְׁעָרִים *at the door of the gates.* מְבוֹא הַשֶּׁמֶשׁ *the going down, setting of the sun, the west.* Deut. xi. 30. Ps. l. 1: מִמִּזְרַח הַשֶּׁמֶשׁ עַד מְבוֹאוֹ *from the rising of the sun unto its going down.* civ. 19. cxiii. 3. Mal. i. 11. Josh. i. 4: מְבוֹא הַשֶּׁמֶשׁ *towards the west.* Ezek. xxxvii. 3: עַל מְבוֹאוֹת יָם *at the entrances of the sea.*

מְבוּכָה *fem.* (from בּוּךְ) *confusion, consternation,* Isai. xxii. 5. Micah vii. 4: עַתָּה תִּהְיֶה מְבוּכָתָם *then confusion prevails among them.*

מַבּוּל *m.* (from יָבַל, No. 2.) *a deluge of water.* Applied to the flood in Noah's time, Gen. vi. 17. vii. 6, 7. 10. 17. ix. 11. 28. x. 1. 32. To the waters above, upon which Jehovah is enthroned, Ps. xxix. 10.

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מְבוּסָה *fem.* (from בּוּס) *the act of treading down, treading under foot, trampling upon* (*of the enemy by the conqueror*). Isai. xviii. 2. 7. xxii. 5.

מַבּוּעַ *m.* (from נָבַע). *Plur.* ים *a fountain, spring,* Isai. xxxv. 7. xlix. 10. Eccles. xii. 6.

מְבוּקָה *fem.* (from בּוּק i. q. בָּקַק q. v.) *the state of a thing* or *place being empty, a void space, desolation.* Nah. ii. 11.

מְבוּשִׁים *plur. m.* (from בּוּשׁ) *the secret parts, pudenda.* Deut. xxv. 11.

מִבְחָר *m.* (from בָּחַר) *a person, thing,* or *place* chosen or selected from among others: hence, *the best.* Gen. xxiii. 6: בְּמִבְחַר קְבָרֵינוּ *in the best of our sepulchres.* Isai. xxii. 7: מִבְחַר עֲמָקֶיךָ *thy best vallies.* xxxvii. 24: מִבְחַר בְּרוֹשָׁיו *its best fir-trees.* Jer. xxii. 7. Ezek. xxiii. 7: מִבְחַר בְּנֵי אַשּׁוּר *the chosen sons of Assyria.* Dan. xi. 15: עַם מִבְחָרָיו *his chosen people.*

מַבָּט *m. the object to which one looks* (with expectation, hope) (from נָבַט). Isai. xx. 5, 6.

מֶבָּט *m. idem. the hope, expectation.* Zech. ix. 5.

מִבְטָא *m.* (from בָּטָא) with שְׂפָתַיִם, *any thing spoken* or *expressed indiscreetly,* or *inconsiderately.* Numb. xxx. 7. 9.

מִבְטָח with *suff.* מִבְטַחִי *plur.* מִבְטָחִים *m.* (from בָּטַח) *the trust, confidence.* Prov. xxii. 19. xxv. 19: מִבְטָח בּוֹגֵד *confidence in one that is faithless.* Ps. xl. 5: אַשְׁרֵי הַגֶּבֶר אֲשֶׁר שָׂם יְהוָה מִבְטָחוֹ *blessed is the man that puts his trust in Jehovah,* makes him the subject of his confidence. Jer. xvii. 7. Ps. lxv. 6. lxxi. 5. Job viii. 14. xxxi. 24.

2. *Safety, securitas.* Job xviii. 14: יִנָּתֵק מֵאָהֳלוֹ מִבְטָחוֹ *he is torn away from his secure tent* (habitation). Isai. xxxii. 18.

מַבְלִינִית *fem.* (from בָּלַג) *cheerfulness.* Some MSS. have מַבְלִיגָה,

מִבְצָר *m.* (from בָּצַר) *a fortified place.* Isai. xvii. 3 Amos v. 19. Dan. xi. 24: עִיר, עָרֵי מִבְצָר *a fortified city, fortified cities.* Numb. xxxii. 17. 36. Josh. x. 20. xix. 35. Dan. xi. 39. perhaps, applied to fortified temples. Jer. vi. 27: בָּחוֹן נְתַתִּיךְ בְּעַמִּי מִבְצָר *I have set thee for a tower among my people* (*as in*) *a fortress.*

מִבְרַח *m.* (from בָּרַח) properly *the flight:* then, *abstract pro concr. a fugitive.* Ezek. xvii. 21.

מִבַּשְׁלוֹת *pl. fem.* (from בָּשַׁל) *places for cooking, fire hearths,* properly a *part.* of *Piel.* Ezek. xlvi. 23. LXX. *Vulg. cakes.*

מָג *m. A magician,* a priest among the Persians and Medians. (Pers. مغ a magician, a worshipper of the fire. It should properly signify the same as *meh, megh, i. e.* great, excellent.) Jer. xxxix. 8: רַב מָג *the chief of the magicians,* who also accompanies the king to war. See Justin 12, 13. and Curtius 5. 1.

מִגְאַל. See גֹּאֵל, under the verb גָּאַל.

מִגְבָּלוֹת *plur. fem.* properly *confines, boundaries.* Exod. xxviii. 14. See גַּבְלוּת.

מִגְבָּעָה *fem. the cap* or *turban* of the common priest (different from מִצְנֶפֶת that of the high priest). Exod. xxviii. 40. xxix. 9. xxxix. 28. Comp. Joseph. Archæolog. iii. 7. §. 7. *al. cap.* viii. §. 2. (In Syr. ܣܦܟܐ hat, cap. Æthiop. קבע turban. See the letter ג, p. 108.)

מֶגֶד *m. precious, noble gift,* (especially of nature). Deut. xxxiii. 13: מֶגֶד שָׁמַיִם *the precious gift of heaven.* Verse 14: מִמֶּגֶד תְּבוּאוֹת שֶׁמֶשׁ *of the precious productions of the sun.* Verse 15 and 16. Especially of fruits. Cant. iv. 13: פְּרִי מְגָדִים *precious fruits.* Verse 16. vii. 13: כָּל־מְגָדִים *all sorts of precious fruits.* Vulg. every where, *poma.* (Syr. ܡܓܕ *fructus aridus.*) In another relation, the notion, *precious* is to be found in the derivative מִגְדָּנוֹת.

מְגִדּוֹ, Judg. i. 27. 1 Kings iv. 12. ix. 15. 2 Kings ix. 27, and מְגִדּוֹן, Zech. xii. 11. the name of a fortified town of the tribe of

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Manasseh, in the territory of Issachar, formerly a royal city of the Canaanites. LXX. Μαγέδδω, *Vulg. Mageddo.* עֶמֶק מְגִדּוֹ, *a plain about Megiddo,* 2 Chron. xxxv. 22. מֵי מְגִדּוֹ, *the water of Megiddo,* Judges v. 19. i. e. probably, the river Kishon, comp. verse 21. iv. 13.

מִגְדּוֹל and מִגְדֹּל, the name of a town in Egypt not far from the Arabian gulf. Exod. xiv. 2. Numb. xxxiii. 7. Isai. lxiv. 1. xl. 14. Ezek. xxix. 10. xxx. 6.

מִגְדָּל *plur.* ־ִים and ־וֹת (from גָּדַל).

1. *A tower,* Gen. xi. 4, 5. applied to *fortified towers, citadels.* Judg. viii. 9. ix. 46, &c. 2 Chron. xiv. 6. xxvi. 9, 10. Prov. xviii. 10: מִגְדַּל עֹז שֵׁם־יְהוָה *a fortified tower is the name of Jehovah;* to *the watch-towers in the vineyards,* Isai. v. 21. Comp. Πυργος, Matt. xxi. 33. To *the watch-tower of a flock.* Gen. xxxv. 21. Micah iv. 8.
2. *Rail, banister,* Cant. v. 13. (Parall.) עֲרוּגָה.
3. *A pulpit, stage for orators.* Neh. viii. 4. Comp. ix. 4.

מִגְדַּל־אֵל (*the tower of God*), the name of a place in the tribe of Naphtali, Josh. xix. 38. Some take it for the same with *Magdiel,* which according to Eusebius is a great village, nine Roman miles from Dor, toward *Ptolemais.*

מִגְדַּל־גָּד (*the tower of God*), the name of a town in the tribe of Judah. Josh. xv. 37 only.

מִגְדָּנוֹת *plur. fem.* (from מֶגֶד) *costly things, pretiosa.* Gen. xxiv. 53. xxxii. 23. Ezra i. 6. This signification is decisive from 2 Chron. xxi. 3.

מָגוֹג Gen. x. 2. Ezek. xxxviii. 2. xxxix. 6. The name of a northern people, obscurely known, by tradition. It is also known among the Arabic and other Oriental authors under the name *Yagoog* and *Magoog.* They place it in the unknown part of north-east Asia, and have several fabulous traditions concerning them. Their king is called גּוֹג, which see. See Cor. Sur. xviii. 94—99. xxi. 96. *Assemani Biblioth. Orient.* T. III. P. II. 16, 17. 20. *Klaproth's Asiat. Magazin.* T. I. p. 138. *D'Herbelot's Biblioth. Orient. Art. Jagiugh.* B. ii. p. 785. the German translation.

מָגוּר *m.* (from גּוּר, No. I.)

1. *An habitation,* Ps. lv. 10.
2. *pl.* מְגוּרִים *a stay,* or *an abode* in a foreign country, *travels, a pilgrimage.* Gen. xvii. 8: אֶרֶץ מְגֻרֶיךָ *the land, wherein thou livest as a stranger.* xxviii. 4. xxxvi. 7. xxxvii. 1. Exod. vi. 4. Metaph. applied to the sojourning on earth. Gen. xlvii. 9: יְמֵי שְׁנֵי מְגוּרַי וג׳ *the days of my pilgrimage are a hundred and thirty years.* Ps. cxix. 54.

מָגוֹר *m. plur.* מְגוּרִים (from גּוּר, No. II.) *the fear, terror,* Lam. ii. 22. Ps. 31. 14: מָגוֹר מִסָּבִיב *terror from all sides.* Jer. vi. 25. xx. 3. 10. xlvi. 5. xlix. 29.

מְגוֹרָה *fem. idem.* Prov. x. 24: מְגוֹרַת רָשָׁע הִיא תְּבוֹאֶנּוּ *what the wicked fears, comes upon him.*

I. מְגוּרָה *fem. the fear,* Isai. lxvi. 4. Comp. Prov. x. 24. *Plur.* Ps. xxxiv. 5.

II. מְגוּרָה *fem. a storehouse.* Hagg. ii. 19. from גּוּר, No. 1. 2. p. 120, or as מַמְגֵרָה *a granary,* which Michaelis derives from the Arabic مجر.

מַגְזֵרָה *fem. an axe* for felling wood, 2 Sam. xii. 31. (from גָּזַר, No. 2. p. 122.)

מַגָּל *m. a sickle,* Jer. l. 16. Joel iv. 13. (Arab. منجل, Syr. ܡܓܠܐ *idem.* But the root is not clear.)

מְגִלָּה *fem.* (from גָּלַל) *a book which rolls up, volumen.* Jer. xxxvi. 14, &c. Ezek. ii. 9. Ps. xl. 8: מְגִלַּת־סֵפֶר *the roll of the book,* here applied to the book of the Law.

מְגַמָּה *fem.* Hab. i. 9 only: מְגַמַּת פְּנֵיהֶם *desiderium vultus ipsorum.* Kimchi expresses this word in Ps. xxvii. 8. by *desiderium, anhelitus.* Comp. גמם, Arab. جم *appetebat, prope fuit, instititque res.* The following

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word קֶדְמָה might be translated by *forwards*.

מָגַן only in *Piel*, מִגֵּן *to deliver, surrender*. Prov. iv. 9. Gen. xiv. 20: אֲשֶׁר מִגֵּן צָרֶיךָ בְּיָדֶךָ *who has delivered thine enemies into thine hand*. Hos. xi. 8.

מָגֵן *m.* (with *Kametz impuro*) with suff. מָגִנִּי, *plur.* מָגִנִּים, מָגִנַּי, *a shield*.

1. (Properly *part. Hiph.* from נָגַן *to protect*). Judg. v. 8. 2 Sam. i. 21. xxii. 31. 36. 2 Kings xix. 32. From 1 Kings x. 16, 17. 2 Chron. ix. 16. It is evident that מָגֵן denotes a smaller kind of shield than צִנָּה, hence the same as ἀσπὶς, *clypeus*, a shield of the light armed. אִישׁ מָגֵן *an armed man*, here, applied to *an armed robber*. Prov. vi. 11. xxiv. 34. *Metaph.*

(*a*) Applied to God. Gen. xv. 1: אָנֹכִי מָגֵן לָךְ *I am unto thee a shield*. Deut. xxxiii. 29. Ps. iii. 4: אַתָּה יְהוָה מָגֵן בַּעֲדִי *thou, O Lord, art a shield for me*. xviii. 3. 31. cxliv. 2. Ps. vii. 11: מָגִנִּי עַל אֱלֹהִים *clypeus meus penes Jehovam, my shield is with God*, comp. lxxxix. 19.

2. מָגְנֵי־אֶרֶץ *the shields of the land*, i. e. the princes, as protectors of their land. Ps. xlvii. 10. Hos. iv. 18.

מָגְנָה *fem.* Lam. iii. 65 only: מָגְנַת־לֵב either *the cover of the heart*, i. e. hardness of heart, obstinacy, (from נָגַן *to cover*); or, *madness of heart*, (from the Arab. جن *pass.* to be mad, frantic. Compare the real parallel passage, Deut. xxviii. 28.)

מְגֹעֶרֶת *fem. the curse* (of God) from גָּעַר, Deut. xxviii. 20.

מַגֵּפָה *fem.* (from נָגַף).

1. *The defeat in war*, 1 Sam. iv. 17. 2 Sam. xvii. 9.

2. *A plague*, sent or destined by God. Exod. ix. 14: אֲנִי שֹׁלֵחַ אֶת־כָּל־מַגֵּפֹתַי *I will send all my plagues upon thee*, and thy servants, and thy people, &c. applied to *the dying* of the people, Numb. xiv. 37. xvii. 13. xxv. 18. xxxi. 16. 2 Sam. xxiv. 21; to the plague of the Philistines, 1 Sam. vi. 4.

מָגַר, Syr. ܡܓܪ *to fall*, in two conjugations; in *Kal* only as part. *pass.* (rendered as a pass. of *Piel*, as בָּרוּד). Ezek. xxi. 17: מְגוּרֵי אֶל חָרֶב *overthrown*, i. e. *given up to the sword*. Others, *cut down, destroyed by the sword*.

Piel מִגֵּר *to precipitate, throw down*. Ps. lxxxix. 45: מִגַּרְתָּה *thou hast cast to the ground*.

מְגַר *Aram. idem Pa.* מַגֵּר *to precipitate*, Ezra vi. 12. compare the Targum of 2 Kings ix. 33. Gen. xlix. 17.

מְגֵרָה *fem.* from גָּרַר, *a saw*. 2 Sam. xii. 31. 1 Kings vii. 9.

מְגָרוֹן the name of a city in the tribe of Benjamin, only 1 Sam. iv. 2. Isai. x. 28.

מִגְרָעוֹת *pl. fem.* (from גָּרַע *to lessen, diminish, narrow*); *narrowed rests, rebatements* in building. 1 Kings vi. 6: כִּי מִגְרָעוֹת נָתַן לַבַּיִת סָבִיב חוּצָה *for he made narrowed rests in the wall of the temple round about from without*.

מִגְרָפָה *fem.* in Syr. and Arab. *idem*. (from גָּרַף *to snatch*, or *take away*); *a wooden shovel*. Hence Joel i. 17: *the seed disappears under the shovels*. But it is not very clear how this can be mentioned in consequence of drought. According to the Hebrew Commentators, more applicable to *a clod of earth*, (probably from גרף *to shovel away*, which signification it appears to have indicated).

מִגְרָשׁ *m.*

1. An Aram. *inf.* from גָּרַשׁ, No. 3. p. 135. Ezek. xxxvi. 3.

2. *A meadow, common, pasture-ground*, (from גָּרַשׁ, No. 1. *to drive*); or, *an empty, open place*. (Comp. ܓܪܝܫܐ *nudus, vacuus*). It is applied

(*a*) to the open space round about the temple, Ezek. xlv. 2, about Jerusalem, Ezek. xlviii. 17, about Tyrus, xxvii. 28.

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(*b*) especially to the district (or tract of land) of the cities of the Levites, for the pasture of cattle. Numb. xxxv. 2, &c. Josh. xxi. 11, &c. 1 Chron. vi. 40, &c. xiii. 2: עָרֵי מִגְרָשִׁים *cities with suburbs*, especially applied to the cities of the Levites. Plur. ־ִים, and once ־וֹת Ezek. xxvii. 28.

מַד with *suff.* מַדִּי and מִדִּי. Plur. מִדִּים and מִדִּין; from מָדַד *to extend, measure.*

1. *A measure.* Job xi. 9. Jer. xiii. 25: מְנָת מִדָּיִךְ lit. *the portion of thy measure*, i. e. *the portion measured out to thee.*

2. *A garment.* Ps. cix. 18. Levit. vi. 3.

מַדְבַּח Chald. (from דְּבַח *to sacrifice*), *an altar.* Ezra vii. 17.

מִדְבָּר *m.*

1. *Speech*, (from דִּבֶּר *Piel* q. v. Cant. iv. 3.

2. *A drift, heath, waste.* (Syr. *idem.* Root דָּבַר, No. 1. *to drive*). It is used

(*a*) of every *large plain* or *heath*, fit for the pasture of cattle. Ps. lxv. 13: יִרְעֲפוּ נְאוֹת מִדְבָּר *they drop* (*with plenty*) *the pastures of the desert.* Jer. ix. 9. xxiii. 10. יָבְשׁוּ נְאוֹת מִדְבָּר *the pastures of the desert are dried up.* Joel i. 19, 20. ii. 22: כִּי דָשְׁאוּ נְאוֹת מִדְבָּר *for the pastures of the desert are green.*

(*b*) Of *a real wilderness, sandy desert*, Isai. xxxii. 15. xxxv. 1. l. 2, &c. מִדְבַּר שְׁמָמָה Joel ii. 3. iii. 24. With the *article*, הַמִּדְבָּר it denotes the Arabic desert. Gen. xiv. 6. xvi. 7. Exod. iii. 1. xiii. 18. Deut. xi. 24. But the different regions of it occur under specific proper names. See *article* סִין, סִינַי, שׁוּר, פָּארָן, &c. מִדְבַּר יְהוּדָה *the plain, desert of Judah.* Josh. xv. 61. Judg. i. 16. Ps. lxiii. 1.

מָדַד *pret.* מָדְדוּ and תַּדֹּתִי, *inf.* מֹד, in five conjugations; in *Kal.*

1. As the Arabic مد *to stretch out, extend.* See *Hithp.* and מִדָּה.

2. *To measure* (of extending the measuring line). Ezek. xl. 5, &c. xli. 1, &c. Numb. xxxv. 5. also of hollow measures. Ruth iii. 15. Exod. xvi. 13. *Metaph.* Isai. lxv. 7: מַדֹּתִי פְּעֻלָתָם רִאשֹׁנָה אֶל חֵיקָם *I will measure their former work into their bosom*, i. e. *requite it.*

Niph. pass. only in the *fut.* יִמָּד Jer. xxxi. 37. xxxiii. 22.

Piel מִדַּד as *Kal*, 2 Sam. viii. 2. Hab. iii. 6. Ps. lx. 8: עֵמֶק סֻכּוֹת אֲמַדֵּד *I will measure out the valley of Succoth.*

Poel מוֹדֵד *idem.* Hab. iii. 6: *he measured the earth* (*with a glance*). Others according to the LXX. Chald. *he causes the earth to tremble*, he shaketh the earth, from מוּד Arab. *med. ye*, to be moved.

Hithp. הִתְמֹדֵד *to stretch one's self.* 1 Kings xvii. 21. Derivative מֵמַד, מַד, מִדָּה.

מְדָד *m.* Job vii. 4: *the act of leaving, departing*, from נָדַד, (comp. *fut.* תִּדַּד, Gen. xxxi. 40.) *when I lie down, I say, When shall I rise,* וּמְדַד עֶרֶב *and when will the evening* (*night*) *depart.* Others take מִדַּד for *Piel* from מָדַד, and translate: *my heart measured the evening*, i. e. I count anxiously its hours, or intrans. *how the evening extends itself.*

מִדָּה *fem.* (from מָדַד).

1. *Extension, length,* אִישׁ מִדָּה *a man of great stature*, 1 Chron. xi. 23. xx. 6. Plur. Isai. xlv. 14. Numb. xiii. 32. Jer. xxii. 14: בֵּית מִדּוֹת *a large*, or *roomy house.*

2. *Measure.* Exod. xxvi. 2: מִדָּה אַחַת לְכָל הַיְרִיעוֹת *every one of the curtains shall have one measure*, verse 8. Ezek. xl. 10, 24, &c. חֶבֶל מִדָּה *a measuring line.* Zech. ii. 5: קְנֵה־מִדָּה *a mete-yard, a surveying pole.* Ezek. xl. 3, 5. *Metaph.* Ps. xxxix. 5: מִדַּת יָמַי מַה־הִוא *the measure of my days, however long it may be.*

3. As מַד, No. 2. *a garment.* Plur. מִדּוֹת Ps. cxxxiii. 2.

4. As in Chald. *the tribute.* Neh. v. 4.

מִדָּה *m.* Chald. *the tribute, tax, pars cuivis*

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demensa. Ezra iv. 20. vi. 8. instead of which we find (with *dagish fort.* analyzed) מִנְדָּה Ezra iv. 13. vii. 24.

מַדְהֵבָה *fem.* Isai. xiv. 4 only, according to the Hebrew Commentators, *exactress of gold* (applied to Babylon), so that it would be a Part. *Hiph. fem.* derived from the noun זָהָב = דָּהָב *gold*. Others, *extortion*, as derived from the Arabic نهب *Conj.* I. IV. *abduxit, abstulit*. More applicable would be the reading (according to the Hebrew Bible, *ed. Thessalonica,*) מַרְהֵבָה *the act of pressure, oppression,* from רהב which also combined with נָגַשׂ in Isai. iii. 5.

מַדֵּו *m.* Plur. with *suff.* מַדֵּוֵיהֶם *a garment*. 2 Sam. x. 4. 1 Chron. xix. 4. Root מָדָה = מָדַד.

מַדְוֶה *m.* (from דָּוָה) *sickness, disease*. Deut. vii. 15. xxviii. 60.

מַדּוּחִים *m.* pl. *Seductions, temptations*. Lam. ii. 14. (root נָדַח.) It is well expressed by the Chald. מְטַעְיָתָא, מְלֵי *verba erroris*.

I. מָדוֹן *m.* Plur. מְדָנִים (from דִּין).

1. *Dispute, strife*. Prov. xv. 18. xvi. 28. xvii. 14. xxii. 10. xxvi. 20. xxviii. 25.

2. *The subject,* or *cause of strife,* a bone of contention, in German Zankapfel. Ps. lxxx. 7: תְּשִׂימֵנוּ מָדוֹן לִשְׁכֵנֵינוּ *thou makest us as a strife to our neighbours*. Prov. xxiii. 29: אֵשֶׁת מְדָנִים *a quarrelsome wife*, xxi. 9, 19. xxvii. 15.

II. מָדוֹן *m.* (from מָדָה=מָדַד), *extension, length*. 2 Sam. xxi. 20. *Kri:* אִישׁ מָדוֹן *vir longus*, i. q. אִישׁ מִדָּה 1 Chron. xx. 6. The Chethib has מִדִּין in the same signification.

III. מָדוֹן The name of a royal city in Canaan, Josh. xi. 1. xii. 19.

מַדּוּעַ *Why? wherefore?* mostly, except Exod. iii. 3, as a question, Josh. xvii. 14. 2 Sam. xix. 42. אִם מַדּוּעַ Job xxi. 4. *idem.* אִם strengthens the question, or is pleonastic. (It is considered for a compound from מַה־יָּדוּעַ perhaps as, *qua mente, wherefore?*)

מְדוֹר Chald. from דּוּר *a dwelling place, abode*. Dan. iv. 22. 29. v. 22.

מְדוּרָה *fem. A pile of wood.* i. q. דּוּר properly, *the place filled up by the pile of wood,* comp. מַעְיָן. Ezek. xxiv. 9. Isai. xxx. 33.

מְדוּשָׁה *fem.* (from דּוּשׁ) properly, *the act of threshing,* as concrete, *the thing which is to be threshed,* or *is threshed*. Isai. xxi. 10.

מְדֻחֶה *m. An overthrow, destruction,* (from דָּחָה *to precipitate*). Prov. xxvi. 28.

מַדְחֵפוֹת *pl. fem.* (from דָּחַף) *concitatio*, Ps. cxl. 12: *evil hunteth the violent man* לְמַדְחֵפוֹת *(to overthrow him)* in haste, Alex. εἰς καταφθορὰν. Vulg. *in interitum*. The Syr. and Chald. express the same idea.

מָדַי *Media*. Gen. x. 2. 2 Kings xvii. 6. Ezra vi. 2. Dan. v. 28. Esth. i. 3. (Syriac ܡܕܝ *idem.*) *Nom. gent.* מָדִי *a Median*, Dan. xi. 1.

מַדַּי contracted from מַה־דַּי *that which is sufficient*. 2 Chron. xxx. 3.

מִדֵּי See דֵּי.

מָדוֹן *m.* in plural only, מְדָנִים (from דִּין), *strife, quarrel*. Prov. xviii. 18. xix. 13. and more frequently in *Kri* for מְדָנִים, See מָדוֹן.

מָדִין The name of a town in the desert of the tribe of Judah. Josh. xv. 61. As *appellative,* Judg. v. 10.

מִדְיָן and מְדָנִים *fem.* the name of an Arabian people, near the mountain Sinai, (Exod. iii. 1. xviii. 5.) and on the east side of Canaan, close to the Moabites, Amorites, and Amalekites, (Judg. vi. 7. viii. 28.) In other passages the name Midianite and Ishmaelite appears to be almost synonymous. Gen. xxxvii. 28. Judg. vii. 12. Comp. viii. 22, 24.

מְדִינָה *fem.* (from דִּין) properly *a jurisdiction,* hence

1. *Province,* e. g. applied to the Persian empire. Esth. i. 1. 22. iii. 12. 14. viii. 9. 13. ix. 28. שָׂרֵי הַמְּדִינוֹת *the chiefs or stadtholders of the provinces,* i. 3. viii. 9. ix. 3. בְּנֵי הַמְּדִינָה i. e. Israelites who lived in the provinces of Persia and returned thence.

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Ezra i. 2. Neh. vii. 6. Dan. viii. 2: בְּעֵילָם הַמְּדִינָה *in the province of Elam*, or *Elamais*.

2. *A territory, country*. Dan. xi. 24: וּבְמִשְׁמַנֵּי מְדִינָה *and into the fat land*, i. e. Palestine, *he shall enter*. Lam. i. 1: שָׂרָתִי בַּמְּדִינוֹת *the princess of the countries*, parallel רַבָּתִי בַּגּוֹיִם. Ezek. xix. 8. Eccles. ii. 8. v. 7. (comp. Ezra iv. 13.) See the following.

מְדִינָה *fem.* Chald.

1. *A province*: Dan. iii. 2, 3. שִׁלְטֹנֵי מְדִינָתָא *the rulers, officers of the provinces*.

2. *Land*, Ezra iv. 15. מְדִינַת־בָּבֶל *the country, land of Babylon*, Dan. ii. 48, 49. iii. 1. 12. 30: יְהוּד מְדִינָתָא *the land of Judah*, Ezra v. 8: מָדַי מְדִינָתָא *the country of Media*.

מְדֹכָה *fem. A mortar*. Numb. xi. 8. Root דוּד.

מַדְמֵן The name of a city of the Moabites, Jer. xlviii. 2. As *apell.* the same as the following,

מַדְמֵנָה *fem.*

1. As דֶּמֶן *dung, dunghill*. Isai. xxv. 10: *and Moab shall be trodden down* בְּהִדּוּשׁ מַתְבֶּן בְּמוֹ מַדְמֵנָה *as straw is trodden down in dung*, or according to the Chethib בְּמֵי מַדְמֵנָה *in the water of the dung*. Arabic, Syriac, and Jerom express this word by, *plaustra* (*punia*) threshing waggons, which would be very applicable, but is upon no philological authority. Chald. and Symm. explain it by *mire, clay*, which signification joins itself to the former. The image Isai. xli. 25. might then be compared.

2. The name of a city in the tribe of Benjamin.

מַדְמֵנָה *fem.* The name of a city in the tribe of Judah, Josh. xv. 31.

מָדָנִים i. q. מְדָנִים and מְדָנִים *strifes, disputes*, Prov. vi. 14. 19. x. 12. Root דִּין.

מָדָע and מַדַּע (from יָדַע) *m.* in the later Hebrew only.

1. *Knowledge*. 2 Chron. i. 11, 12. Dan. i. 4. 17. 2 Chron. i. 10.

2. *Thought*. Eccles. x. 20: נַם בְּמַדָּעֲךָ מֶלֶךְ אַל תְּקַלֵּל *even in thy thought thou shalt not slander or blaspheme the king*. LXX. ἐν συνειδήσει σου Vulg. *in cogitatione tua*. (Chald. מַנְדַּע, Syr. ܡܕܥ, ܡܕܥܐ *idem*.)

מֹדָע see מוֹדָע.

מַדְקְרוֹת plur. *fem.* (from דָּקַר) *piercings, stabs*, Prov. xii. 18.

מַדְרֵגָה *fem. The cleft of a rock*, in parallelism with סֶלַע Cant. ii. 14. and with דָּר, הוֹמָה Ezek. xxxviii. 20. Root דָּרַג, in Arab. and Chald. *gradatim ascendit*.

מִדְרָךְ *m.* from דָּרַךְ *the place one puts his foot on, a footing*. Deut. ii. 5.

מִדְרָשׁ *m.* (from דָּרַשׁ *to search, inquire,*) *the explanation, interpretation* of an author. (Among the Rabbins frequently.) 2 Chron. xxiv. 27: מִדְרַשׁ סֵפֶר מְלָכִים *the interpretation of the book of Kings*. Others, improperly, *book* generally; according to the Arabic مدرس *liber*. xiii. 22: מִדְרַשׁ הַנָּבִיא עִדּוֹ *the explanation of the prophet Iddo*.

מָה, מַה־ and מֶה. See the *Obs.*

1. *What*, a particle of interrogation, applied to things, as מִי to persons. Gen. iv. 10. Exod. iii. 13, &c. Judg. xi. 12: מַה לִּי וָלָךְ literally, *what has taken place between me and thee?* or *what dispute is between us?* 2 Sam. xvi. 10: מַה־לִּי וְלָכֶם *what have I to do with you?* xix. 23. 2 Kings iii. 13. ix. 18: מַה־לְּךָ וּלְשָׁלוֹם *what hast thou to do with peace?* ver. 19. (comp. Ezra iv. 3.). Without ו *copulative*, Jer. ii. 18: מַה־לְּךָ לְדֶרֶךְ מִצְרַיִם *what hast thou to do with the way of Egypt?* Hos. xiv. 9. Comp. Jer. xxiii. 28: מַה־ לַּתֶּבֶן אֶת־הַבָּר *what has the straw in common with the wheat?* (Comp. in the New Testament, Matt. viii. 29. Mark v. 7. John ii. 4, in Greek and Syriac text, and among the Greek profane authors, e. g. *Anacreon* xvii. 4: τί γὰρ μάχαισι καμοί; Comp. xxiv. 5.)

2. Without interrogation, for, *whatever, any thing*. Prov. ix. 13: בַּל־יֵדְעָה־מָּה *she concerns herself about nothing*. 1 Sam. xx. 10. 2 Sam. xviii. 23: וַיְהִי מָה אָרוּצָה־נָּא

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whatever it may be, I will run. Job xiii. 13: וְיַעֲבֹר עָלַי מָה *let what will come upon me.* Verse 14. With שֶׁ following, *that which,* Eccles. i. 9: מַה־שֶּׁהָיָה הוּא שֶׁיִּהְיֶה *that which was, will be again.* iii. 15. 22. vi. 10. vii. 24. viii. 7. (Aram. מָא *idem.*)

3. Before a substantive, *what, which.* Josh. xxii. 16: מָה הַמַּעַל הַזֶּה *what an infidelity is this!* 1 Sam. xxviii. 14: מַה־תָּאֳרוֹ *what is his form?* 1 Kings ix. 13: מָה הֶעָרִים הָאֵלֶּה *what cities are these?* Numb. xiii. 18: *and see ye the land,* מַה הִיא *what it is.*

4. *How?* Gen. xliv. 16: מַה־נִּצְטַדָּק *how shall we justify ourselves?* Exod. x. 26: *and we know not* מַה נַּעֲבֹד אֶת יְהוָה *how we shall serve Jehovah.* Gen. xxviii. 17: מַה נּוֹרָא *how awful is this place.* Numb. xxiv. 5. Cant. vii. 2. 2 Sam. vi. 20.

5. *Why?* as *quid,* for *cur?* Judg. viii. 1: מֶה־הַדָּבָר הַזֶּה עָשִׂיתָ לָּנוּ *why hast thou done this unto us?* 2 Kings vi. 33. Ps. xlii. 12: מַה־תִּשְׁתּוֹחֲחִי נַפְשִׁי *why art thou cast down, O my soul! and disquieted within me?*

6. *Not* (as in Chald. and Arab.) The negation proceeds from the question implying blame. Cant. viii. 4: מַה תָּעִירוּ וּמַה תְּעוֹרְרוּ אֶת הָאַהֲבָה *do not awake, do not disturb the beloved!* properly, *why do ye awake, why do ye disturb the beloved?* Comp. ii. 7. iii. 5 where אִם is used as a negation. Turns of this kind are contained in such passages as Job xvi. 6: though I speak, my grief is not asswaged, and though I forbear מַה מִּנִּי יֵהָלֵךְ *what will then pass away from me;* i. e. it will not then depart from me. xxxi. 1, 20, 24, wherein the versions have mostly expressed the negative.

The most usual compounds are:

1. בַּמָּה *Whereby?* Judg. xvi. 5; *wherefore?* 2 Chron. vii. 21.

2. כַּמָּה,

(*a*) *How much, many?* Gen. xlvii. 8: כַּמָּה יְמֵי שְׁנֵי חַיֶּיךָ *quot sunt dies annorum vitæ tuæ? how old art thou?* 2 Sam. xix. 35. Job xiii. 23. 1 Kings xxii. 16: עַד כַּמָּה פְּעָמִים אֲנִי מַשְׁבִּיעֶךָ *how many times shall I conjure thee?* Without interrogation, *so much, so many.* Zech. vii. 3: כַּאֲשֶׁר עָשִׂיתִי זֶה כַּמָּה שָׁנִים *as I have done so many years.*

(*b*) *How long.* Ps. xxxv. 17. Job vii. 19.

(*c*) *How circumstanced, how great.* Zech. ii. 6.

(*d*) *How oft.* Ps. lxxviii. 40. (Syriac ܟܡܐ *idem.*)

3. לָמָּה (*Milel*) and לָמָּה (*Milra*), the latter form commonly before gutturals and the word יְהוָה.

(*a*) *Why?* Gen. iv. 6. xii. 18, 19. xlii. 1, &c. Without interrogation, Dan. x. 20: לָמָּה בָאתִי אֵלֶיךָ *why I am come unto thee.* More emphatically לָמָּה זֶּה *why then.* See זֶה.

(*b*) לָמָּה contr. שֶׁלָּמָּה Cant. i. 7. *that not,* Dan. i. 10: יָרֵא אֲנִי אֲדֹנִי הַמֶּלֶךְ אֲשֶׁר לָמָּה וגו׳ *timens ego dominum meum regem— ne forte videat.* Theod. μη ποτε. (Arab. لَمَّا, لَمَّا *idem.*)

4. לָמָּה *because.* 1 Chron. xv. 13: לְמַבָּרִאשֹׁנָה *because at first.* (Comp. 2 Chron. xxx. 3.)

5. עַד־מָה *how long?* Ps. lxxiv. 9. lxxix. 5. Numb. xxiv. 22.

6. עַל־מָה *Wherefore, why?* Numb. xxii. 32. Jer. ix. 11.

Obs. it is pointed,

(*a*) With *Pathach* before the letters ה, ח, ע, or a *Makkeph* and *Dag. euphon.* e. g. מַהֲלָךְ.

(*b*) *Segol* before ח, ה and ע when pointed with Kamets.

(*c*) *Kamets,* before א and ר with and without *Makkeph,* e. g. מָה־אֵלֶּה מָה־רְאִיתֶם,

(*d*) Sometimes it is written and pronounced together with the following word, as מַזֶּה, מַלָּכֶם, מַתְלָאָה *what trouble,* Exod. iv. 2. Isai. iii. 15. Mal. i. 13. See *Noldius Concord. Partic. Hebr.* p. 915. B.

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מָה Chald. *idem*. *What?* with, and without interrogation, as מָה דִי *that which*. Dan. ii. 28, 29, 45. combined with prepos.

(*a*) כְּמָה *how! how much!* Dan. iii. 33.

(*b*) לְמָה Ezra iv. 22. and דִי לְמָה *lest, that not,* vii. 23.

מָהַהּ only in *Hithp.* הִתְמַהְמֵהַּ *to loiter, tarry, delay*. Gen. xix. 16. xliii. 10. 2 Sam. xv. 28. Isai. xxix. 9.

1. מְהוּמָה *fem.* from הוּם *a tumult, disquiet, disturbance*. 2 Chron. xv. 5. (opposed to peace) Ezek. xxii. 5: רַבַּת הַמְּהוּמָה *full of tumult*. Amos iii. 9. Of the profligate living of the rich. Prov. xv. 16: *Better is little with the fear of the Lord, than great treasures* וּמְהוּמָה בּוֹ *and trouble therewith*.

2. *Confusion, consternation*. Deut. vii. 23. 1 Sam. v. 9. 11. מְהוּמַת מָוֶת *a deadly consternation*.

מָהִיר *m. Quick;* hence, *ready, clever* in business, science, art, סוֹפֵר מָהִיר *a ready scribe*. Ps. xlv. 2. also *a clever and learned man in the law*. Ezra vii. 6. Prov. xxii. 29: אִישׁ מָהִיר בִּמְלַאכְתּוֹ *a man clever in his business*. Isai. xvi. 5: מְהַר צֶדֶק *one learned in the law, an advocate*. (Syr. ܡܗܝܪ *idem*. Arab. مهر to be expert, ready in a thing.)

מָהַל the same as מוּל, only in the part. pass. of *Kal, to circumcise,* (in Chald. מְהַל, is more frequent. Comp. the analogies under the letter ה; Metaph. applied to adulterate wine, Isai. i. 22: סָבְאֵךְ מָהוּל בַּמָּיִם *thy wine is clipt,* i. e. *adulterated, diluted with water*. The Arabs make use of the same metaphor.

מַהֲלָךְ *m.* from הָלַךְ.

1. *The way, journey*. Neh. ii. 6. Jon. iii. 3, 4.

2. *A walk, ambulacrum*. Ezek. xlii. 4. מַהֲלָכִים in Zech. iii. 7. is *part. Hiph.* (from הָלַךְ in the signification of, *companions*.)

מַהֲלָל *m.* (from הָלַל) *praise, commendation*. Prov. xxvii. 21: *what the melting-pot is to the gold* אִישׁ לְפִי מַהֲלָלוֹ *that let the man be to the mouth which praiseth him,* i. e. examine the praise scrupulously.

מַהֲלֻמוֹת *plur. fem. stripes, blows*. Prov. xviii. 6. xix. 29. Root הָלַם.

מַהֲמֹרוֹת *plur. fem.* Ps. cxl. 11 only, according to the Heb. commentators, *pits*. (So also Symm. Jerom, and in the Talmud, but the etymology is uncertain.)

מַהֲפֵכָה *fem.* (from הָפַךְ) *an overthrow, destruction*. Deut. xxix. 22. Isai. i. 7. In several passages it is construed as *inf.* (as אַהֲבָה, יְדָאָה), Isai. xiii. 19: כְּמַהְפֵּכַת אֱלֹהִים אֶת סְדֹם *as God destroyed Sodom*. Jer. l. 40. Amos iv. 11.

מַהֲפֶכֶת *fem.* from הָפַךְ *nervus, cippus, a wooden frame,* in which the feet, perhaps also the hands and head of the prisoner were fastened. Isai. xx. 2, 3. xxix. 26. 2 Chron. xvi. 10. בֵּית הַמַּהֲפֶכֶת *the house of stocks, fetters, a prison*.

I. מָהַר in three conjugations, in *Kal, to hasten,* Ps. xvi. 4 only.

Piel מִהֵר,

1. *To hasten,* with the finite verb with and without conjunction, e. g. 1 Sam. xvii. 48: וַיְמַהֵר דָּוִד וַיָּרָץ *and David hastened, and ran*. Gen. xix. 22: מַהֵר הִמָּלֵט *hasten, and save thyself;* and with the *inf.* with and without לְ, e. g. Exod. ii. 18. x. 16. In English and other languages it must frequently be expressed by the adverbs *hastily, quickly,* e. g. Gen. xxvii. 20: מַהִרְתָּ מְצֹא *how hast thou found it so quickly?* Exod. ii. 18: מַדּוּעַ מְהַרְתֶּן בֹּא הַיּוֹם *why come ye so soon to-day?* Ps. cvi. 13: מִהֲרוּ שָׁכְחוּ מַעֲשָׂיו *they did quickly forget his deeds*. The *inf.* מַהֵר is also used adverbially. Judg. ii. 17, 23. Ps. lxxviii. 8. comp. הַרְבֵּה and הֵיטֵב.

2. *To hasten, push on,* as *trans.* Isai. v. 19: יְמַהֵר יָחִישָׁה מַעֲשֵׂהוּ *let him hasten on his work*. Esth. v. 5: מַהֲרוּ אֶת הָמָן לַעֲשׂוֹת

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hasten ye Haman to do.—Vulg. *vocate cito.* Gen. xviii. 6: מַהֲרִי שְׁלֹשׁ סְאִים קֶמַח *fetch quickly three seah (measures) of meal.* 1 Kings xxii. 9: מַהֲרָה מִיכָיְהוּ *fetch quickly Micaiah,* 2 Chron. xviii. 8.

Niph. נִמְהַר *to be hurried.* Job v. 13: עֲצַת נִפְתָּלִים נִמְהָרָה *the counsel of the crafty is over hurried,* i. e. executed inconsiderately, and thereby rendered vain. Hence *part.* נִמְהָר *thoughtless.* Isai. xxxii. 4: נִמְהָרִים *inconsiderate.* Isai. xxxv. 4: נִמְהָרֵי לֵב *unsettled, disheartened* (men), Hab. i. 6: הַגּוֹי הַמַּר וְהַנִּמְהָר *a people exasperated, and impetuous.*

II. מָהַר only in *Kal, to buy,* but only applied to the purchase of a wife by the offering of bridal gifts. Exod. xxii. 15: מָהֹר יְמָהֲרֶנָּה לוֹ לְאִשָּׁה *he shall purchase her to be his wife.* See מֹהַר, comp. אָרַשׁ.

מַהֵר *adj. hasty.* Zeph. i. 14.

מֹהַר *m. the purchase price,* which the bridegroom paid for his bride to her father. Gen. xxxiv. 12. Exod. xxii. 16. 1 Sam. xviii. 25. (Syr. and Arab. *idem*).

מְהֵרָה *fem.* (from מָהַר) *haste, swiftness.* Psal. cxlvii. 15. whence בְּמְהֵרָה Eccles. iv. 12, and otherwise always מְהֵרָה as adv. *hastily, swiftly.* Numb. xvii. 11. Deut. xi. 17. Josh. viii. 19, and frequently.

מַהֲתַלּוֹת *plur. fem.* (from הָתַל), *deceptions.* Isai. xxx. 10.

מוֹ an enclitic syllable which is suffixed to the prepositions בְּ, כְּ, לְ, in order to form from them individual words, as בְּמוֹ, כְּמוֹ, לְמוֹ, without changing the signification. These lengthened forms are used exclusively in poems, e.g. בְּמוֹ, Job xvi. 4, 5. xix. 16. xxxvii. 8. Ps. xi. 2. Isai. xliii. 2. xliv. 16, 19. כְּמוֹ very frequently. See *Nolde Tympius,* p. 389. comp. p. 340. לְמוֹ, Job xxvii. 14. xxix. 21. xxxviii. 41. xl. 4. The Arabs have likewise this supplementary syllable. See Golius under ﻣﻮ, and *Castelli Heptagl.* col. 1979.

מוֹאָב, *Moab,* the name of a people and country, later *Moabitis,* on the east side of the Dead Sea up to the river Arnon; which formed the boundary between this land and that of the Amorites. Numb. xxi. 26. Judg. xi. 18. *Joseph. Archæol.* iv. 4. xiii. 23. (as the name of the people, *masc.* Jer. xlviii. 11, 13. as the name of the country, *fem.* Jer. xlviii. 4.) עַרְבוֹת מוֹאָב *the plains of Moab,* Deut. xxxiv. 1, 8. Numb. xxii. 1 on the upper side of the Arnon, opposite to Jericho, where the Israelites encamped for some time: they are indeed also called, Deut. xxviii. 69. xxxii. 48, אֶרֶץ, מוֹאָב but do not belong to the proper territory of Moab, since it is expressly asserted that the Israelites at that time did not enter that country. Judg. xi. 18. 2 Chron. xx. 10. See *Reland's Palest.* p. 100.—In Gen. xix. 30—38, מוֹאָב is derived from מֵאָב, *ex patre.* The *nom. gent.* is מוֹאָבִי, Deut. xxiii. 4, *fem.* מוֹאֲבִיָּה or מוֹאָבִית, Ruth iv. 5. 2 Chron. xxiv. 26.

מוֹאל the Aramaic manner of writing for מוּל *over against, opposite.* Neh. xii. 38. comp. מאוּם, for מוּם.

מוֹבָא *m. the entrance,* the same as מָבוֹא. Ezek. xliii. 11. and 2 Sam. iii. 25. in *Kri.* In both passages this form has been chosen on account of its similarity with מוֹצָא with which it is combined.

מוּג in three conjugations; *in Kal, to flow, to melt or dissolve.* Metaph. *to melt away for fear, to tremble.* (comp. מָסַס), Ezek. xxi. 20: לְמַעַן לָמוּג לֵב, *that the heart may melt,* or *tremble.* Ps. xlvi. 7: תָּמוּג אֶרֶץ *the earth melted* (for fear). Amos ix. 5. Transit. only Isai. lxiv. 6: תְּמוֹגְגֵנוּ בְיַד עֲוֹנֵינוּ *thou makest us tremble in our sin.*

Niph. נָמוֹג,

1. *To melt away, disappear,* of a multitude of people. 1 Sam. xiv. 16: תְּהֻמּוֹן נָמוֹג *and behold the multitude melted away.*
2. *To tremble for fear.* Exod. xv. 15:

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נָמֹגוּ כָּל יֹשְׁבֵי כְּנָעַן *all the inhabitants of Canaan tremble.* Josh. ii. 9, 24. Ps. lxxv. 4. Isai. xiv. 31. (xv. 4.) Nah. ii. 7.

Piel מוֹגֵג *to cause to melt, to soften,* Ps. lxv. 11: בִּרְבִיבִים תְּמוֹגְגֶנָּה *with showers thou softenest* (the thirsting earth), metaph. Job xxx. 22: תְּמֹגְגֵנִי תּוּשִׁיָּה *thou dissolvest my happiness.*

Hithp. הִתְמוֹגֵג,

1. *To flow, overflow,* Amos ix. 13: וְכָל הַגְּבָעוֹת תִּתְמוֹגַגְנָה *and (where) all hills shall overflow.* (Parall. הֵטִיפוּ).

2. *To tremble for fear,* Nah. i. 5. Ps. cvii. 26.

מוּד see מָדַד.

מוֹדָע, מֹדַע and מֹדַע, *m.* (from יָדַע), Prov. vii. 4, Ruth ii. 1, in *Kri: acquaintance,* and then concrete, *a friend,* an *acquaintance, masc.* and *fem.*

מוֹדַעַת *fem. idem.* Ruth iii. 2.

מוֹט *fut.* יָמוּט in four conjugations; in *Kal* and *Niph. to shake, move, totter, slip,* e. g. of mountains. Ps. xlvi. 3: בְּמוֹט הָרִים *when the mountains shake.* lx. 4. lxxxii. 5: יִמּוֹטוּ כָּל מוֹסְדֵי־אָרֶץ *all the foundations of the earth do shake.* xciii. 1. xcvi. 10. Of a country or kingdom, Psal. xlvi. 7. lx. 4. Of persons, Prov. x. 30: צַדִּיק לְעוֹלָם בַּל יִמּוֹט *the righteous shall never shake,* or *totter.* xii. 3. Ps. x. 6. xiii. 5. xvi. 8. xxi. 8. xxx. 7. cxii. 6. cxxv. 1. In the same sense is used מָטָה רֶגֶל פְּ *one's foot shakes,* i. e. slips. Deut. xxxii. 35. Ps. xxxviii. 17. xciv. 18. comp. Levit. xxv. 35: וּמָטָה יָדוֹ עִמָּךְ *and his hand shakes* (*totters*) *with thee,* i. e. fails, becomes poor. Once in another metaphor, Ps. xvii. 5: בַּל נָמוֹטוּ פְּעָמָי *that my footsteps slip not,* i. e. may I never slide from the path of virtue.

Hiph. declinare fecit, to cause to fall, come down. Ps. lv. 4: יָמִיטוּ עָלַי אָוֶן *they cause mischief to come upon me.* cxl. 11: יָמִיטוּ עֲלֵיהֶם גֶּחָלִים *let coals be thrown upon them.* The Kri has יְמוֹטוּ *let coals fall.*

Hithp. as *Kal* and *Niph.* Isai. xxiv. 19.

מוֹט *m.*

1. *The act of shaking to and fro.* Ps. lxvi. 9. cxxi. 3.

2. *Vectis, a carrying pole,* (perhaps so called, from shaking and waving to and fro), Numb. xiii. 23.

3. *Frames,* for carrying things, consisting of several such poles, Numb. iv. 10, 12.

4. *A yoke,* Nah. i. 12. See מוֹטָה.

מוֹטָה, *fem.*

1. *A carrying pole, bar, vectis,* 1 Chron. xv. 15. see מוֹט, No. 2.

2. מֹטוֹת הָעוֹל *vectes jugi,* Levit. xxvi. 13. Ezek. xxxiv. 27. a piece of wood, which was bent in a crooked form round the bull's neck, and both ends passed through the wooden yoke, and was tied to it.

3. מוֹטָה and מֹטוֹת *the yoke itself,* Isai. lviii. 6, 9. Jer. xxvii. 2. xxviii. 10, 12. Ezek. xxx. 18.

מוּךְ i. q. מָכַךְ, only in *Kal, to be reduced, to wax poor,* Levit. xxv. 25. xxxv. 39, 47.

מוּל in four conjugations; in *Kal, to circumcise* (the foreskin), Gen. xxi. 4. Exod. xii. 44. Josh. v. 4, 7. Gen. xvii. 23: וַיָּמָל אֶת בְּשַׂר עָרְלָתָם *and he circumcised the flesh of their foreskin.* Metaph. Deut. x. 16: וּמַלְתֶּם אֶת עָרְלַת־לְבַבְכֶם *and circumcise the foreskin of your heart,* remove the impurity of your heart. xxx. 6.

Niph. pass. *to be circumcised,* Gen. xvii. 10, 13. xxxiv. 15, 17, 22. Jer. iv. 4: הִמֹּלוּ לַיהוָה *circumcise yourselves unto Jehovah,* i. e. remove the impurity of your heart, and devote yourselves unto Jehovah.

Piel מוֹלֵל *to be cut off* (of grass), Ps. xc. 6. (comp. Job xiv. 2. Ps. xxxvii. 2.) Comp. *Hithp.*

Hiph. to extirpate (a people), Ps. cxviii. 10, 11, 12.

Hithp. To be cut off, blunted (of arrows), Ps. lviii. 8: חִצָּו כְּמוֹ יִתְמוֹלָלוּ *his arrows are as it were blunted.*

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מוּל Deut. i. 1. otherwise מִגּוֹל, a preposition.

1. *Before, coram,* Exod. xviii. 19: הֱיֵה אַתָּה לָעָם מוּל הָאֱלֹהִים *come thou in the name of the people before God.*

2. *Over against, opposite,* e. g. of a city. Deut. iii. 29: מוּל בֵּית פְּעוֹר *opposite Beth-Peor.* iv. 46. xi. 30. Josh. xix. 46. Deut. ii. 19: קָרַבְתָּ מוּל בְּנֵי עַמּוֹן *thou comest nigh over against the children of Ammon.* Josh. xviii. 18, 19, 46. 1 Kings vii. 5: מוּל מֶחֱזָה אֶל מֶחֱזָה *window facing window.* It is frequently combined with,

1. אֶל מוּל *towards, to.* Exod. xxxiv. 3: אֶל מוּל הָהָר *towards the mount.* Josh. viii. 33. ix. 1. 1 Sam. xvii. 30: *and he turned from him* אֶל מוּל אַחֵר *towards another.*

2. אֶל מוּל פְּנֵי *before, in front.* Exod. xxvi. 9: אֶל מוּל פְּנֵי הָאֹהֶל *in the front of the tabernacle.* xxviii. 25: אֶל מוּל פָּנָיו *towards the front.* xxviii. 37. xxxiv. 3. Levit. viii. 9. Numb. viii. 2: אֶל מוּל פְּנֵי הַמְּנוֹרָה *in the front side of the candlestick.* 2 Sam. xi. 15: אֶל מוּל פְּנֵי הַמִּלְחָמָה הַחֲזָקָה *in the front of the hottest battle.*

3. מִמּוּל

(*a*) *A coram,* the same as מֵעִם, 2 Sam. v. 23: מִמּוּל בְּכָאִים *from the side of the mulberry trees.* Micah ii. 8: מִמּוּל שַׂלְמָה *from over the under garment.* Levit. v. 8: מִמּוּל עָרְפּוֹ *a coram cervice ejus, from above his neck.*

(*b*) *Towards, opposite,* 1 Kings מִמּוּל נֶגֶב *towards the south.* Numb. xxii. 5: מִמֻּלִי *opposite to me.* Exod. xxviii. 27. xxxix. 20: מִמּוּל פָּנָיו *towards the front.*

מוֹלָדָה the name of a city in the south of the tribe of Judah, but which was given up to the tribe of Simeon. Josh. xv. 26. xix. 2. 1 Chron. iv. 28. Neh. xi. 26.

מוֹלֶדֶת *fem.* (from יָלַד).

1. *Birth, descent.* Esth. ii. 10, 20. *plur.* מוֹלְדוֹת *natales, origines.* Ezek. xvi. 3, 4. Hence אֶרֶץ מוֹלֶדֶת *the land of one's birth, native country.* Gen. xi. 28. xxiv. 7. xxxi. 3. Ruth ii. 11.

2. The same as אֶרֶץ מוֹלֶדֶת, Gen. xii. 1. xxiv. 4. xxxi. 3. xxxii. 10. Numb. x. 30.

3. *Family,* for *countrymen,* people of the same descent. Esth. viii. 6.

4. *Proles, posterity, children.* Gen. xlviii. 6. Levit. xviii. 9: *the nakedness of the daughter of thy mother* מוֹלֶדֶת בַּיִת אוֹ מוֹלֶדֶת חוּץ *born at home,* or, *born abroad, thou shalt not uncover.* v. 11.

מוּלָה *fem. Circumcision.* Exod. iv. 26.

מוּם *m. Spot, blemish.*

1. *Of bodily defects, infirmities.* Levit. xxi. 17. xxii. 20, 21, 25. xxiv. 19: אִישׁ כִּי יִתֵּן מוּם בַּעֲמִיתוֹ *if a man cause a bodily hurt to his neighbour.* It is applied to beauty in the expression, *a beauty without blemish in him,* 2 Sam. xiv. 25. Cant. iv. 7. Dan. i. 4.

2. In a moral sense, *disgrace, stigma.* Deut. xxxii. 5. Job xi. 15: כִּי אָז תִּשָּׂא פָנֶיךָ מִמּוּם *for then shalt thou lift up thy face without disgrace.*

מוֹסָב *m.* (from סָבַב) *A way round,* (about a house), Ezek. xli. 7.

מוֹסָד (from יָסַד) only in the *plur.* מוֹסָדוֹת, Jer. li. 26. *stat. const.* מוֹסְדֵי, מוֹסְדוֹת *foundations, basis,* e. g. of an edifice. Jer. li. 26; of the earth, Prov. viii. 29. Ps. lxxxii. 5; of the heavens, 2 Sam. xxii. 8; of mountains, Deut. xxxii. 22. Prov. xviii. 8. hence i. q. *ruins,* because the basis remains after the destruction of an edifice. Isai. lviii. 12: מוֹסְדֵי דוֹר וָדוֹר תְּקוֹמֵם *thou shalt raise up what lay in ruins from generation to generation.* (Paral. חָרְבוֹת עוֹלָם).

מוֹסָד *m. idem.* Isai. xxviii. 16.

מוֹסָדָה *fem.*

1. *Idem.* Ezek. xli. 8. in *Kri,* the *Chethib* has מיסדות.

2. *Ordinance* (of God), comp. the root יָסַד in *Kal* and *Piel,* No. 2. Isai. xxx. 32: מַטֵּה מוֹסָדָה *the rod of chastisement or-*

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dained by God, comp. next, Hab. i. 12. According to Kennicott some MSS. have מוּסָרָה *castigatio,* which gives the same sense, and is evidently a mere emendation of the difficult vulgar reading.

מוֹסָךְ *m.* (from סָכַךְ) *a covered walk, alley,* 2 Kings xviii. 16, *Kri.* The *Chethib* has מֵיסַךְ. LXX. *θεμελιον,* as if the text had מוסד. Syr. and Arab. *domus sabbathi.* Chald. מַקּוּס שַׁבְּתָא *fabrica sabbathi.*

מוֹסֵר for מֹאסֵר (from אָסַר) only in *plur.* ־רִים and ־רוֹת *m. bonds, vincula.* Ps. ii. 3. cvii. 14. cxvi. 16. As *nom. prop.* מוֹסֵר and ־רוֹת a resting place in the wilderness, otherwise unknown.

מוּסָר *m.* from יָסַר.

1. *Correction, admonition, warning, instruction,* especially of God to men, of parents to their children. Ps. l. 17. Jer. ii. 30: מוּסָר לֹא לָקָחוּ *they receive no correction.* v. 3. vii. 28. xvii. 23. Prov. i. 8: שְׁמַע בְּנִי מוּסַר אָבִיךָ *my son, hear the instruction of thy father.* iv. 1. v. 12. viii. 33. xii. 1. xiii. 18. xv. 5, 32. xix. 20, 27. xxiii. 12. Job xx. 3: מוּסַר כְּלִמָּתִי אֶשְׁמַע *I have heard the admonition of my reproach.* xxxvi. 10. Hence also, *a warning lesson.* Ezek. v. 15.

2. *Doctrine, knowledge, wisdom,* paral. with דַּעַת, חָכְמָה, Prov. i. 2. iv. 13. xxiii. 23. vi. 23: תּוֹכְחוֹת מוּסָר *instruction of wisdom.*

3. *Chastisement,* Job v. 17: וּמוּסַר שַׁדַּי אַל תִּמְאָס *despise not the chastening of the Almighty.* Comp. Prov. iii. 11. Deut. xi. 2. Prov. xv. 10. xxii. 15: שֵׁבֶט מוּסָר *the rod of correction.* xxiii. 13: אַל תִּמְנַע מִנַּעַר מוּסָר *withhold not correction from the child, youth.* Jer. xxx. 14: מוּסַר אַכְזָרִי *a cruel chastisement.* Isai. xxvi. 16. Hos. v. 2: וַאֲנִי מוּסָר לְכֻלָּם *and I will chastise them all,* said of the Prophet, i. e. announce chastisement to them. (comp. Jer. i. 10.) Job xii. 18: מוּסַר מְלָכִים פִּתֵּחַ *he looseneth (the chastisement)* i. e. *the violence,* of Kings.

I. מוֹעֵד *m.* (from יָעַד).

1. *An appointed time, a fixed period.* Gen. xvii. 21: לַמּוֹעֵד הַזֶּה בַּשָּׁנָה הָאַחֶרֶת *about this time in the next year.* xviii. 14. 2 Kings iv. 16, 17. Gen. xxi. 2: לַמּוֹעֵד אֲשֶׁר דִּבֶּר אתוֹ אֱלֹהִים *about the time which God had said.* Numb. ix. 2, &c. Deut. xvi. 6: מוֹעֵד צֵאתְךָ מִמִּצְרַיִם *at the time of thy coming out of Egypt.* xxxi. 10. 1 Sam. xiii. 8: לְמוֹעֵד אֲשֶׁר שְׁמוּאֵל *until the time which Samuel had appointed.* v. 11. *and that thou didst not come* לְמוֹעֵד הַיָּמִים *within the appointed time.* 2 Sam. xx. 5. xxiv. 15: מֵהַבֹּקֶר וְעַד עֵת מוֹעֵד *from the morning to the appointed time.* Jer. viii. 7: *the stork,* or *the heron* יָדְעָה מוֹעֲדֶיהָ *knows its seasons,* viz. *to go and to come.* Gen. i. 4: וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים *and they shall be for signs and seasons,* i. e. *for signs of the seasons.* Hab. ii. 3: עוֹד חָזוֹן לַמּוֹעֵד *the vision points at a* (yet somewhat remote) *time.* Dan. viii. 19. xi. 27, 35. Especially

(*a*) For *year,* in the undeterminate prophetic language. Dan. xii. 7. comp. vii. 25.

(*b*) *Feast day, festival,* מוֹעֲדֵי יְהוָה *the festivals of Jehovah,* Levit. xxiii. 2. iv. 37, 44. Isai. i. 14. Lam. i. 4: בָּאֵי מוֹעֵד *they who come to the festival.* ii. 6, 22. יוֹם מוֹעֵד *day of festivity.* Hos. ix. 5. xii. 10. Whence also, *a feast-offering, sacrifice.* 2 Chron. xxx. 22. (Comp. חָג, No. 2.)

2. *A meeting, assembly,* (Comp. נוֹעַד, No. 2.) Job xxx. 23: בֵּית מוֹעֵד לְכָל חָי *the place where all the living meet, the house appointed for all living.* Isai. xxxiii. 20: קִרְיַת מוֹעֲדֵנוּ *the town of our meeting,* i. e. *Sion.* Numb. xvi. 2: קְרִיאֵי מוֹעֵד *the convoked congregation,* or, *they who are convoked to the assembly,* otherwise קְרִיאֵי הָעֵדָה. Isai. xiv. 14: הַר מוֹעֵד *the mount of meeting* (of the Gods), *the mount of the*

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Gods, probably alluding to some fabulous mountain in the remotest northern regions. (Thus Caucasus was called the house of the Gods, *Spanhem. ad Callim. hymn. in Del.* v. 70.) אֹהֶל מוֹעֵד *the tent of congregation*, for *the tabernacle*. According to Exod. xxv. 22. Numb. xvii. 19. (נוֹעַדְתִּי לְךָ שָׁם, *I will there meet with thee*), it would be *the tent of meeting*, (of God with Moses), hence, *tent of communication, oracle tent*, but perhaps it also signifies *the (festival) tent* of the congregation of the people. Comp. No. 3. *Luther, Stiftshütte*, i. e. seat of covenant, Greek σκηνὴ μαρτυρίου, Lat. *tabernaculum testimonii*, according to the derivation from עוּד *testari*, comp. מִשְׁכַּן עֵדוּת *the tent of the law*. Numb. ix. 15.

3. *A place of assembly*, Josh. viii. 40: מוֹעֵד אֵל, *the place of meeting with God*, i. e. *the temple*, Lam. ii. 6. also Ps. lxxiv. 4. The *plur.* Ps. lxxiv. 8. applies either to the *halls of the temple*, or is *plur. majest.* or perhaps applies to the Synagogues, since the Psalm appears to refer to the time of the Maccabees.

4. *A verbal agreement*, or *an appointed sign, pass-word, signal*. Judg. xxx. 38.

II. מוֹעֵד (from מָעַד) *m. concr. a slipping*, prop. *he who slips*, (Comp. אֹבֵד *destruction*), Job xii. 5.

מוֹעָד *m.* (from יָעַד) probably, *assembly, congregation, host*. Isai. xiv. 31: אֵין בּוֹדֵד בְּמוֹעָדָיו *no one comes single in their host*, i. e. *they approach in crowds*.

מוֹעָדָה *fem. plur.* מוֹעָדוֹת *solemn feasts*, 2 Chron. viii. 13.

מוֹעָדָה *fem.* from יָעַד *an appointed place for protection, an asylum*. Josh. xx. 9: עָרֵי הַמּוֹעָדָה *the cities of refuge, urbes asyli*. (Syr. ܡܘܥܕܐ refuge, harbour; ܡܘܥܕܐ ܕܡ an asylum.)

מוֹעֲדֹת see מָעַד.

מוּעָף *m.* (from עוּף, No. II.) *darkness*. Isai. viii. 23.

מוֹעֵצָה *fem.* i. q. עֵצָה, (from יָעַץ) only in *plur.* מוֹעֲצוֹת *advice, counsel, design, intention*. Ps. v. 11: יִפְּלוּ מִמֹּעֲצוֹתֵיהֶם *excidant consiliis suis*; let their counsels be frustrated. lxxxi. 13: יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם *they walk in their counsels*. Jer. vii. 24. Micah vi. 16. Prov. 1. 31: מִמּוֹעֲצוֹתֵיהֶם יִשְׂבָּעוּ *may they be filled with their own counsels (or devices)*, i. e. with the consequences thereof.

מוּעָקָה *fem.* (from עוּק), *a heavy, hard burden*, Ps. lxvi. 11.

מוֹפֵת *m.* (perhaps for מֹאֵפֶת), comp. the Arab. افق.

1. *Wonder, portentum, prodigium*, e. g. in the sky, Joel iii. 3. Also in a biblical historical sense: wonders done by God, or by a divine messenger. Exod. iv. 21. vii. 3, 9. xi. 9. Deut. iv. 34. vi. 22. Ps. cv. 27. Especially, such a wonder, which a prophet declares as *a sign, token, omen*, that something shall happen, comp. אוֹת, No. 4. 1 Kings xiii. 3: *and he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent*, &c. v. 5. Deut. xiii. 2, 3.

2. *Symbol, type*, of a future event, contained in an action, Lat. *portentum, foretoken*. See אוֹת, No. 5. Isai. viii. 18: *Behold, I and the children whom God has given me* לְאוֹתוֹת וּלְמוֹפְתִים *are tokens and symbols for Israel*, i. e. on account of our significant names we are tokens of future events. xx. 3. Zech. iii. 8: אַנְשֵׁי מוֹפֵת *men, who serve as tokens of future events*. Compare in the New Test. τύπος, Rom. v. 14. Sometimes the prophet performs an action and observes thereon, that it is ominous, or a token of a future event. Ezek. xii. 6, 11. xxiv. 24, 27.

מוּץ (cognate with מָצָה and מָצַץ) *to oppress*.

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Part. מֵץ *an oppressor,* Isai. xvi. 4. Deriv. מִין.

מוֹץ, see מֹץ.

מוֹצָא (from יָצָא) *m.*

1. *The act of going out, going forth,* Numb. xxxiii. 2. מוֹצָא דָבָר *the going forth of the command,* Dan. ix. 25. Also applied to *the rising of the sun,* Ps. xix. 7.

2. *The place from which any thing comes,* מוֹצָא מַיִם *the place whence water proceeds, springs from.* Isai. xli. 18. lviii. 11. Ps. cvii. 33. Hence, *the place where the sun rises, the east.* Ps. lxxv. 7. lxv. 9: מוֹצָאֵי בֹקֶר וָעֶרֶב תַּרְנִין *thou makest the outgoings of the morning and evening to rejoice.* מוֹצָאֵי is here connected with עֶרֶב by way of Zeugma. Hence, *a way out,* equivalent to *gate, door,* Ezek. xlii. 11. xliii. 11.

3. *That which proceeds,* מוֹצָא שְׂפָתַיִם *that which proceeds from the lips,* literally, *utterance of the lips.* Numb. xxx. 13. Deut. xxiii. 24. Jer. xvii. 16.

4. *Origin, descent.*

מוֹצָאָה *fem.* of the preceding.

1. *Origin, descent.* Micah v. 1: מוֹצָאתָיו מִקֶּדֶם *his origin is from times of old.*

2. *Plur.* מוֹצָאוֹת in *Kri,* the Chethib has לְמַחֲרָאוֹת, 2 Kings x. 27. *a privy, sink, loca, in quæ effertur stercus,* (see צֵאָה, צוֹאָה).

מוּץ *m.* (from יָצַק).

1. *The act of casting,* or *founding metal,* 1 Kings vii. 37.

2. *Any thing cast, solid,* Job xxxvii. 10. comp. xli. 15, 16. xi. 15.

מוּצַק *m.* (from צוּק), *oppression, pressure.* Job xxxvi. 16.

מוּצָקָה *fem.* (from יָצַק) *a vessel for pouring, a funnel, infundibulum.* Zech. iv. 2.

מוּק only in *Hiph.* הֵמִיק *to imitate, to mock,* Ps. lxxiii. 8 only. (In Aramaic, Pael מַיֵּק *idem.*)

מוֹקֵד *m.* (from יָקַד).

1. *Heat, glowing,* מוֹקְדֵי עוֹלָם *ever-glowing fire, everlasting burning.* Isai. xxxiii. 14.

2. *Materials for burning, brushwood* or *small wood.* Ps. cii. 4: וְעַצְמוֹתַי כְּמוֹקֵד נֶחָרוּ *and my bones are burned up as dry wood.* LXX. φρύγιον. Vulg. *cremium*

מוֹקְדָה *fem.* from יָקַד *the place of the altar* on *which the sacrifice is to be burnt,* perhaps *the pile of wood,* Levit. vi. 2.

מוֹקֵשׁ *m.* from יָקַשׁ.

1. *A snare, trap, springe,* e. g. for beasts, birds, Job xl. 24. Amos iii. 5. (פַּח appears here to signify *a snare placed on the ground*). מוֹקְשֵׁי מָוֶת *the snares of death.* Ps. xviii. 6. Prov. xiii. 14. xiv. 27.

2. Metaph. *the subject,* or *cause of one's fall and unhappiness.* Exod. x. 7: עַד מָתַי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ *how long shall this man be a snare unto us,* i. e. be the cause of our disaster? xxiii. 33: כִּי יִהְיֶה לְךָ לְמוֹקֵשׁ *for this (that thou worshippest their idols) will be a snare unto thee,* i. e. will be the cause of thy destruction. xxxiv. 12: פֶּן יִהְיֶה לְמוֹקֵשׁ בְּקִרְבֶּךָ *lest he (the Canaanite) be a snare to thee,* i. e. be the occasion of thy seduction to idolatry, and consequently, the cause of thy fall. Deut. vii. 16. Josh. xxiii. 13. Judg. ii. 3. viii. 27. 1 Sam. xviii. 21: *I will give him her,* (Michal) *that she may be a snare to him, and that he may fall into the hands of the Philistines.* Prov. xviii. 7: שְׂפָתָיו מוֹקֵשׁ נַפְשׁוֹ *his lips are the snare of his life,* i. e. bring his life to destruction. xx. 25. xxii. 25. xxix. 6: בְּפֶשַׁע אִישׁ רָע מוֹקֵשׁ *in the transgression of a bad man there is a snare,* i. e. it is the occasion of his ruin. v. 25. Job xxxiv. 30: מִמֹּקְשֵׁי עָם *lest the people be ensnared,* i. e. be brought to destruction. Plur. ־ִים, once ־וֹת, Ps. cxli. 9.

מוֹר, see מֹר.

מוּר, in two conjugations; in *Hiph.* הֵמִיר

1. *To exchange, to barter,* Levit. xxvii. 33:

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לֹא יְמִירֶנּוּ *he shall not exchange it.* Ezek. xlviii. 14. Micah ii. 4. With בְּ of the thing for which an exchange is made. Levit. xxvii. 10. Ps. cvi. 20: וַיָּמִירוּ אֶת כְּבוֹדָם בְּתַבְנִית שׁוֹר *and they changed their glory,* i. e. (the Lord) *for the image of an ox.* Jer. ii. 11. Hos. iv. 7: כְּבוֹדָם בְּקָלוֹן אָמִיר *I will exchange their glory for disgrace.*

2. Absol. Ps. xv. 4. *to change, he swears* וְלֹא יָמִיר *and changes not,* i. e. breaks not his oath. xlvi. 3: לֹא נִירָא בְּהָמִיר אֶרֶץ *we will not fear, though the earth be changed.* (Comp. cii. 27). In Jer. ii. 11, הֵימִיר occurs for הֶמִיר.

Niph. נָמַר (as derived from מָרַר) *to be changed, altered,* Jer. xlviii. 11. Deriv. תְּמוּרָה.

מוֹרָא *m.* from יָרֵא.

1. *Fear,* Gen. ix. 2: מוֹרַאֲכֶם, *the fear of you.* Deut. xi. 25. Mal. i. 6: מוֹרָאִי, *the fear of me.*

2. *The subject of fear and veneration.* Isai. viii. 12, 13: הוּא מוֹרַאֲכֶם *let him be your fear.* Ps. lxxvi. 12: יוֹבִילוּ שַׁי לַמּוֹרָא *bring presents unto him who ought to be revered.*

3. *Something awful, marvellous.* Deut. xvi. 8: בְּמוֹרָא גָּדוֹל *with great awfulness.* xxxiv. 12. Jer. xxxii. 21. Plur. מוֹרָאִים, Deut. iv. 34.

מוֹרַג *m.* Isai. xli. 15. Plur. מוֹרְגִים, 2 Sam. xxiv. 22, and מוֹרִיגִים, 1 Chron. xxi. 23. (the latter after the Chaldaic form), *a threshing machine, threshing waggon, trahea,* a thick strong board or plank beset with iron or sharp stones, which was drawn by oxen, like a sledge, over the corn, to chop it to straw, after which it was winnowed. Span. *trillo,* (Arab. نورج with the interchange of מ with נ).

מוֹרָד *m.* (from יָרַד).

1. *A descent, declivity,* Josh. vii. 5. x. 11. Micah i. 4. Jer. xlviii. 5.

2. 1 Kings vii. 29: מַעֲשֵׂה מוֹרָד *work hanging down, festoons.*

I. מוֹרֶה *m.* properly, part. *Hiph.* (from יָרָה, No. 1.)

1. *An archer.*

2. *The spring* or *early rain,* see יָרָה in *Hiph.* No. 2.

II. מוֹרֶה *m.* from יָרָה, No. 2, *a teacher.* Isai. ix. 14. Hence i. q. חָכָם, *wise,* spoken of God, Job xxxvi. 22. Others explain it according to the LXX. δυνάστης, comp. מָרָא, *master,* but would not this also in Hebrew be expressed by מָרָא? Others consider it equivalent to מוֹרָא, No. 2. *awful.* (Comp. then Ps. ix. 21).

As *nom. prop.* אֵלוֹן מוֹרֶה, Gen. xii. 6, and אֵלוֹנֵי מוֹרֶה Deut. xi. 30. *the terebinth of Moreh, near to Sichem,* and גִּבְעַת־הַמּוֹרֶה *the hill of Moreh in the valley of Jezreel,* Judg. vii. 1.

I. מוֹרָה *m. razor.* Judg. xiii. 5: וּמוֹרָה לֹא יַעֲלֶה עַל רֹאשׁוֹ *and no razor shall come on his head.* vi. 7. 1 Sam. i. 11. (Root prob. מָרָה, Arab. مرى *ubera strinxit, plagis perstrinxit,* whence *novacula stringens.* Others explain it by מוֹרָא *timor,* from the danger in using it).

II. מוֹרָה, in Chethib. equivalent to the explanatory *Kri* מוֹרָא *fear, terror.* Ps. ix. 21: שִׁיתָה יְהוָה מוֹרָה לָהֶם *put them in fear, O Jehovah!*

מוֹרָט, see מָרַט.

מוֹרִיָּה, see מֹרִיָּה.

מוֹרָשׁ *m.* (from יָרַשׁ), with an impure Kametz, *a possession.* Obad. 17. Isai. xiv. 23: מוֹרַשׁ קִפֹּד *a possession,* i. e. *habitation of the hedge-hog.* Job xvii. 11: נִתְקוּ מוֹרָשֵׁי לִבָּי *the possessions of mine heart* (i. e. my dearest thoughts, best hopes,) *are rent off.*

מוֹרָשָׁה *fem. idem.* Exod. vi. 8. Deut. xxxiii. 4. Ezek. xi. 15. xxv. 4, 10. xxxiii. 24. xxxvi. 2, 5.

מוֹרֶשֶׁת גַּת, Micah i. 14, a place in the neighbourhood of Eleutheropolis, the birth-

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place of the prophet Micah. The *nom. gent.* is מוֹרַשְׁתִּי, Micah i. 1. Jer. xxvi. 18.

I. מוּשׁ, in two conjugations; in *Kal,*

1. *To withdraw, depart.* Numb. xiv. 44. Josh. i. 8. Isai. liv. 10. Jer. xxxi. 36.

2. Causat. *to remove.* Zech. iii. 9: מַשְׁתִּי אֶת עֲוֹן הָאָרֶץ־הַהִוא *I will remove the iniquity of that land.*

Hiph.

1. As *Kal,* No. 1, *to withdraw.* Exod. xiii. 22. xxxiii. 11. Prov. xvii. 13. Ps. lv. 12. Jer. xvii. 8: וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי *and shall not cease from yielding fruit.* Job xxiii. 12: מִצְוַת שְׂפָתָיו וְלֹא אָמִישׁ *I did not depart from the commandment of his lips.*

2. Trans. *to pull back.* Micah ii. 3: אֲשֶׁר לֹא תָמִישׁוּ מִשָּׁם צַוְּארֹתֵיכֶם *from which ye shall not withdraw your necks.* verse 4: אֵיךְ יָמִישׁ לִי לְשׁוֹבֵב *how it is withheld from me.*

3. *To let escape, give up.* Nah. iii. 3: לֹא יָמִישׁ טֶרֶף *the prey is not given up.*

II. מוּשׁ, i. q. מָשַׁשׁ *to feel, touch,* Gen. xxvii. 21.

מוֹשָׁב (from יָשַׁב), *m.*

1. *A seat, chair,* 1 Sam. xx. 18, 25. Ezek. viii. 3. Job xxix. 7: בָּרְחוֹב אָכִין מוֹשָׁבִי *when I placed my seat in the market.*

2. *Consessus, a circle of men sitting together.* Ps. i. 1. cvii. 32: בְּמוֹשַׁב זְקֵנִים *in the session of the elders.*

3. *Habitation,* Gen. xxvii. 39. 1 Kings x. 5. Ps. cxxxii. 13: עִיר מוֹשָׁב *an inhabited city, a city of dwelling.* cvii. 4, 7, 36: בֵּית מוֹשָׁב *dwelling-house,* Levit. xxv. 29. Hence

(*a*) *Time of dwelling, sojourning.* Exod. xii. 40: מוֹשַׁב בְּנֵי יִשְׂרָאֵל *the sojourning of the children of Israel.*

(*b*) *People who dwell, inmates:* כָּל־מוֹשֵׁב בֵּית צִיבָא *all that dwelled in,* or *all inmates of, the house of Ziba.*

4. *The situation* (*of a town*), 2 Kings ii. 19.

מוֹשְׁבוֹת *fem. plur. bands, fetters,* Job xxxviii. 31. (Arab. مسكة from مسك *to fetter,* Heb. מָשַׁךְ).

מוֹשָׁעוֹת *fem. plur.* (from יָשַׁע), *the act of delivering, deliverance, salvation.* Psal. lxviii. 21.

מוּת *pret.* מֵת, מַתִּי, in four conjugations; in *Kal*

1. *To die,* 1 Sam. xxv. 37: וַיָּמָת לִבּוֹ בְּקִרְבּוֹ *that his heart died within him.* Comp. חָיָה. Gen. xlv. 27. Judg. xv. 19. Part. מֵת *a dead man,* also as *epicoen,* for the dead body of a woman, Gen. xxiii. 4. (So in German *ein Kranker, ein Todter.*) Of inanimate nature, Job xiv. 8. hence Gen. xlvii. 19: לָמָּה נָמוּת לְעֵינֶיךָ גַּם אֲנַחְנוּ גַּם־אַדְמָתֵנוּ *why shall we die before thine eyes, we, as well as our land?* Comp. חָרַב, Ps. lxxviii. 47. and *Bocharti Hieroz.* Part I. p. 1.

2. *To be destroyed, perish,* of a state. Amos ii. 2. *to become unhappy, unfortunate,* Prov. xv. 10. Hos. xiii. 1. See מָוֶת.

Piel מוֹתֵת and *Hiph.* הֲמִית *to slay, to kill.* (More frequently in *Hiph.*) 1 Sam. xiv. 13. 2 Sam. i. 16. Judg. xvi. 30, &c. Part. מְמִתִים, *the destroyers,* probably *the angels of death,* Job xxxiii. 22.

Hoph. הוּמַת, *to be killed.* Deut. xxi. 22. 1 Sam. xix. 11. Deriv. תְּמוּתָה, מוּמָת.

מָוֶת *m. stat. const.* מוֹת.

1. *Death,* חִצֵּי מָוֶת *arrows of death.* Ps. vii. 14. יְשֵׁן מָוֶת *to sleep, the sleep of death.* Ps. xiii. 4: בֶּן־מָוֶת, אִישׁ מָוֶת *guilty of death, condemned to die.* 1 Sam. xx. 31. 1 Kings ii. 26. 2 Sam. xix. 28, &c. Sometimes it is personified, Ps. xlix. 15: מָוֶת יִרְעֵם *death shall feed them.* בְּכוֹר מָוֶת, Job xviii. 13, see בְּכוֹר.

2. *The realms of death, the lower regions,* Job xxviii. 22. שַׁעֲרֵי מָוֶת *the gates of the shades, manes.* Ps. ix. 14. חַדְרֵי מָוֶת *the chambers of the shades,* Prov. vii. 27.

3. *Misfortune, destruction,* opposed to חַיִּים *happiness.* Prov. xi. 19. xii. 28.

4. *Plague, pestilence.* Jer. xv. 2. xviii. 21. xliii. 11. Job xxvii. 15. Comp. *θάνατος,* Rev. vi. 8. xviii. 8. In Chald. מוֹתָא has the signification of the Heb. דֶּבֶר *pestilence.*

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With ה *parag.* הַמְּוָתָה Ps. cxvi. 15. Plur. מוֹתִים, Ezek. xxviii. 10. Isai. liii. 9.

מוֹת Chald. *idem.* Ezra vii. 26.

מוֹתָר *m.* (from יָתַר).

1. *Preference.* Eccles. iii. 19.

2. *Abundance, superfluity.* Prov. xiv. 23. xxi. 5.

מִזְבֵּחַ *m. stat. const.* מִזְבַּח, *plur.* מִזְבְּחוֹת (from זָבַח), *an altar.* הַמִּזְבֵּחָה *on the altar.* Levit. i. 9, 13, 15. 2 Chron. xxix. 22. מִזְבַּח הָעוֹלָה *the altar of the burnt-offering.* Exod. xxx. 28, also called מִזְבַּח הַנְּחֹשֶׁת *the brazen altar,* placed before the temple and the holy tent under the open sky. Exod. xxxix. 39. מִזְבַּח הַקְּטֹרֶת *the altar of incense,* also called *the golden altar, in the sanctuary of the temple.* Exod. xxx. 27. xxxi. 8. viii. 39. 1 Kings vii. 48.

מֶזֶג *m. Mixt wine,* i. e. *spiced wine,* Cant. vii. 3. (Root מזג, in Arab. and Aram. *to mix*). Comp. מָסַךְ.

מָזֶה *m. adj.* Deut. xxxii. 24 only: מְזֵי רָעָב *exhausted by hunger.* Comp. the cognate roots מָצָה, מָצַץ, Arab. مز *to suck.*

מֶזֶה *m. plur.* מְזָוִים i. q. זָוִית, *a corner.* Ps. cxliv. 13 only. The ancient translators express it by, *store-chamber,* whereby it appears that they have derived it from זוּן.

מְזוּזָה *fem. A door-post,* Exod. xii. 7. xxi. 6. Deut. vi. 9. Root, perhaps זוּז *to move, turn,* because the hinges of the door move thereon.

מָזוֹן *m.* (from זוּן) *food.* Gen. xlv. 23.

מָזוֹן Chald. *idem.* Dan. iv. 9.

I. מָזוֹר *m.* (from זור, No. 1.) prop. *the bandage of a wound,* then *the wound itself.* Hos. v. 13. Metaph. Jer. xxx. 13.

II. מָזוֹר *m. Stratagem, deceit,* Obad. 7. thus the LXX. Vulg. Chald. Syr. Root זוּר, No. 2. Comp in Arab. زار to lie, to cheat, to deceive. According to others, prop. *a net,* from מרז, in Aram. *to spread out.*

מַזָּח, Ps. cix. 19. Isai. xxiii. 10. and מְזִיחַ *m.* Job xii. 21, *a girdle.* So it is rendered in the cited passage of the Psalms by the LXX. Vulg. Chald. Syr. and Jerom. The Vulg. in Isai. (The Chald. and Syr. in Job, have expressed it according to the sense, by *robur, alacritas,*) which is quite applicable to the context of those three passages. The etymology is not clear.

מַזָּלוֹת *fem. plur.* 2 Kings xxiii. 5. *the constellations of the Zodiac.* (So in Chald. and among the Rabbies; also *metaph.* for, *a lucky star* or *planet.* In Arabic منزل *a house, a dwelling place.* The Arabs call the signs of the Zodiac, *the circle of palaces,* as it were the twelve palaces in which the sun abides.) See מַזָּרוֹת.

מַזְלֵג *m. A fork, flesh-hook.* 1 Sam. ii. 13, 14. The etymology is unknown.

מִזְלָגָה in *plural,* only מִזְלָגוֹת *idem.* Exod. xxvii. 3. xxxviii. 3. Numb. iv. 14.

מִזְמָה *fem.* (from זָמַם).

1. *Thought,* Ps. x. 4: אֵין אֱלֹהִים כָּל מְזִמּוֹתָיו *there is no God, are all his thoughts.* Especially *a plan.* Job xlii. 2: לֹא יִבָּצֵר מִמְּךָ מְזִמָּה *thy plan is not withholden from thee,* i. e. no enterprize is too difficult for thee. Most frequently in a bad sense. Ps. x. 2: יִתָּפְשׂוּ בְּמִזְמוֹת זוּ חָשָׁבוּ *they are caught in plans devised by themselves.* xxi. 12: חָשְׁבוּ מְזִמָּה בַּל יוּכָלוּ *they imagined plans, but they were not able.* xxxvii. 7. Jer. xxiii. 20. xxx. 24. li. 11.

2. As a quality of the mind, *prudence, discretion.* Prov. i. 4. iii. 21. v. 2. viii. 12. also in a bad sense, *cunning, deceit.* Prov. xii. 2: אִישׁ מְזִמּוֹת *a deceitful man.* xiv. 17. בַּעַל מְזִמּוֹת *idem.* xxiv. 8.

3. *Wickedness, malice,* Job xxi. 27. Ps. cxxxix. 20: אֲשֶׁר יֹמְרוּךָ לְמִזְמָה *who speak wickedly* or *maliciously against thee.*

מִזְמוֹר *m.* (from זָמַר, No. II.) *a song, hymn,* only in the superscription of the Psalms, e. g. iii. iv. v. vi. viii. ix.

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מְזַמְּרוֹת *fem. plur.* (from זָמַר, No. 1.) *knives.* or rather *snuffers,* as utensils of the candlestick. 1 Kings vii. 50. 2 Kings xii. 14. Jer. lii. 18.

מַזְמֵרָה *fem.* (from זָמַר, No. 1.) *a knife for pruning the vine.* Isai. ii. 4. xviii. 5. Joel iv. 10.

מְזֻעָר adv. *a little, few.* Isai. x. 25. xxix. 17: עוֹד מְעַט מְזֻעָר, *yet a very little.* xvi. 14. xxiv. 6: אֱנוֹשׁ מְזֻעָר *few men.* (Root זְעַר Chald. *to be little, small,* comp. in Heb. זְעֵיר).

מְזָרִים *plur.* Job xxxix. 9. opposed to חֶדֶר *the south,* hence probably, *the north,* or, *a northern star.* Vulg. *Arcturus.* LXX. ἀκρωτήρια (perh. ἀρκτωα, αρκτουρος). Chald. בַּנָת מְזָרִים *fenestræ των Mesarim.* According to Kimchi: (*venti*) *dispergentes,* north winds. According to others, i. q. מַזָּרוֹת, Job xxxviii. 32.

מַזָּרוֹת *plur. fem.* Job xxxix. 32. prob. i. q. מַזָּלוֹת (see letter ל,) *the constellations or signs of the Zodiac.* LXX. μαζουρωθ. Chald. מַזָּלְיָא. *Vulg. Lucifer.* Others *the northern crown.* (Comp. נֵזֶר *diadema.*)

מִזֵּרָה *m.* from זָרָה, *a winnowing fan,* or *shovel,* Isai. xxx. 24. Jer. xv. 7.

מִזְרָח *m.* (from זָרַח), *the sun-rising, east,* (as a region of the heavens). Ps. ciii. 12. Amos viii. 12. Zech. viii. 7. *Towards the rising of the Sun,* is expressed by מִזְרַח הַשֶּׁמֶשׁ. Deut. iv. 47. Josh. i. 15; by מִזְרָחָה. Exod. xxvii. 13. xxxviii. 13. Numb. ii. 3. iii. 38. and by מִזְרָחָה שֶׁמֶשׁ, and simply by מִזְרָח, Neh. xii. 37. 2 Chron. xxix. 4. Deut. iv. 41. Josh. xii. 1. מִזְרַח יְרִיחוֹ *eastwards from Jericho.* Josh. iv. 19. עַד לְמִזְרַח הַגַּיְא *unto the east of the valley,* 1 Chron. iv. 39. vi. 63.

מִזְרָע *m.* (from זָרַע), *a field sown with corn.* Isai. xix. 7.

מִזְרָק *m.* (from זָרַק), Plur. ־ִים and ־וֹת *a vessel used at the altar for sprinkling,* Exod. xxxviii. 3. Numb. iv. 14. Hence, *a bason,* Numb. vii. 13, 19, *a wine bowl,* Amos vi. 6.

מַח *m. adj.*

1. *Fat,* especially *fat sheep,* Ps. lxvi. 15.

2. *Rich, eminent,* as דָּשֵׁן, Isai. v. 17. (Root مخ, in Arab. conj. IV. *to be full of marrow,* said of bones; *to be fat,* of sheep. *subst.* مخيخ *a fat sheep.*)

מֹחַ *m.* Job xxi. 24, *marrow.* Arab. مخ, Aram. מוֹחָא, ܡܘܚܐ, *idem.*

מָחָא, in two conjugations; in *Kal, to clap,* (comp. מְחָא in Aram.) Ps. xcviii. 8: נְהָרוֹת יִמְחֲאוּ־כָף *the streams clap their hands, rejoice.* Isai. lv. 12.

Piel, combined with יָד, *idem.* Ezek. xxv. 6.

מְחָא Chald. *to strike.* Dan. ii. 34, 35. Part. מָחֵא, Dan. v. 19, better מַחֵא, as *part. Aph. letting live, showing mercy,* of חְיָא *to let live.*

Pa. מַחֵא, *idem.* מַחֵא יַד *to smite on the hand,* a Chald. phrase for *to hinder, prevent,* Dan. iv. 32. The same expression is used in the Arab. and in the Talmud. See Buxtorf Lex. Chald. and Thalm. p. 1186.

Ithp. to be fastened on, nailed on, Ezra vi. 11.

מַחֲבֵא *m.* (from חָבָא) *a hiding place,* Isai. xxxii. 2: מַחֲבֵא־רוּחַ *a place in which one seeks shelter from the wind.*

מַחֲבֵאִים *m. plur.* (from חָבָא), *idem.* 1 Sam. xiii. 33.

מַחְבֶּרֶת *fem.* (from חבר, No. 1.) *a joining,* properly, the place where two things are joined together, e. g. the parts of the curtain, Exod. xxvi. 4, 5. xxxvi. 11, 12, 17; the front and back part of the ephod. Exod. xxviii. 27. xxxix. 20.

מְחַבְּרוֹת *fem. plur.* (from חָבַר).

(*a*) Properly, *binders,* hence, *beams of timber,* 2 Chron. xxxiv. 11.

(*b*) *Iron cramps, hooks,* 1 Chron. xxii. 3.

מַחֲבַת *fem.* (contr. from מַחֲבָתַת, as מְשָׁרַת

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of מְשָׁרֵתֶת), *a pan,* for frying or baking. Lev. ii. 5. Ezek. iv. 3. (See חֲבִתִּים).

I. מָחָה, in three conjugations; in *Kal,*

1. *To wipe off, to wash off, to wash away,* e. g. *tears,* Isai. xxv. 8: וּמָחָה אֲדֹנָי יְהוִה דִּמְעָה *and the Lord Jehovah will wipe away the tears.* Prov. xxx. 20: מָחֲתָה פִּיהָ *she wipes her mouth. To blot out* from a book. Exod. xxxii. 32, 33. מָחָה פֶּשַׁע פ׳ *to blot out the sins of any one,* i. e. not to remember them any more. Ps. li. 3, 11. Isai. xliii. 25. xliv. 22: מָחִיתִי כָעָב פְּשָׁעֶיךָ וּכֶעָנָן חַטֹּאתֶיךָ *I have blotted out as a cloud thy transgressions, and as a fog thy sins.*

2. *To extirpate, to destroy,* a people, city. The primitive signification shows itself in 2 Kings xxi. 13: וּמָחִיתִי אֶת־יְרוּשָׁלַיִם כַּאֲשֶׁר יִמְחֶה אֶת־הַצַּלַּחַת מָחָה וְהָפַךְ עַל־פָּנֶיהָ *I will destroy* (prop. *wipe away*) *Jerusalem, as one wipes a dish, wiping it and turning it upside down.* Gen. vi. 7: אֶמְחֶה אֶת־הָאָדָם *I will destroy men.* vii. 4: מָחָה שֵׁם, זֵכֶר פ׳ *to extirpate the name, the remembrance of any one.* Exod. xvii. 14. Deut. ix. 14. Once with אֶל, Numb. xxv. 23.

Niph. fut. Apoc. יִמַּח for יִמָּח pass. of *Kal,* especially of No. 2. *to be destroyed.* Judg. xxi. 17: וְלֹא יִמָּחֶה שֵׁבֶט מִיִּשְׂרָאֵל *and a tribe out of Israel must not be destroyed.* Gen. vii. 23. With שֵׁם Deut. xxv. 6. Ps. cix. 13; with חַטָּאת, פֶּשַׁע Neh. iii. 37. Ps. cix. 14.

Hiph. i. q. *Kal, fut. Apoc.* תְּמַח, Neh. xiii. 14: וְאַל תִּמַּח חֲסָדַי *and destroy not my affection.* Jer. xviii. 23: וְחַטָּאתָם מִלְּפָנֶיךָ אַל־תִּמְחִי *and blot not out their sin from thy sight.* Prov. xxxi. 3: וְדַרְכֶיךָ לְמַחוֹת מְלָכִין *and* (give not) *thy ways to destroy kings.* Greek Venet. ἀπομάττειν βασιλέας. Vulg. *ad delendos reges.* Thus it is rendered by the most ancient translators, understanding it, as a dehortation from the vehement passion for war. Better, *to the destroyers of kings,* i. e. harlots, מְחוֹת is then to be considered as *fem. plur.* of מָחֶה from the *masc.* מָחֶה. Others read לְמֹחוֹת מְלָכִין in favour of this signification.

II. מָחָה, i. q. מָחָא *to strike;* in a geographical sense, *to touch, reach, pertinere ad,* with עַל. Numb. xxxiv. 11. Deriv. מְחִי.

מְחוּגָה *fem.* (from חוּג) *a compass, an instrument for drawing circles.* Isai. xliv. 13.

מָחוֹז *m. Sea coast,* Ps. cvii. 30 only. In Chald. *idem.* also *a province.* Arab. حوز border, side, country. The ancient translators have, *harbour.*

מָחוֹל *m.* (from חוּל,) *a dance, a circular dance.* Ps. xxx. 12. cxlix. 3. cl. 4. Jer. xxxi. 4, 13. Lam. v. 5.

מְחֹלָה or מְחוֹלָה *fem. idem.* Cant. vii. 1. Plur. Exod. xv. 20.

מַחֲזֶה *m.* (from חָזָה), *a sight, vision.* Gen. xv. 1. Numb. xxiv. 4, 16. Ezek. xiii. 7.

מֶחֱזָה *fem.* (from חָזָה), *a window,* 1 Kings vii. 4, 5.

מְחִי *m.* (from מָחָה, No. 2.) *a striking.* Ezek. xxvi. 9: מְחִי קָבְלוֹ Chald. *percussio tormentorum suorum.* So also Kimchi, in which קֹבֶל or קָבֶל signifies an instrument for besieging. Others explain both words by *percussio rei oppositæ,* to denote *the battering ram.*

מִחְיָה *fem.* from חָיָה,

1. *Preservation of life,* Gen. xlv. 5: כִּי לְמִחְיָה שְׁלָחַנִי אֱלֹהִים לִפְנֵיכֶם *for God has sent me before you to preserve* (*your*) *life.* 2 Chron. xiv. 12: *and there fell of the Ethiopians* לְאֵין לָהֶם מִחְיָה *until none of them was preserved.* Ezra ix. 8, 9.

2. *Means of supporting life, victuals.* Judg. vi. 4.

3. Probably, *mark, spot of raw flesh in the body.* Levit. xiii. 10: מִחְיַת בָּשָׂר חַי *a spot of raw flesh.* Ver. 24: וְהָיְתָה מִחְיַת הַמִּכְוָה *and there shall be a mark of burning.*

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מְחִיר *m.* (Cognate are probably מָכַר *to sell*, and מָהַר *to buy*.)

1. *Price of purchase*, Prov. xvii. 16. מְחִיר שָׂדֶה *price of the field*. xxvii. 16. בְּמְחִיר *for a price, for money*. 2 Sam. xxiv. 24. 1 Kings x. 28. לֹא בְמְחִיר *without price*, i. q. חִנָּם, Isai. xlv. 13. lv. 1. Jer. xv. 13. כֶּסֶף מְחִיר *the money for which a thing is bought*. 1 Kings xxi. 2. Job xxviii. 15.

2. *Pay, wages*. Micah iii. 11: כֹּהֲנֶיהָ בְמְחִיר יוֹרוּ *their priests teach for wages*. Deut. xxiii. 18: מְחִיר כֶּלֶב *the price of venal youth*.

מַחֲלֶה *m.* (from חָלָה, No. 1.) *sickness*. Prov. xviii. 14. 2 Chron. xxi. 15.

מַחֲלָה *fem. idem*. Exod. xv. 26. 1 Kings viii. 37.

מְחוֹלָה, see מְחוֹלָה.

מְחֹלָתִי *m. an inhabitant of* אָבֵל־מְחוֹלָה, *a Meholathite*, 1 Sam. xviii. 19. 2 Sam. xxi. 8. q. v.

מְחִלָּה *fem.* (from חָלַל) *a cavern, cave*. Isai. ii. 19.

מַחֲלִים *m. plur.* from חָלָה *sicknesses, diseases*. 2 Chron. xxiv. 25.

מַחֲלָף *m. knife, a knife of sacrifice*. Ezra 1. 9. Syriac ܡܚܠܦܐ, Rabbinical חֲלִיפָה *idem*. LXX. *changes of garments, clothes*, but which is not applicable to the context.

מַחֲלָפוֹת *fem. plur.* Judg. xvi. 13, 19. *braided*, or, *plaited hair, locks*. (The notion, *to plait*, joins itself to that of, *to change*, which signification the root חָלַף has in *Kal* and *Hiph*.)

מַחֲלָצוֹת *fem. plur. precious, elegant clothes*, Isai. iii. 22. Zech. iii. 4. Root חָלַץ i. q. حلع, حلع (in Arabic with the interchange of ץ and ع, see ע) to clothe one elegantly, whence خلعة a costly, elegant garment, Kaftan. See N. G. Schröder *De vestitu Mulierum Hebr.* p. 206—225.

מַחֲלֻקֶת with *suff.* מַחֲלַקְתּוֹ *plur.* מַחֲלָקוֹת (from חלק).

1. *Smoothness*, hence, *a slipping, escaping*. So it is expressed in the proper name, סֶלַע הַמַּחְלֵקוֹת *the rock of slipping*, 1 Sam. xxiii. 28.

2. *A division, class*, especially of the divisions of the Levites and priests into twenty-four classes, (ἐφημέριαι, κλῆροι). 1 Chron. xxvii. 1, &c. 2 Chron. viii. 14. xxxi. 2. xxxv. 4.

מַחֲלַת, the name of a musical instrument, Ps. liii. 1. lxxxviii. 1. Probably the Æthiopian *mahhlet*, κιθαρα. Others, *flute*, i. q. נְחִילָה.

מַחֲמָאוֹת *fem. plur.* in Ps. lv. 22 only: חָלְקוּ מַחֲמָאוֹת פִּיו i. e. according to these vowels: *smooth are the milk-sweet words*, or, *the butter-words of his mouth*. So that מַחֲמָאָה would be a denominative of חֶמְאָה. But according to the parallelism it is more proper to read with Kimchi and others: מֵחֲמָאוֹת *his mouth is smoother than butter*.

מַחְמָד *m. plur.* מַחֲמָדִים (from חָמַד).

1. *Desire*, object of desire. מַחְמַד עֵינֶיךָ *what thine eyes desire*. 1 Kings xx. 6. Ezek. xxiv. 16, 21, 25. Lam. ii. 4.

2. *Agreeableness, sweetness, loveliness*. Cant. v. 16. Hos. ix. 16: מַחֲמַדֵי בִטְנָם *the darlings of their womb*, i. e. their dear offsprings.

3. *Precious, costly things*. Isai. lxiv. 10. Joel iv. 5: מַחֲמַדַּי הַטּוֹבִים *my best, precious things*. 2 Chron. xxxvi. 19: כְּלֵי מַחֲמַדֶּיהָ *her costly vessels*.

מַחֲמָדִים *m. plur.* (from חָמַד) *pleasant*, or *precious things*. Lam. i. 7, 10.

מַחְמָל *m.* Ezek. xxiv. 21: מַחְמַל נַפְשְׁכֶם *that which your soul desires, or loves*. The root חָמַל *to have compassion*, might here also have had the cognate notion of love, *attachment*, and would then be synonymous with חָמַד. Some MSS. read indeed מַחְמָד. But חָמַל is in Arabic i. q. نَشَأَ, and with אֶל signifies *desiderio ferri ad aliquam rem*, in that case it would be quite synonymous with מַשְׁאַת נַפְשׁ, in verse 25.

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מַחְמָצֶת *fem.* (from חָמֵץ) *any thing leavened.* Exod. xii. 19, 20.

מַחֲנֶה *m.* (as *fem.* Gen. xxxii. 9.) from חָנָה.

1. *A camp, castra,* applied to a camp of war, and to a camp of the Nomades, Gen. xxxii. 8. xxxiii. 8. Exod. xvi. 13.

2. *An army, host,* Exod. xiv. 24. Judg. iv. 16. *a multitude, train of men,* Gen. l. 9; *a swarm of locusts,* Joel ii. 11.

Dual. מַחֲנַיִם Cant. vii. 1.

Plur. מַחֲנִים Numb. xiii. 19, and מַחֲנוֹת. Gen. xxxii. 7, 10: מַחֲנוֹת יְהוָה *the camps of Jehovah,* i. e. the courts in which the priests were placed. 2 Chron. xxxi. 2.

מַחֲנֵה דָן (*the camp of Dan*) a place near Kirjath-jearim, in the tribe of Judah, Judg. xviii. 12.

מַחֲנַיִם (*two camps,* according to Gen. xxxii. 2, *two hosts of angels*), the name of a city on the other side of Jordan, between the tribes Gad and Manasseh, to the first of which it belonged, but was transferred to the Levites. Josh. xiii. 26. xxx. 21, 36. 2 Sam. ii. 8, 12, 29. xvii. 24, 27. 1 Kings ii. 8. iv. 14.

מַחֲנָק *m.* (from חָנַק) *the act of strangling, strangulation, death* generally, parallel with מָוֶת Job vii. 15.

מַחְסֶה *m.* with *suff.* מַחְסִי (from חָסָה) *a refuge, a place of refuge.* Isai. xxv. 4: מַחְסֶה מִזֶּרֶם *shelter from the rain.* Job xxiv. 9: (8) מִבְּלִי מַחְסֶה חִבְּקוּ צוּר *they embrace the rock for want of shelter.* Ps. civ. 18. Of God, Ps. lxii. 9: אֱלֹהִים מַחְסֶה לָנוּ *God is our refuge.* xlvi. 2. lxi. 4. Joel iv. 16. Ps. lxxi. 7: אַתָּה מַחְסִי *thou art my refuge.* lxxiii. 28. xci. 9. xiv. 6.

מַחְסוֹם *m.* (from חָסַם) *a muzzle, mouth-basket,* Ps. xxxix. 2. put on the mouth of horses, or mules, to prevent them from biting.

מַחְסוֹר *m.* plur. Prov. xxiv. 34 only, (from חָסַר), *want.* Judg. xviii. 10. xix. 19: בָּל־מַחְסוֹרֵךְ *all thou art in want of.* Judg. xix. 20. Deut. xv. 8. Absol. *want, distress.* Prov. xxviii. 27: נֹתֵן לָרָשׁ אֵין (לוֹ) מַחְסוֹר *he that giveth unto the poor, hath no want.* xi. 24: חֹשֵׂךְ מִישֹׁר אַךְ לְמַחְסוֹר (יֵשׁ) *another saves beyond what is proper, and it tendeth only to want.* xiv. 23. xxi. 5. xxii. 16. Prov. xxi. 17: אִישׁ מַחְסוֹר אֹהֵב שְׂמָחוֹת *he that loveth pleasures becomes a man of want* (*a poor man*). vi. 11: וּמַחְסֹרְךָ כְּאִישׁ מָגֵן *and want* (*comes upon thee*) *as an armed man.*

מָחַץ, only in *Kal,*

1. *To shake about, agitate,* as in Arabic مخض *agitavit,* i. e. *aquam in situla.* (See Alb. Schultens *De defect. Ling. Hebr.* p. 75.) Ps. lxviii. 24: לְמַעַן תִּמְחַץ רַגְלְךָ בְּדָם *that thou might shake thy foot in the blood,* &c.

2. *To crush, dash to pieces.* (Arab. مخض *contudit, concussit, conquassavit.* Gigg.) מָחַץ רֹאשׁ פ׳ *to dash to pieces the head of any one.* Ps. lxviii. 22. cx. 6. Hab. iii. 3: מָחַץ מָתְנַיִם *to crush the loins.* Deut. xxxiii. 11. Comp. Numb. xxiv. 8. Judg. v. 26: מָחֲצָה־רַקָּתוֹ *she crushed his temples.* Ps. xviii. 29: אֶמְחָצֵם *I will dash them to pieces.* Deut. xxxii. 39: מָחַצְתִּי וַאֲנִי אֶרְפָּא *I strike* (*wound*) *and I heal.* Job v. 18. Metaph. Job xxvi. 12: בִּתְבוּנָתוֹ מָחַץ רָהַב *and by his wisdom he defeats the outrages* (*waves*) *of the sea.*

מַחַץ *m. That which is crushed, smitten.* Isai. xxx. 26.

מַחְצֵב *m.* (from חָצַב) *the art of hewing.* אַבְנֵי מַחְצֵב *hewn stones.* 2 Kings xii. 13. xxii. 6. 2 Chron. 24. 11.

מֶחֱצָה *fem.* (from חֲצָה) *the half.* Numb. xxxi. 36, 43.

מַחֲצִית *fem.* (from חֲצָה).

1. *The half.* Exod. xxx. 13. xxxviii. 26. 1 Kings xvi. 9.

2. *The middle, midst.* מַחֲצִית הַיּוֹם *the middle of the day, mid-day, noon.* Neh. viii. 3.

מָחַק *to smite, strike,* only in *Kal,* Judg. v. 26. Arabic مخض *to destroy, extirpate.*

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מֶחְקָר *m.* (from חָקַר) *that which is searched into, explored, the inmost part,* i. q. חֵקֶר, No. 2. Ps. xcv. 4: מֶחְקְרֵי אֶרֶץ *the very depths of the earth.*

מָחָר subst. and adv.

1. *To-morrow,* also, לְמָחָר, Numb. xi. 12. Josh. vii. 13. כָּעֵת מָחָר *to-morrow about this time,* 1 Kings xix. 5. xx. 6. 2 Kings vii. 1. More fully expressed Josh. xi. 6: מָחָר כָּעֵת הַזֹּאת *to-morrow about this time.* מָחָר כָּעֵת הַשְּׁלִשִׁית *the day after to-morrow about this time,* 1 Sam. xx. 12.
2. *In time to come, future.* Exod. xiii. 14: וְהָיָה כִּי־יִשְׁאָלְךָ בִנְךָ מָחָר and *when thy son asketh thee in time to come.* Josh. iv. 6, 21, 22, 24. בְּיוֹם מָחָר *idem,* Gen. xxx. 38. comp. מָחֳרָת.

מַחֲרָאָה *fem. a sink, privy.* 2 Kings x. 27, in Chethib, see חֲרָאִים.

מַחֲרֵשָׁה and מַחֲרֶשֶׁת *fem.* 1 Sam. xiii. 20. the names of two different sharp instruments, the one of which probably indicates *a plough-share,* (from חרש, No. 3.) the other, another cutting instrument, (from חָרַשׁ, No. 1.) The plural מַחֲרֵשׁוֹת, verse 21. appears to include both the above instruments, at least it is here used in the place of both.

מָחֳרָת *fem. st. constr.* מָחֳרַת, *the following day,* comp. מָחָר. With יוֹם Numb. xi. 32 only: כָּל יוֹם הַמָּחֳרָת *all the next day.* לַמָּחֳרָת and frequently מִמָּחֳרָת *on the following day,* Jon. iv. 7. Gen. xix. 34. Exod. ix. 6. xviii. 13. xxxii. 6, 30. With the genitive following, as *lendemain,* in French, e. g. Levit. xxiii. 11, 15, 16: מִמָּחֳרַת הַשַּׁבָּת *on the day after the sabbath.* Numb. xxxiii. 3: מִמָּחֳרַת הַפֶּסַח *on the day after the passover.* 1 Sam. xx. 27: הַחֹדֶשׁ מִמָּחֳרַת הַשֵּׁנִי *on the second day after the new moon.* מָחֳרָתָם 1 Sam. xxx. 17, appears to be the same, and the final ם not a suffix but an adverbial termination, as יוֹמָם.

מַחְשַׁף *m.* (from חָשַׁף) *the thing peeled* or *stript.* Gen. xxx. 37.

מַחֲשָׁבָה and מַחֲשֶׁבֶת fem. plur. מַחֲשָׁבוֹת, *st. constr.* מַחְשְׁבוֹת (from חָשַׁב).

1. *Design, intention.* 2 Sam. xiv. 14.
2. *Project, thought, plan.* Job v. 12. Prov. xii. 5. xv. 22. xix. 21. xx. 18. Ps. xxxiii. 10. 11, &c. Gen. vi. 5: כָּל־יֵצֶר מַחְשְׁבוֹת לִבּוֹ *all thoughts of his heart.* Comp. 1 Chron. xxviii. 9. xxix. 18. Especially *a bad, wicked design,* with and without the addition רָע. Esth. viii. 3, 5. ix. 25. Ezek. xxxviii. 10.
3. *Ingenious, clever work,* Exod. xxxi. 4: לַחְשֹׁב מַחֲשָׁבוֹת *to devise clever work.* xxxv. 33: מְלֶאכֶת מַחֲשֶׁבֶת *ingenious work.* 2 Chron. xxvi. 15: מַחֲשֶׁבֶת חֹשֵׁב *work of the artist.*

מַחְשָׁךְ *m.* (from חָשַׁךְ) *darkness,* Isai. xxix. 15. Ps. lxxxviii. 19: מְיָדַעַי מַחְשָׁךְ *my acquaintances are (in) darkness,* i. e. invisible to me. So Yarchi, Aben Ezra and Kimchi. Some Codd. read מֵחָשְׁךְ *subtractio,* hence, *my acquaintances are torn from me.* Schnurrer (*Dissertat.* p. 165.) reads מְיָדְעִי מַחְשָׁךְ *my friend is the darkness, Orcus.* Comp. Job xvii. 14. Plur. מַחֲשַׁכִּים *dark places.* Ps. lxxxviii. 7. lxxiv. 20: מַחֲשַׁכֵּי אֶרֶץ *the dark places of the earth,* i. e. *the lurking places of the land.* Especially of *Orcus,* Ps. cxliii. 3.

מַחְתָּה *fem.* (from חָתָה).

1. *Coal-pan,* Exod. xxvii. 3. xxxviii. 3. Levit. x. 1. xvi. 12. Perhaps in the form of a coal-shovel, comp. Numb. xvi. 6, &c.
2. Probably, *small tongs, snuffers,* (of the candlestick.) Exod. xxv. 38. xxxvii. 23.

מְחִתָּה *fem.* (from חָתַת) properly, *the act of breaking in pieces,* hence

1. *Destruction, ruin:* Prov. x. 14. xiii. 3. xviii. 7: פִּי כְסִיל מְחִתָּה לוֹ *the mouth of the fool is his ruin.* Jer. xvii. 17; any thing destroyed. Ps. lxxxix. 40: שַׂמְתָּ מִבְצָרָיו מְחִתָּה *thou hast brought his strong castles to ruin.*
2. *Reproach, disgrace.* Prov. x. 15. (See חָתַת, No 2.)

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3. *Fear, terror.* Prov. x. 29. xxi. 15. Isai. liv. 14. (See חָתַת, *Niph. Pi. Hiph.*)

מַחְתֶּרֶת *fem.* (from חָתַר) *the act of breaking into a house.* Exod. xxii. 1: אִם בְּמַחְתֶּרֶת יִמָּצֵא הַגַּנָּב *if a thief is taken in the act of breaking in.* Jer. ii. 34.

מְטָא, מְטָה Chald.

1. *To come, to arrive.* Dan. vii. 22: וְזִמְנָה מְטָה *the time arrived.*
2. *To come, arrive at.* Dan. vi. 24, 25. vii. 13.
3. *To reach.* Dan. iv. 19: וּמְטַת לִשְׁמַיָּא *and reached unto heaven.*
4. With עַל *to come upon one, to befal.* Dan. iv. 21, 25: כֹּלָּא מְטָה עַל נְבוּכַדְנֶצַּר *all came upon Nebuchadnezzar,* i. e. *befel him.* It corresponds, according to the etymology, with the Hebrew מָצָא, but it deviates in idiom.

מַטְאֲטֵא *m. a broom,* see טאטא.

מַטְבֵּחַ *m.* (from טָבַח) *slaughter, massacre, defeat.* Isai. xiv. 21.

מַטֶּה *m.* as *fem.* Micah vi. 9. Plur. וֹת, once ־ִים, Hab. iii. 15. (Root נָטָה *to stretch out. Niph. to extend itself,* comp. נְטִישָׁה, from נָטַשׁ).

1. *A bough, branch.* Ezek. xix. 11, &c.
2. *A staff, stick.* Exod. iv. 2: שָׁבַר מַטֵּה־לֶחֶם *to break the staff of bread,* i. e. *to cause bread to be scarce, to cause a famine.* The Hebrew also terms bread the support of the heart, (comp. מָעַד) Levit. xxvi. 26. Ps. cv. 16. Ezek. iv. 16. v. 16. iv. 12. Especially, the *staff (rod) of chastisement.* Isai. ix. 3: מַטֵּה שִׁכְמוֹ *the staff,* or *rod which strikes his back.* x. 5, 24. Nahum i. 13. Ezek. vii. 10. Hence, *punishment.* Micah vi. 9.
3. *A tribe* of the Israelitish people, (as שֵׁבֶט), e. g. מַטֵּה לֵוִי *the tribe of Levi,* Numb. i. 49. also מַטֵּה בְּנֵי מְנַשֶּׁה *the tribe of the children of Manasseh,* Josh. xiii. 29. רָאשֵׁי הַמַּטּוֹת *the heads of the tribes,* 1 Kings viii. 1.
4. Perhaps *an arrow, javelin,* (as *hasta* in Latin), Hab. iii. 9, 14.
5. *The act of bending, sinking down.* Hence with the ה *locale* מַטָּה an adverb, *down, downwards.* Deut. xxviii. 43. Prov. xv. 24. With preposition,
 1. (*a*) לְמַטָּה *downwards.* Eccles. iii. 21.
 (*b*) *Below.* 2 Kings xix. 30.
 (*c*) *Under, beneath.* 1 Chron. xxvii. 23: *from twenty years old and under.*
 (*d*) *Below,* in the sense of *less, below our iniquities,* i. e. less than our iniquities deserved.
 2. מִלְּמַטָּה *beneath.* Exod. xxvi. 24. xxvii. 5.

מִטָּה *fem.* (of נָטָה, as in Greek κλινη of κλινω).

1. *A couch, bed.* Gen. xlvii. 31. xlviii. 2. xlix. 33.
2. *A bolster, cushion.* Esther i. 6. Ezek. xxiii. 41. *a couch, sofa,* generally. Amos iii. 12. vi. 4.
3. *A portable bed, sedan.* Cant. iii. 7.
4. *A bier, barrow.* 2 Sam. iii. 31.

מְטָה, מָטֶה. Plur. ־וֹת (from נָטָה).

1. *Extension.* Isai. viii. 8.
2. *Bending the law,* i. e. *a perversion of justice.* Ezek. ix. 9.

מַטְוֶה *m.* (of טָוָה) *any thing spun.* Exod. xxxv. 25.

מְטִיל *m.* Job xl. 18 only: מְטִיל בַּרְזֶל *a forged iron bar.* Root مطل in Arab. *to forge,* especially iron. Jerom, *laminæ ferreæ.*

מַטְמוֹן (of טָמַן). Plur. מַטְמֻנִים.

1. *A place where anything is hidden,* Especially, *a store-place under the ground* (for corn). Jer. xlviii. 1.
2. *A treasure under the ground.* Prov. ii. 4. Job iii. 21. A treasure generally. Gen. xliii. 23.

מַטָּע *m.* (from נָטַע) *planting, a plantation, settlement, colony.* Ezek. xvii. 7. xxxiv. 29.

מַטְעַמִּים *m. plur.* and מַטְעַמּוֹת (from טָעַם) Gen. xxvii. 4. Prov. xxiii. 3, 6., *dainty bits, dainties, dishes of an agreeable taste.*

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מִטְפַּחַת *fem.* (of טָפַח) Ruth iii. 15. Plur. מִפְטָחוֹת *a large garment* for a woman.

מָטַר *to rain*, in two conjugations; in

Hiph. *To let*, or *cause to rain*. Gen. vii. 4. Exod. ix. 18. Amos iv. 7. Applied also to *hail*, Exod. ix. 23; *lightning*, Ps. xi. 6; *manna*, Exod. xvi. 4. Ps. lxxviii. 24.

Niph. *To be rained upon, to get wet*, Amos iv. 7. In Syr. Arab. Chald. *idem*.

מָטָר *m.* *rain*, Exod. ix. 33. Deut. xi. 14. xxviii. 12, 24. Plur. *stat. constr.* מִטְרוֹת, Job xxxvii. 6.

מַטָּרָה *fem.* (from נָטַר).

1. *A prison*, Neh. iii. 25. xii. 39. Jer. xxxii. 2, 12, 33. i. 37, 21, and frequently.

2. *Aim, mark, scopus*, (from נטר in Arab. *to see*, as σκοπος of σκέπτομαι), 1 Sam. xx. 20. לְשַׁלַּח לִי לְמַטָּרָה *as though I shot at a mark*. Job xvi. 12. The Aramaic form מַטָּרָא occurs in Lam. iii. 12.

מִי, a pronoun interrogative.

1. *Who?* as genitive בַּת־מִי *whose daughter?* Gen. xxiv. 23. Judg. xxi. 8. מִי אֶחָד מִשִּׁבְטֵי *which*, or *what one among the tribes of Israel?* comp. 2 Sam. vii. 23. Seldom in combination with things, as מָה. Gen. xxxiii. 8. Judg. ix. 28: וּמִי שְׁכֶם כִּי נַעַבְדֶנּוּ *and what is Shechem, that we should serve him?* xiii. 17. Also without interrogation, e. g. Gen. xliii. 22: *we do not know who put our money in our sacks*. 1 Sam. xiv. 17, hence, *whosoever, quicunque, each, any one;* Exod. xxiv. 14. מִי בַעַל דְּבָרִים יִגַּשׁ אֲלֵהֶם *any one that has a legal cause, let him come unto them*. Eccles. v. 9. Judg. vii. 3: מִי יָרֵא וְחָרֵד יָשׁוּב *whosoever is fearful and afraid, let him return*. Isai. liv. 15. With אֲשֶׁר after it, Exod. xxxii. 33. 2 Sam. xx. 11.

2. *How?* (as *qui?* for, *quomodo*). Amos vii. 2, 5: מִי יָקוּם יַעֲקֹב *how can Jacob (Israel) exist?* Ruth iii. 16. Isai. li. 19.

מֵידְבָא the name of a city in the tribe of Reuben, situated in a plain of the same name. Numb. xxi. 30. Josh. xiii. 9, 16. 1 Chron. xix. 7. According to Isai. xv. 2, it came afterwards under the dominion of the Moabites. Otherwise written Μηδαβά, 1 Macc. ix. 36, and Μηδάβη, Μηδάβα. Josephus, *Archæol.* xiii. 1, 17, 23. iv. 2.

מֵיטָב *m.* (from יָטַב) *the best of a thing*. 1 Sam. xv. 9, 15: מֵיטַב הַצֹּאן *the best of the sheep*. Exod. xxii. 4: מֵיטַב שָׂדֵהוּ וּמֵיטַב כַּרְמוֹ *the best of his field, and the best of his vineyard*. Gen. xlvii. 6: בְּמֵיטַב הָאָרֶץ *in the best part of the land*. v. 11.

מִיכָאֵל (who is as God) *Michael*, a proper name, among others, it is the name of one of the seven archangels, the intercessor for the Jewish people before the throne of God, Dan. x. 13, 21. xii. 1.

מִיכָה, *Micah*, a proper name. It is abbreviated from מִיכָיְהוּ (who is as Jehovah), Micah i. 1.

מִיכָל *m.*

1. מִיכָל הַמַּיִם, *a small water brook*, 1 Sam. xvii. 20 only: Root in Arab. مكل, to have little water, applied to a little well.

2. *Fem. Michal*, the name of the daughter of Saul, and wife of David, 1 Sam. xiv. 49. xix. 11, &c. 2 Sam. vi. 16, &c.

מַיִם *m. stat. constr.* מֵ, also מֵימֵי, with suffix מֵימֶיךָ.

1. *Water*, properly, a great collection of water. (The singular form of the word is in Arab. ماء water), e. g. מַיִם חַיִּים *living, fresh water*, Gen. xxvi. 19. Levit. xiv. 5: מַיִם קְדֹשִׁים *holy water*, seldom construed with a verb preceding, in the singular, and with the verb following only in Numb. xix. 13, 20. With ה *locale*, הַמַּיְמָה *towards the water*. Exod. vii. 15. viii. 16. Water in which one sinks, or which overwhelms him, is frequently used to represent a great misfortune, Ps. xviii. 17. xxxii. 6. lxix. 2. iii. 16. Job xxvii. 20.

2. i. q. זֶרַע *seed*, Isai. xlviii. 1: וּמִמֵּי יְהוּדָה יָצָאוּ *and they who are come forth of the*

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seed, i. e. of the tribe of Judah, (Arab. ﺳَﻠَﻰ seed).

מִין *m. Kind, species, gender.* Gen. i. 11: זֶרַע פְּרִי לְמִינוֹ *fruit after its kind,* v. 12: זֶרַע לְמִינֵהוּ *seed after its kind,* v. 24: חַיְתוֹ אֶרֶץ לְמִינָהּ *the beast of the earth, after its kind.* Levit. xi. 15: אֶת־כָּל עֹרֵב לְמִינוֹ *every raven after its kind.*

מֵינֶקֶת *fem. A nurse,* (see *Hiph.* of יָנַק).

מִיסַךְ 2 Kings xvi. 18, in Chethib, for מוֹסַךְ, q. v.

מֵיפַעַת Josh. xxi. 37. Jer. xlviii. 20, and מֵפַעַת Josh. xiii. 18, a city of the Levites, in the tribe of Reuben, on the other side of the Jordan, afterwards in the possession of the Moabites. The Chethib in the cited passage of Jer. has מוּפַעַת.

מִיץ *m. The act of pressing,* Prov. xxx. 33. see מוּץ.

מִישׁוֹר *m.* (of יָשַׁר).

1. *A level country, a plain.* Isai. xl. 4. xlii. 16. Ps. cxliii. 10. רוּחֲךָ טוֹבָה תַּנְחֵנִי בְּאֶרֶץ מִישׁוֹר *thy good spirit lead me on level ground,* i. e. *in the path of virtue.* By way of eminence so called, a plain in the tribe of Reuben, near the city מֵידְבָא; hence, with the article, Deut. iii. 10. iv. 43. Josh. xiii. 9, 16, 17, 20. xx. 8. Jer. xlviii. 20.
2. *Right, righteousness,* Ps. xlv. 7. adv. *justly,* Ps. lxvii. 5.

מֵישָׁרִים *plur. m.* (from יָשַׁר).

1. *Straightness,* Isai. xxvi. 7. Hence with בְּ and לְ, adverbially, *recta, straight.* Prov. xxiii. 31. Cant. vii. 10.
2. *Sincerity,* and adv. *sincerely,* Cant. i. 4.
3. *Justice,* Ps. xcix. 4. בְּמֵשָׁרִים, Ps. ix. 9. and מֵישָׁרִים, Ps. lviii. 2, *with justice, just.* Applied generally to every thing that is right, Prov. i. 3. viii. 6. Ps. xvii. 2.
4. *Unity, peace,* עָשָׂה מֵישָׁרִים *to make peace,* Dan. xi. 6. comp. v. 17. and Mal. ii. 6.

מֵיתָר *m.* only in *plur.* מֵיתָרִים, i. q. יֶתֶר, No. 2.

1. *Strings of the bow,* Ps. xxi. 13.
2. *Tent cords,* Numb. iii. 37. iv. 32. Jer. x. 20. Isai. liv. 2.

מַכְאוֹב and מַכְאֹב *m.* (from כָּאַב).

1. *Pain,* Job xxxiii. 19. Isai. liii. 3.
2. Metaph. for *trouble, sorrow,* Exod. iii. 7. Lam. i. 12, 18.

מַכְבִּיר *abundance,* see כָּבַר.

מִכְבָּר *m. Trellis work, lattice work,* Exod. xxvii. 4. xxxviii. 4, 5, 30. see כְּבִיר.

מַכְבֵּר *m. Any thing twisted or platted, a mattress,* here perhaps *κανωπεῖον, a fly-net,* 2 Kings viii. 15. see כְּבִיר.

מַכָּה *fem.* (from נָכָה), plur. ־ִים and ־וֹת.

1. *The act of beating,* Deut. xxv. 3. 2 Chron. ii. 7: חִטִּים מַכּוֹת for חִטֵּי מַכּוֹת *beaten* or *threshed wheat,* Kimchi has *ground wheat,* perhaps a corruption for מַכֹּלֶת, as it is called in 1 Kings v. 25. especially of the smitings of God, i. e. plagues. Levit. xxvi. 21. Deut. xxviii. 59, 61. xxix. 21. 1 Sam. iv. 8: הָאֱלֹהִים הַמַּכִּים אֶת מִצְרַיִם בְּכָל מַכָּה *the Gods that smote the Egyptians with all kinds of plagues.*
2. *Defeat,* in war, Josh. x: וַיַּכֵּם מַכָּה גְדוֹלָה *and he effected a great defeat among them.* Judg. xi. 33. xv. 8. 1 Sam. xix. 18: וַיַּךְ בָּהֶם מַכָּה גְדוֹלָה *idem.* xxiii. 5. *of the defeat which God causes,* 1 Sam. vi. 19. Numb. xi. 33.
3. *Wound,* 1 Kings xxii. 35. Isai. i. 6. Jer. vi. 7. xiv. 17. xv. 18. xxx. 12.

מִכְוָה *fem.* (of כָּוָה), *a burn, wound by burning,* Levit. xiii. 24. xxv. 28.

מָכוֹן *m.* (from כוּן *to stand*).

1. *A place, spot, situation.* Ezra ii. 68: לְהַעֲמִידוֹ עַל מְכוֹנוֹ *to set it up in his place,* especially *habitation, residence,* Exod. xv. 17: מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יְהוָה *the place for thy habitation, Jehovah, which thou hast prepared!* 1 Kings viii. 39, 43, 49: הַשָּׁמַיִם מְכוֹן שִׁבְתֶּךָ *in the heavens, thy residence,* Ps. xxxiii. 14. 2 Chron. vi. 33, 39. Comp. Isai. iv. 3. Dan. viii. 11.
2. *Foundation, basis,* Psal. lxxxix. 15: צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ *righteousness and justice*

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are the bases of thy throne. xcvii. 2. civ. 5: יָסַד אֶרֶץ עַל מְכוֹנֶיהָ *he established the earth on its basis.*

מְכוֹנָה, מְכֹנָה *fem. idem.*

1. *A place,* Ezra iii. 3.
2. *A pedestal, base,* 1 Kings vii. 27, 36.
3. A proper name of a city in the tribe of Judah, Neh. xi. 28.

מְכוּנָה *fem. idem. Foundation* or *place,* Zech. v. 11.

מְכוֹרָה *fem.* Ezek. xvi. 3. and מְכוּרָה, xxi. 35. xxix. 14, *descent, birth.* This signification is clear from the context and ancient translators, but the etymology is obscure. Ezek. xvi. 3: מְכֹרֹתַיִךְ וּמוֹלְדֹתַיִךְ מֵאֶרֶץ הַכְּנַעֲנִי *thy birth and thy nativity is of the land of the Canaanites.* LXX. ῥίζα σου. Vulg. *radix tua.* Syr. ܟܝܢܘܟ. xxi. 35: בְּאֶרֶץ מְכֹרֹתַיִךְ, Vulg. *in terra nativitatis tuæ.* LXX. ἐν τῇ γῇ τῇ ἰδία σου. Others derive it, in the same signification, from כוּר, i. q. כָּרָה *to dig,* hence *effossiones,* i. q. *origines,* taken, after a metaphor, from the digging out of metals, comp. Isai. li. 1. The Hebrew commentators take it synonymously with מְגוּרָה *habitation,* and thus it is expressed throughout by the Chald. The Syr. cap. xxix. 14, translates, *terra, ex qua emti fuerunt,* deriving it from מָכַר.

מָכִיר *m.* (one that is sold), a proper name, son of Manasseh, father of Gilead, Gen. l. 25. Hence poetically for Manasseh, Judg. v. 13.

מָכַךְ (cognate with מוּךְ), in three conjug. in *Kal, to sink, to be overthrown.* Ps. cvi. 43: וַיִּמָּכוּ בַעֲוֹנָם *and are overthrown by their iniquity.*

Niph. fut. יִמַּךְ, *to sink down,* (of the beams, timber of a house), Eccles. x. 18.

Hoph. plur. הֻמְכוּ for הֻמַּכּוּ, *they sink down,* Job xxiv. 24.

מִכְלָא *m.* (of כָּלָא *to enclose,* which often interchanges its א with ה), *a hurdle, sheep-fold,* Hab. iii. 18. Plur. מִכְלָאוֹת, Ps. l. 9. lxxviii. 70.

מִכְלוֹל *m.* (of כָּלַל), *perfection, a perfect beauty.* Ezek. xxvii. 12. xxxviii. 4: לְבֻשֵׁי מִכְלוֹל *perfectly equipped, vestiti perfecte.*

מִכְלוֹת *plur. fem.* of כְּלָה, 2 Chron. iv. 21 only, מִכְלוֹת זָהָב *pure, entire gold, perfectiones auri,* Luther very correctly translates, *völlig gold,* or *lauter gold.* Comp. כְּלָה adverb, *entirely.*

מִכְלָל *m.* (of כָּלַל), *perfection.* Ps. l. 2: מִצִּיּוֹן מִכְלַל יֹפִי *out of Zion, the perfection of beauty.*

מַכְלֻלִים *m. plur.* (of כָּלַל), properly, *dress, ornaments,* especially, *costly, elegant clothes.* Ezek. xxvii. 24. comp. esp. מִכְלוֹל.

מַכֹּלֶת *fem.* from אָכַל, *food,* 1 Kings v. 11. (25), a contraction from מַאֲכֹלֶת, or from the Syr. form מְאַכְּלֶת.

מַכְמַנִּים *m. plur. Treasures,* Dan. xi. 43 only. Root כמן, in Syr. and Chald. *to hide, conceal, to be hidden.*

מִכְמָס, Ezra ii. 27. מִכְמָשׂ, 1 Sam. xiii. 2, 5. מִכְמַשׂ, Neh. xi. 31. (as appell. *any thing hidden, treasure,* see כמס), the name of a place in the tribe of Benjamin, according to 1 Sam. xiii. 5, eastwards from Beth-aven, 1 Maccab. ix. 73, it is called Μαχμάς, in Josephus Μαχμά, *Archæol.* vi. 6. xiii. 2.

מִכְמָר, Isai. li. 20. *m.* and מַכְמֹר, Ps. cxli. 10. *a net,* or *a snare,* used by sportsmen. It is i. q. מִכְבָּר, כְּבִיר, מַכְבֵּר, q. v. with the interchange of מ and ב.

מִכְמֶרֶת *fem.* Hab. i. 15, 16, and מִכְמֹרֶת, Isai. xix. 8. *a net, fish net.*

מִכְמָשׂ, see מִכְמָס.

מִכְנָס of כֶּבֶס in *plur.* or *dual* only, *stat. constr.* מִכְנְסֵי *breeches* (of the priests), Exod. xxviii. 42. xxxix. 28. Levit. vi. 3. xvi. 4. Ezek. xliv. 18. Vulg. *feminalia.* According to Josephus (*Archæol.* iii. 8.) they only covered the private parts, and reached unto the middle of the thighs.

מֶכֶס *m.* (perhaps of כָּסַס, as מֶמֶר of מָרַר), *tax, tribute,* Numb. xxxi. 28, 37, 38,

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39, 40, 41. Aram. and Arab. مكس, مكس *census, vectigal,* whence,

מִכְסָה *fem.*

1. *The number,* Exod. xii. 4.

2. *Amount, the purchase price of any thing,* Levit. xxvii. 23.

מִכְסֶה *m.* (of כָּסָה), *a covering of a tent,* Exod. xxvi. 14. xxxvi. 19. *of a ship,* Gen. viii. 13.

מְכַסֶּה (properly, *part. Piel,* of כָּסָה),

1. *A cover, covering, stragula.* Isai. xiv. 11. xxiii. 18. *of a ship,* Ezek. xxvii. 7.

2. *The fat caul over the entrails, omentum,* Levit. ix. 19. Elsewhere expressed fully, הַחֵלֶב הַמְכַסֶּה אֶת הַקֶּרֶב, Exod. xxix. 13, 22.

מַכְפֵּלָה *fem.* (a doubling) the country by Hebron, in which Sarah was interred, Gen. xxiii. 17: שְׂדֵי עֶפְרוֹן אֲשֶׁר בְּמַכְפֵּלָה *the fields of Ephron in Machpelah,* v. 19: שְׂדֵי הַמַּכְפֵּלָה *the field Machpelah,* xlix. 30. l. 13: מְעָרַת הַמַּכְפֵּלָה *the cave Machpelah,* xxiii. 9. xxv. 9.

מָכַר *fut.* יִמְכֹּר in three conjugations; in *Kal, to sell,* Gen. xxxvii. 27, 28. Levit. xxv. 25. xxvii. 20. Joel iv. 3, &c.

(*a*) מָכַר אֶת־בִּתּוֹ *to sell his daughter,* i. e. to give in marriage, since the bridegroom was obliged to purchase her at a price (מֹהַר), Gen. xxxi. 15. Exod. xxi. 7.

(*b*) Of Jehovah, to sell the people, i. e. to give them up to the enemy. Judg. ii. 14: וַיִּמְכְּרֵם בְּיַד אֹיְבֵיהֶם *and he sold them into the hands of their enemies.* Deut. xxxii. 30: אִם לֹא כִּי צוּרָם מְכָרָם *if not* (except) *their rock had sold them.* Judg. iii. 8. iv. 29. x. 7. 1 Sam. xii. 9. Isai. l. 1. lii. 3. Ezek. xxx. 12: מָכַרְתִּי אֶת הָאָרֶץ בְּיַד רָעִים, *I will sell the land into the hand of the wicked.* With בְּ of the price, Ps. xliv. 13: תִּמְכֹּר עַמְּךָ בְּלֹא הוֹן *thou sellest thy people at a low price.* Comp. Nah. iii. 4: *the beautiful harlot* הַמֹּכֶרֶת גּוֹיִם בְּזִנּוּתֶיהָ *who sold the nations,* i. e. brought them into slavery by her whoredom.

Niph. נִמְכַּר,

1. *To be sold,* Levit. xxv. 34. xxvii. 28. Metaph. Isai. l. 1. lii. 3.

2. *To sell one's-self* (for a slave), Levit. xxv. 39, 42, 47.

Hithp.

1. *To be sold,* Deut. xxviii. 68.

2. *To sell one's self,* in the phrase הִתְמַכֵּר לַעֲשׂוֹת הָרַע *to sell one's self,* i. e. *to give one's self up to evil,* 1 Kings xxi. 20, 25. 2 Kings xvii. 17. Deriv. מֶכֶר, מִמְכָּר, מִמְכֶּרֶת.

מֶכֶר *m.* with *suff.* מִכְרִי.

1. *Any thing offered for sale, venum, venale,* Neh. iii. 16.

2. *The price, value of any thing,* Numb. xx. 19. Prov. xxxi. 10.

3. Probably, *saleable property, possessions,* Deut. xviii. 8: לְבַד מִמְכָּרָיו *besides his possessions arising from patrimony.* Vulg. *excepto eo, quod in urbe sua ex paterna successione ei debetur.*

מַכָּר *m.* (of נָכַר), *acquaintance, friend,* 2 Kings xii. 5, 7. (vi. 8).

מִכְרֶה *m.* (from כָּרָה), *a pit,* Zeph. ii. 9.

מְכֵרָה *fem.* Gen. xlix. 5, only, probably *a sword, weapon.* Hence כְּלֵי חָמָס מְכֵרֹתֵיהֶם *tools of violence* (*are*) *their swords. Jerom, arma eorum.* According to this signification it is derived from כוּר, i. q. Arab. كار, conjugation II. *prostravit,* comp. כָּרָה *to dig, to pierce.* Others take it synonymous with מְכֹרָה, (in Ezek. xvi. 3.) *a habitation.* Hence, *weapons of violence are in their habitations.* Others explain it, *designs, plots,* after the Æthiop. מכר, *consilium cepit;* or, *tricks, fraud,* according to the Arab. مكر *to deceive, to invent fraud.*

מִכְשׁוֹל *m.* (of כָּשַׁל) any thing over which one stumbles or falls, *a stumbling-block,* Levit. xix. 14. וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשׁוֹל *thou shalt not set a stumbling-block before the*

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blind. Isai. viii. 15. צוּר מִכְשׁוֹל *a stone of stumbling.* lvii. 14: הָרִימוּ מִכְשׁוֹל מִדֶּרֶךְ עַמִּי *remove every stumbling-block out of the way of my people.* Metaphorically, Ezek. iii. 20: וְנָתַתִּי מִכְשׁוֹל לְפָנָיו *I will place a stumbling-block before him, he shall die.* Jer. vi. 21.

(*a*) *Ruin, destruction,* Ezek. xviii. 30: וְלֹא יִהְיֶה לָכֶם לְמִכְשׁוֹל עָוֹן *so that iniquity shall not be your ruin.* xliv. 12. Ps. cxix. 165: *entire peace have they which love thy law,* וְאֵין לָמוֹ מִכְשׁוֹל *and no misfortune threatens them.*

(*b*) *Seduction,* (comp. the verb, Mal. ii. 8.) Ezek. vii. 19: כִּי מִכְשׁוֹל עֲוֹנָם הָיָה *for (the silver and the gold) was the seduction of their sins.* xiv. 3: וּמִכְשׁוֹל עֲוֹנָם נָתְנוּ נֹכַח פְּנֵיהֶם *and the enticement to their sin,* i. e. *their idols, they place before their face.*

(*c*) *Stumbling-block of the heart, scruple of conscience,* 1 Sam. xxv. 31.

מַכְשֵׁלָה *fem.*

1. *Overthrow, ruin, (of a state),* Isai. iii. 6.
2. Cause of committing sin, here in the plural, *of the idols,* Zeph. i. 3.

מִכְתָּב *m.* from כָּתַב.

1. *That which is written, writing,* Exod. xxxii. 16: וְהַמִּכְתָּב מִכְתַּב אֱלֹהִים *and the writing was the writing of God.* Deut. x. 4. Exod. xxxix. 30: וַיִּכְתְּבוּ עָלָיו מִכְתָּב פִּתּוּחֵי חוֹתָם *and wrote on it with the writing of an engraved seal.*
2. *Writing, letter,* 2 Chron. xxi. 12.
3. *Writing,* in the sense of song, Isai. xxxviii. 9: מִכְתָּב לְחִזְקִיָּהוּ *song of Hezekiah,* as inscriptions of a song, comp. מִכְתָּם.

מְכָתָּה *fem.* (from כָּתַת), *any thing beaten* or *broken in pieces,* Isai. xxx. 4.

מִכְתָּם *m* in the superscriptions of the Ps. xvi. lvi, lvii, lviii, lix, lx. מִכְתָּם לְדָוִד or לְדָוִד מִכְתָּם, most probably, i. q. מִכְתָּב, Isai. xxxviii. 9, (with the interchange of ם and ב, see p. 69), *a writing,* by way of eminence, *a song;* others derive it from כֶּתֶם, *gold,* hence *a golden jewel, carmen aureum,* as an appellation of honour, but כֶּתֶם in itself is only a poetical epithet for gold, and the reason of such a distinction made in favour of these songs is not clear.

מַכְתֵּשׁ *m.* (from כָּתַשׁ).

1. *A mortar,* Prov. xxvii. 22.
2. Judg. xv. 19, probably, *the cavity for the teeth,* Greek ὀλμίσκος, Lat. *mortariolum.* See *Bochart's Hieroz.* T. I. p. 202.
3. Zeph. i. 11, probably the name of a neighbourhood round about Jerusalem.

מָלֵא, in five conjugations; in *Kal,*

1. Intrans. *to be full, to become full,* Josh. iii. 15. That with which any thing is filled, takes the accusative, e. g. Gen. vi. 13: מָלְאָה הָאָרֶץ חָמָס *the land is full of violence.* Judg. xvi. 27: וְהַבַּיִת מָלֵא הָאֲנָשִׁים וְהַנָּשִׁים *and the house was full of men and women.* Job xxxii. 18: כִּי מָלֵתִי מִלִּים *for I am full of words.* 2 Kings vi. 17. Ps. x. 7. xxvi. 10. xxxiii. 5. xlviii. 11. lxv. 10. civ. 24. Isai. xi. 9. xiv. 21. xxvii. 6. Jer. xxiii. 10. xlvi. 12. li. 5. Ezek. ix. 9. with לְ, Hab. ii. 14, with מִן, perhaps Isai. ii. 5. The Hebrews apply also the expression, *to be full,*

(*a*) *To a thing brought to a conclusion,* e. g. *to the expiration of time.* Gen. xxv. 24: וַיִּמְלְאוּ יָמֶיהָ לָלֶדֶת *and her time of being delivered was full (or over).* xxix. 21: כִּי מָלְאוּ יָמָי *for my time is over.* l. 3: כִּי כֵן יִמְלְאוּ יְמֵי הַחֲנְטִים *for so long lasted the time of embalming,* (comp. Esth. ii. 12.) Levit. viii. 33. xii. 4, 6. Lam. iv. 18. Jer. xxv. 34.

(*b*) *To the accomplishing or appeasing a desire, passion.* Exod. xv. 9: תְּמַלְאֵמוֹ נַפְשִׁי *my desire shall be appeased on them.*

2. Transitive, *to fill, to make full.* It is construed,

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(*a*) With the *accus.* of the place to be filled. Gen. i. 22: מִלְאוּ אֶת הַמַּיִם בַּיַּמִּים *fill the waters in the seas.* v. 28. ix. 1. Exod. xl. 34: וּכְבוֹד יְהוָה מָלֵא אֶת־הַמִּשְׁכָּן *and the glory of Jehovah filled the habitation* (tabernacle). v. 35. 1 Kings viii. 10, 11. Ezek. x. 3. Exod. xxxii. 29. Here belongs also Esth. vii. 5: *who is he* אֲשֶׁר מְלָאוֹ לִבּוֹ לַעֲשׂוֹת כֵּן *that has filled his heart,* i. e. *who has dared to do so.* Comp. Eccles. viii. 11. Dan. ii. 3.

(*b*) With double *accus.* of the place and the thing that fills it. Ezek. viii. 17: כִּי מָלְאוּ אֶת הָאָרֶץ חָמָס *for they fill the land with violence.* xxx. 11: וּמָלְאוּ אֶת־הָאָרֶץ חָלָל *and fill the land with the slain.* xxviii. 16. Jer. xvi. 18: וְתוֹעֲבוֹתֵיהֶם מָלְאוּ אֶת־נַחֲלָתִי *and with their abominations they fill mine inheritance.* In Ezek. xxviii. 16, מָלְאוּ occurs for מָלְאוּ; Job xxxii. 18, מָלֵתִי for מָלֵאתִי. The *inf.* is מְלֹאת and מְלֵאוֹת.

Niph. i. q. *Kal,* No. 1, *to be filled, to be full,* with the *accus.* Gen. vi. 11: וַתִּמָּלֵא הָאָרֶץ חָמָס *and the land was full of violence.* Exod. i. 7: וַתִּמָּלֵא הָאָרֶץ אֹתָם *and the land was full of them.* 1 Kings vii. 14: וַיִּמָּלֵא אֶת הַחָכְמָה וְאֶת הַתְּבוּנָה *and he was full of wisdom and understanding.* 2 Kings iii. 17, &c. With מִן, Ezek. xxxii. 6. Of the expiration of time, Job xv. 32: בְּלֹא יוֹמוֹ תִּמָּלֵא *before his time is over,* or *past.*

Obs. *Niph.* is quite synonymous with *Kal,* No. 1. but it may be observed, that of *Kal,* the *pret.* occurs more frequently, and of *Niph.* the *fut.*

Piel מִלֵּא, seldom מִלָּא, (Jer. li. 34.) *inf.* מַלֵּא and מְלֵאוֹת, *fut.* יְמַלֵּא, once יְמַלֶּה, (Job viii. 21.)

1. *To fulfil, to fill up,* with double *accus.* (as *Kal,* No. 2.) Exod. xxxv. 35: מִלֵּא אֹתָם חָכְמַת־לֵב *he filled them with an understanding heart.* Job iii. 15: הַמְמַלְאִים בָּתֵּיהֶם כָּסֶף *they who fill their houses with silver.* xxii. 18. Ps. cvii. 9. cxxix. 7. Isai. xxxiii. 5. Jer. xli. 9. 1 Kings xviii. 35. More rarely with מִן of the thing wherewith one fills. Ps. cxxvii. 5: *blessed be the man* אֲשֶׁר מִלֵּא אֶת אַשְׁפָּתוֹ מֵהֶם *who fills his cup with them.* Jer. li. 34. Levit. ix. 17. The following metonymical applications and phrases are to be observed.

(*a*) *To fulfil a certain time,* i. e. *to bring the time to an end, to endure, to hold out.* Gen. xxix. 27: מַלֵּא שְׁבֻעַ זֹאת *remain,* or *hold out this week.* v. 28. Job xxxix. 2 (5): תִּסְפֹּר יְרָחִים תְּמַלֶּאנָה *canst thou count the moons, which they fulfil,* i. e. *until their bringing forth.* Trans. *to let pass* (*a time*). Dan. ix. 2: לְמַלֹּאת לְחָרְבוֹת יְרוּשָׁלִַם שִׁבְעִים שָׁנָה *to let pass full seventy years over the ruins of Jerusalem,* comp. 2 Chron. xxxvi. 21.

(*b*) *To appease, to satisfy,* of hunger, desire, Job xxxviii. 39. Prov. vi. 30.

(*c*) *To fulfil* a request, Ps. xx. 61. a promise, 1 Kings viii. 15: *who spake with his mouth unto David my father, and with his hand fulfilled,* or *accomplished it.* v. 24. Jer. xliv. 25; *a prophecy.* 1 Kings ii. 27: לְמַלֵּא אֶת־דְּבַר יְהוָה *so that the word of God may be fulfilled.*

(*d*) *To make full, to complete a number,* Exod. xxiii. 26: *the number of thy days I will make complete.* Comp. Isai. lxv. 20. 1 Sam. xviii. 27: *and David brought their foreskins,* וַיְמַלְאוּם לַמֶּלֶךְ *and they gave them in full number to the king.* 1 Kings i. 14: וּמְלֵאתִי אֶת־דְּבָרָיו *I will make complete thy words,* i. e. *add to them what is wanting, suppleam verba tua.*

(*e*) מִלֵּא אֶת יַד פ׳ *to fill one's hand,* i. e. *to surrender to him the office of priest.* Different still from this is the proper consecration. Exod. xxviii. 41. xxix. 9. Levit. xxi. 10. Numb. iii. 3. Judg. xvii. 5.

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(*f*) מִלֵּא אֶת יָדוֹ לַיהוָה *to fill his hand unto the Lord,* i. e. *to be liberal unto him.* 1 Chron. xxix. 5. 2 Chron. xxix. 31. comp. Exod. xxxii. 29. 2 Chron. xiii. 9: *whosoever cometh to fill his hand with a bullock and seven rams, may be a priest.*

(*g*) מִלֵּא אֲבָנִים *to set, enchase, stones, jewels,* Exod. xxviii. 17. xxxi. 5. xxxv. 33.

(*h*) מַלֵּא יָדוֹ בַּקֶּשֶׁת *to fill his hand with the bow,* i. e. *to take the bow in the hand,* 2 Kings ix. 24. Different from this is מַלֵּא הַקֶּשֶׁת, *to bend the bow,* i. q. דָּרַךְ קֶשֶׁת, Zech. ix. 13. So the Syriac version has ملا قوس, Ps. xi. 2. Isai. xxi. 5. for the Heb. דָּרַךְ.

(*i*) With another verb, it serves as a circumlocution of the adverb, *fully.* Jer. iv. 5: קִרְאוּ מַלְאוּ *cry with a full voice.* LXX. κεκράξατε μέγα. Syr. *clamate alta voce.* Vulg. *clamate fortiter.* Comp. Jer. xii. 6. The same use of the word we find in Arabic, e. g. تملا النطر الي *intense intuitus est aliquem.* Comp. Frähn on Nah. i. 10. p. 21. Here belongs also the elliptic construction מִלֵּא לָלֶכֶת אַחֲרֵי for מִלֵּא אַחֲרֵי יְהוָה יְהוָה *to follow the Lord perfectly,* i. e. *to obey him perfectly.* Numb. xiv. 24. xxxii. 11, 12. Deut. i. 36. Josh. xiv. 8, 9, 14. 1 Kings xi. 6.

Pual pass. to be set. see *Piel* letter g. Cant. v. 14 only: מְמֻלָּאִים *set.*

Hith. to gather together in full number, to meet in full number, with עַל, *against one,* Job xvi. 10: עָלַי יִתְמַלָּאוּן *they gather themselves in full number against me.*

מְלָא Chald. *to fulfil,* Dan. ii. 35.

Ithp. pass. Dan. iii. 19.

מָלֵא *m.* מְלֵאָה *fem. adj.*

1. Intrans. *full,* בֶּסֶף מָלֵא *full money, price,* Gen. xxiii. 9. 1 Chron. xxi. 22, 24. With the *accus.* Deut. vi. 11: בָּתִּים מְלֵאִים כָּל טוּב *houses full of all good things.* xxxiv. 9. Isai. li. 20. Jer. xii. 6. Amos ii. 13. הָעֲגָלָה הַמְלֵאָה לָהּ עָמִיר *a waggon full of sheaves.* לָהּ is used pleonastically, comp. e. g. Ps. cxliv. 2. Less frequently with the genitive, Jer. vi. 11: מְלֵא יָמִים *stricken in years, aged, plenus dierum.* Isai. i. 21. As *neut.* it is used,

(*a*) Instead of the subst. *fulness, abundance.* Ps. lxxiii. 10: מֵי מָלֵא *aquæ plenitudinis,* i. e. *full streams, full brooks.*

(*b*) Adverb. *plene, hence, plena voce,* Jer. xii. 6. *pleno numero,* Nah. i. 10.

2. Trans. *filling,* Isai. vi. 1. Jer. xxiii. 24.

מְלֹא, מְלוֹא, *m.* once מְלוֹ, Ezek. xli. 8.

1. *That wherewith a space is filled.* In English mostly expressed by adding *full* after it, מְלֹא חָפְנֵיכֶם *your hands full,* Exod. ix. 8. Levit. xvi. 12. מְלֹא הָעֹמֶר *an omer full,* Exod. xvi. 32, 33. מְלֹא כַף *a hand full.* 1 Kings xvii. 12. (Arab. ملء كف). Judg. vi. 38: מְלֹא הַסְּפָל מַיִם *a bowl full of water.* Numb. xxii. 18. Also combined with instruments for measuring length. Ezek. xli. 3: מְלוֹ הַקָּנֶה *a full rod measure.* Comp. 2 Sam. viii. 2. 1 Sam. xxviii. 20: מְלֹא קוֹמָתוֹ *in his full length.*

2. *Multitude, crowd,* Gen. xlviii. 19: מְלֹא הַגּוֹיִם *a multitude of nations,* Isai. xxxi. 4.

מְלֵאָה *fem. fulness, abundance,* (of corn and wine,) inasmuch as these were presented as tithes or first-fruits. Especially of corn, Exod. xxii. 28: מְלֵאָתְךָ וְדִמְעֲךָ לֹא תְאַחֵר LXX. ἀπαρχάς ἄλωνος καὶ ληνοῦ. *Thou shalt not delay to offer the first of thy ripe corn, and of thy liquors.* Deut. xxii. 9. Numb. xviii. 27.

מִלֵּאָה *fem. The act of setting,* (stones,) *stat. const.* מִלֵּאַת, Exod. xxviii. 17. וּמִלֵּאתָ בּוֹ מִלֵּאַת אֶבֶן *and thou shalt set it with a set of precious stones.* Verse 20. xxxix. 13.

מִלֻּאִים *m. plur.*

1. *The consecration at entering into the priest's office.* (see מִלֵּא, letter e.) Levit. viii. 33: יְמֵי מִלֻּאֵיכֶם *the days of your consecration.* Exod. xxix. 22: אֵיל מִלֻּאִים

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the ram, which is the offering of consecration, Exod. xxix. 26, 27, 31.

2. *The offering of consecration,* generally, comp. e. g. חַטָּאת *sin, and sin-offering.* Levit. vii. 37. viii. 28, 31.

3. i. q. מִלֵּאָה, Exod. xxv. 7. xxxv. 9: וְאַבְנֵי מִלֻּאִים *and precious stones to be set.* Once expressed by מִלֻּאִים, 1 Chron. xxix. 2.

מַלְאָךְ *m.* (from לָאַךְ, in Arabic and Æthiopic, *to send.*)

1. *A messenger, delegate,* Job i. 14. 1 Sam. xi. 3. xvi. 19. xix. 11. xiv. 20.

2. *A messenger of God,* i. e.

(*a*) *Angel,* commonly with יְהוָה, e. g. Gen. xvi. 7: מַלְאַךְ יְהוָה, Gen. xxi. 17. xxii. 11, 15. Exod. iii. 2. xiv. 19. Numb. xxii. 22, &c. Judg. ii. 1, 4. Comp. *de Wette bibl. Dogmatick des A. und N. T.* p. 64. 143. Respecting מַלְאַךְ מֵלִיץ, Job xxxiii. 23. see לוּץ. In some passages the person who before was called מַלְאַךְ יְהוָה is afterwards called יְהוָה *himself,* e. g. Gen. xvi. 7, &c. comp. ver. 13. xxxi. 11. comp. ver. 16. Exod. iii. 2. comp. ver. 4. and frequently. But there is probably no other reason for it, than, that what God has said by his messenger, may pass for his own words. Comp. *Vater Anm. zu* Gen. xvi. 7.

(*b*) *A prophet, priest,* Haggai i. 13. Mal. ii. 7. iii. 1. Eccles. v. 5.

(*c*) Applied to the Israelites themselves, Isai. xlii. 18.

מְלָאכָה *fem.* (a Syriasm for מַלְאָכָה), *stat. const.* מְלֶאכֶת with *suffix* מְלַאכְתְּךָ, *plur.* מְלָאכוֹת.

1. *Business, performance, execution, any thing done,* or, *to be done.* (The root לָאַךְ *to send,* has here the accessary notion *to order, execute.*) Gen. xxxix. 11. Exod. xx. 9, 10: לֹא תַעֲשֶׂה כָל־מְלָאכָה *thou shalt not do any business,* xxxi. 14, 15. xxxv. 2. Levit. xxiii. 7. v. 8, 21, 25, 35.

2. *Work,* (of the artist, mechanic), מְלֶאכֶת חָרָשׁ *opus fabri,* xxxv. 35. מְלֶאכֶת עוֹר *any thing made out of skin, leather work.* Levit. xiii. 44. מְלֶאכֶת בֵּית יְהוָה *the work of the house of the Lord.* 1 Chron. xxiii. 4. Ezra iii. 8. Neh. x. 34. עֹשֵׂי הַמְּלָאכָה *the workmen,* 2 Kings xii. 12, 15, 16. xxii. 5, 9. אֲשֶׁר עַל הַמְּלָאכָה *the superintendents* or *inspectors of the work.* 1 Kings v. 16. But עֹשֵׂי מְלָאכָה Neh. ii. 16, signifies *one that is employed in public affairs,* and Esth. iii. 9. ix. 3, perhaps *a manager of the royal treasury.* Vulg. *arcarius.* Comp. 1 Chron. xxix. 6.

3. *Possession, property, res alicujus,* Exod. xxii. 7, 10. especially for *cattle,* Gen. xxxiii. 14. 1 Sam. xv. 9. comp. מִקְנֶה, 2 Chron. xvii. 13.

מַלְאָכִי *m.* (properly, *angelicus*), *Malachi,* the name of a prophet, Mal. i. 1. LXX. in the superscription Μαλαχίας, in the text Ἄγγελος, Vulg. *Malachias.*

מַלְאָכוּת, *fem. stat. const.* מַלְאֲכוּת, denom. from מַלְאָךְ, *a message, embassy,* Haggai i. 13.

מְלֵאת *fem. fulness, perfection.* Applied to beauty, Cant. v. 12.

מַלְבּוּשׁ *m.* (from לָבַשׁ), *a garment,* i. q. לְבוּשׁ. 2 Kings x. 22. Isai. lxiii. 3. Ezek. xvi. 13. and frequently.

מַלְבֵּן *m.* (denom. from לְבֵנָה *a brick,*) *a brick-kiln,* Jer. xliii. 9. Nah. iii. 14.

מִלָּה *fem. plur.* מִלִּים and מִלִּין, (from מָלַל).

1. *A word, speech, talk,* synonymous with דָּבָר. It is the usual word in Aramaic, but in Hebrew poetical only, Prov. xxiii. 9. Ps. xix. 5. cxxxix. 4. 2 Sam. xxiii. 2; very frequently in Job vi. 26. viii. 10. xiii. 17. xxiii. 5, &c. xxx. 9: וְאֲנִי לָהֶם לְמִלָּה *and I am to them a conversation* or *talk.* Parallel with נְגִינָתָם *their satirical song.*

2. *A thing,* as דָּבָר, Job xxxii. 11.

מְלוֹא מְלוֹ, see מָלֵא.

מִלּוֹאִים, see מִלֻּאִים.

מִלּוֹא *m.* The name of a fortress in Jerusalem, or of some part of the fortifications. 2 Sam. v. 9. 1 Kings ix. 15, 24. xi. 27. 1 Chron. xi. 8. 2 Chron. xxxii. 5. The Chald. trans-

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lates it מְלֵיתָא, מְלֵיתָא, מְלֵיתָא, which is also used to signify, *rampart*, and this signification, which some Hebrew commentators have adopted, is not inapplicable. But Kimchi on 2 Sam. v. 9, explains it as a large place, destined for assemblies of people. Comp. *Lightfoot Opp.* T. II. p. 189. See *Hamelsveld Bibl. Geographie*, Th. II. p. 35, &c. The same is probably בֵּית מִלּוֹא, 2 Kings xii. 21, *the house of Millo, in which Joash was killed.* But different is בֵּית מִלּוֹא, Judges ix. 6, 20, perhaps, *the house of*, i. e. *family of Millo*, or, *the people of the castle Millo.*

מַלּוּחַ *m. mallows*, Greek ἅλμος, *atriplex Halimus*, Linn. a plant resembling a salad, the fresh leaves of which serve as food for the poor, either raw or boiled, Job xxx. 4. Comp. *Bochart. Hieroz.* T. I. p. 873, &c.

מְלוּכָה *fem.* (from מָלַךְ), *a kingdom*, 1 Sam. xi. 14. x. 16. xviii. 8. עִיר הַמְּלוּכָה *the royal city*, 2 Sam. xii. 26. כִּסֵּא הַמְּלוּכָה *the king's throne*, 1 Kings i. 46. זֶרַע הַמְּלוּכָה *the royal stem, royal descent*, Jer. xli. 1. Ezek. xvii. 13. Dan. i. 3. עָשָׂה מְלוּכָה *to exercise dominion, to govern*, 1 Kings xxi. 7.

מָלוֹן *m.* (from לוּן), *a place for lodging, particularly for travellers*, Gen. xlii. 27. xliii. 21. Exod. iv. 24. Josh. iv. 3, 8. Isai. x. 29.

מְלוּנָה *fem.* of the preceding.

1. *A shed* or *lodge*, for the watchman in a garden, Isai i. 8. especially

2. *A hanging bed, hammock*, which in hot climates the travellers, or watchmen of gardens or vineyards hang on high trees, perhaps from fear of the wild beasts, to lie therein by night. See *Niebuhr's Beschreibung von Arabien*, p. 158. Isai. xxiv. 20: *the land shall reel to and fro like a drunkard*, וְהִתְנוֹדְדָה כַּמְּלוּנָה *and shake like a hammock.* LXX. ὀπωροφυλάκιον. Syr. and Chald. more properly ܥܪܙܠܐ, עַרְזָלָא or עַרְסָלָא. The explanation of the latter see in *Buxtorf's Lex. Chald.* and *Talm.* p. 1670. Arab. عرزال, see Golius and Castellus.

I. מָלַח, in three conjugations; in *Kal, to salt*, (Arab. ملح *idem*). Levit. ii. 13.

Pual pass. Exod. xxx. 35.

Hoph. הָמְלַח, *inf. absol.* הָמְלֵחַ *to be washed with salt water*, (of a new-born child), Ezek. xvi. 4.

II. מָלַח, (Arab. ملح, *to pass away, disappear*, only in *Niph.* Isai. li. 6: כִּי־שָׁמַיִם כָּעָשָׁן נִמְלָחוּ *for the heavens shall pass away like smoke.* Syr. ܐܫܕ, Chald. עֲדָה.

I. מֶלַח *m. salt*, יָם הַמֶּלַח *the salt sea*, Gen. xiv. 3. Numb. xxxiv. 12. Deut. iii. 13. גֵּיא מֶלַח *the salt valley*, 2 Sam. viii. 13. 2 Kings xiv. 7. Ps. lx. 2. בְּרִית מֶלַח, Numb. xviii. 19. 2 Chron. xiii. 5. (Comp. Levit. ii. 13.) *a covenant of salt, fœdus salitum*, i. e. *a solemn covenant*, because salt is holy, and the parties entering into a covenant partook of it, a custom which still exists among the Arabs, viz. to eat bread and salt together, when they enter into an alliance. Such a covenant is called by them *tharat melech*, see *Schultze's Leitung des Höchsten*, Th. V. p. 247. *Arvieux's Sitten der Beduinenaraber*, p. 115. נְצִיב מֶלַח *a column, pillar of salt*, or *a salt-rock*, Gen. xix. 26.

II. מֶלַח or מָלַח in *plur.* only, Jer. xxxviii. 11, 12: בְּלוֹיֵי מְלָחִים *old torn garments, rags, panni.* Root ملح in Arab. and Æthiopic, *to pull, to tear.*

מְלַח Chald. denom. of מֶלַח, *to eat salt*, Ezra iv. 14: כָּעַן בָּל־קְבֵל דִּי־מְלַח הֵיכְלָא מְלַחְנָא *but since we eat the salt of the palace*, i. e. since we eat the bread of the king, are in his pay. So the Syr. and the Vulg. In Ps. cxli. 4. the Syr. has ܠܡܟܠ ܡܠܚ *salem sumsit cum aliquo.* ܡܟܠܝܐ *commensalis.* It reminds one of the Latin *salarium, present, income.* Plin. H. N. xxxi. 7:

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honoribus etiam militiisque sal interponitur, salariis inde dictis.

מְלַח Chald. *salt,* Ezra iv. 14.

מַלָּח *m.* with *Kamets impuro,* (denominative from מֶלַח, i. q. ἁλς, *a flood of salt, the salt sea*), *a mariner,* Ezek. xxvii. 9. xxvi. 29. Jonah i. 5.

מְלֵחָה *fem.* from מֶלַח, *salted land,* consequently, *unfruitful land,* Job xxxix. 6. Ps. cvii. 34. With אֶרֶץ, Jer. xvii. 6. (*Virg.* lib. ii. 238, *Salsa autem tellus, et quæ perhibetur amara frugibus infelix. Plin.* xxxi. 7.) Comp. Deut. xxix. 23. Zeph. ii. 9. *Bochart. Hieroz.* T. I. p. 872.

מִלְחָמָה *fem.* once מִלְחֶמֶת (1 Sam. xiii. 22.) with *suff.* מִלְחַמְתִּי, *plur.* מִלְחָמוֹת, from לָחַם.

1. *War,* עָשָׂה מִלְחָמָה *to wage war,* with אֵת (אִתּ) and עִם, *with one.* Gen. xiv. 2. Deut. xx. 12, 20. הָיְתָה מִלְחָמָה בְּ *there was war with one,* 2 Sam. xxi. 15, 20. אִישׁ מִלְחָמָה *a warrior.* Numb. xxxi. 27. Josh. xvii. 1. 2 Sam. xvii. 8. Exod. xv. 3. also *an enemy, antagonist.* 1 Chron. xviii. 10: אִישׁ מִלְחָמוֹת תֹּעִו הָיָה *was an enemy of Tou.*

2. *Battle,* Exod. xiii. 17. Job xxxix. 25.

3. Meton. *weapons,* i. q. כְּלֵי מִלְחָמָה, Ps. lxxvi. 3: *there he brake to pieces* מָגֵן וְחֶרֶב וּמִלְחָמָה *the shield, the sword, and weapons of war,* comp. Hos. i. 7.

מָלַט. The primary sense of the word is, *to be smooth, slippery,* hence, *to slip away, to escape,* which in Arabic the primitive words ملط, ملس and ملص have, (see *Alb. Schulten's Clav. Dialectorum,* p. 240), and in Hebrew מָלַט and פָּלַט, the latter differs only from the former in its pronunciation, (see letter ב.) It occurs in three conjugations; in

Piel מִלֵּט and מַלַּט *to let escape, to save* (from danger). Job vi. 23· מַלְּטוּנִי מִיַּד צָר *save me from the hand of the enemy.* xxix. 12. מִלֵּט נַפְשׁוֹ *to save one's life.* 1 Sam. xix. 11. 2 Sam. xix. 6. Ps. cxvi. 4. Jer. xlviii. 6. Ezek. xxxiii. 5. Job xx. 20: בַּחֲמוּרוֹ לֹא יְמַלֵּט *he shall save nothing of that which is dear to him,* or intrans. (as פָּלַט, xxiii. 7.) *he shall not escape with his dearest things.*

2. *Ova parere,* Isai. xxxiv. 15. properly *to let slip out,* see *Hiph.* No. 2.

Hiph. הִמְלִיט.

1. *To save, deliver,* Isai. xxxi. 5 only.

2. *To bear, bring forth,* Isai. lxvi. 7.

Niph. נִמְלַט.

1. *To be saved, delivered,* Ps. xxii. 6. More frequently, *reflex. to save one's self, to escape.* Gen. xix. 19: לֹא אוּכַל לְהִמָּלֵט הָהָרָה *I cannot escape to the mountain.* 1 Sam. xxx. 17: וְלֹא נִמְלַט מֵהֶם אִישׁ *and not a man escaped of them.* 1 Kings xviii. 40. Prov. xi. 21: וְזֶרַע צַדִּיקִים נִמְלָט *and the seed of the righteous shall be delivered,* xix. 5. xxviii. 26. Ezek. xvii. 18.

2. Merely *to hasten away,* (without the notion of flight). 1 Sam. xx. 29: אִמָּלְטָה־נָּא *let me hasten away.*

Hithp. i. q. *Niph.* Job xix. 20: וָאֶתְמַלְּטָה בְּעוֹר שִׁנָּי *scarcely am I escaped with the skin of my teeth,* a proverbial phrase for, *there is scarce a sound place in my body.* It is applied to the flying sparks out of fire, Job xli. 11.

מֶלֶט *m. Mortar, cement,* Jer. xliii. 9. This word has been introduced into some western languages; Greek μάλθα, soft wax, used to smear ships, in Ital. *malta,* clay, mire. Root in Syr. ܡܠܛ, to spread over, to paint over.

מְלִילָה *fem. the ear of corn,* in *plur.* Deut. xxiii. 26 only, וְקָטַפְתָּ מְלִלוֹת בְּיָדֶךָ *thou mayest pluck the ears with thy hand.* Probably of מָלַל=מול, נָמַל in Job xxiv. 24, applied *to the cutting off the ears of corn.*

מְלִיצָה *fem.* from לוּץ.

1. Properly *an interpretation,* hence, that which requires an interpretation, *an enigma, riddle, an enigmatical moral sentence.* Prov.

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i. 6: לְהָבִין מָשָׁל וּמְלִיצָה *in order to understand sentences and the interpretation,* or, *parables and the maxims.*

2. *A proverb, saying,* Hab. ii. 6.

מָלַךְ *fut.* יִמְלֹךְ, in four conjugations; in *Kal,*

1. *To govern, to be king,* with בְּ, עַל *over something,* Josh. xii. 13, 21. Judg. iv. 2. 1 Sam. xii. 14.

2. *To become king,* 2 Sam. xv. 10.

Hiph. to appoint a king, to make a king, 1 Sam. xv. 35. 1 Kings i. 43. 2 Kings xix. 5, with the dative case, 1 Chron. xxix. 22.

Hoph. הָמְלַךְ *to be appointed king, to be made king,* Dan. ix. 1.

Niph. to consult, to take counsel, Neh. v. 7: לִבִּי יִמָּלֵךְ עָלַי *my heart took the resolution.* This is in Syriac the common signification of ܡܠܟ. Also in Latin and old German both notions were indicated by one word, *consulere* and *rathen,* were originally, i. q. *to govern, to rule.* Deriv. מְלוּכָה, מַמְלָכָה, מַמְלָכוּת.

מֶלֶךְ *m.* with *suffix* מַלְכִּי, *plur.* מְלָכִים, once מְלָכִין, (Prov. xxxi. 3.) and with Aleph, as *mater lectionis* מְלָאכִים, (2 Sam. xi. 1.) *king.* מֶלֶךְ מְלָכִים *king of kings,* a title of the Babylonian kings. Ezek. xxvi. 7. Applied frequently *to Jehovah.* Ps. v. 3. xliv. 5. xlviii. 3. Isai. viii. 21. but also to idols, Amos v. 26. Zeph. i. 5. Comp. *βασιλευς,* Il. γ. 351. π. 233.

מֶלֶךְ Chald. emphat. מַלְכָּא, מַלְכָּה, *plur.* מַלְכִין, also מַלְכִים, Ezra iv. 13. *a king.* מֶלֶךְ מַלְכַיָּא, *king of kings,* Dan. ii. 36, 37. Ezra vii. 12. A title of the Persian and other Asiatic monarchs; in Persian *Shanhinshah.* See *Brissonius de regio Persarum principatu,* §. 3. In Dan. vii. 17, מַלְכִין is used for *kingdoms.*

מְלַךְ *m.* Chald. *advice, counsel,* with *suffix* מִלְכִּי. Dan. iv. 24. Syr. ܡܠܟܐ *idem.*

מֹלֶךְ, always with the article, הַמֹּלֶךְ *the Molech* (*the king*), an idol of the Ammonites, to which also the Hebrews offered human sacrifices at different times in the valley of Hinnom. Levit. xviii. 21. xx. 2, &c. 1 Kings xi. 7. 2 Kings xxiii. 10. Aqu. Symm. Theod. Μολοχ. Vulg. *Moloch.* In the *Scala Copt.* (in *Michaelis Suppl.* p. 1126), Μολοχ occurs as the Mars of the Egyptians. According to the Rabbies, the head of that brazen image was like that of an ox, the rest of the limbs similar to the human. Its interior parts were hollow, it was made glowing hot from below, and the children offered as victims were placed in its arms. Similar is the description of the notorious idol Saturn in Carthage, see *Carpzov. Apparat. Antiq. Sac. Cod.* p. 87, 404.

מַלְכֹּדֶת *fem.* from לָכַד *a net, sling,* in which beasts are caught, Job xviii. 10.

מַלְכָּה *fem. a queen,* Esth. i. 9, &c. vii. 1, &c. *plur.* מְלָכוֹת, *queens, sultanas* of royal blood, different from פִּלַגְשִׁים, Cant. vi. 8, 9.

מַלְכָּה Chald. *idem,* Dan. v. 12.

מַלְכוּ *fem.* Chald. *stat. const.* מַלְכוּת, *stat. emph.* מַלְכוּתָא.

1. *Royal dominion, government,* Dan. iv. 28. Ezra iv. 24. vi. 15.

2. *Kingdom,* Dan. ii. 39. xli. 44. *Plur.* מַלְכְוָתָא, Dan. ii. 44. vii. 23.

מַלְכוּת *fem.* (from מֶלֶךְ), *plur.* מַלְכִיּוֹת, viii. 22.

1. *Kingdom, royal dignity,* almost exclusively in the later books, instead of which in the older books is used מַמְלָכָה. 1 Chron. xii. 13: מַלְכוּת שָׁאוּל *the kingdom of Saul.* Dan. i. 1: *in the third year* לְמַלְכוּת יְהוֹיָקִים *of the reign of Jehoiakim.* ii. 1. viii. 1. 1 Chron. xxvi. 31. בֵּית הַמַּלְכוּת *the royal palace,* Esth. i. 9. ii. 16. v. 1. otherwise בֵּית הַמֶּלֶךְ. Esth. v. 1: וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת *and Esther put on the royal clothes.* מַלְכוּת יְהוּדָה *the kingdom of Judah,* 2 Chron. xi. 17. מַלְכוּת כַּשְׂדִּים *the kingdom of the Chaldeans,* Dan. ix. 1.

2. מַלְכִּי צֶדֶק *m.* (king of righteousness),

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Melchisedek, the name of the king of Salem, and priest of Jehovah, Gen. xiv. 18. Ps. cx. 4.

מַלְכָּם, i. q. מִלְכֹּם and מֹלֶךְ *the idol of the Ammonites and Moabites*. Jer. xlix. 1, 3. Zeph. i. 5. (not Amos i. 15, where it is an appellative.) As the name of a person it occurs 1 Chron. viii. 9.

מִלְכֹּם *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 Kings xi. 5. 33. 2 Kings xxiii. 13.

מָלְכָּת *fem.* only Jer. vii. 18. xliv. 17, 19, 25. מָלְכַּת הַשָּׁמַיִם an object of idolatry of the Israelitish women. According to the LXX. in Jer. xliv. and Vulg. in all the passages, i. q. מַלְכַּת, hence *queen of heaven*, perhaps Astarte, *the moon*. Several MSS. have מלאכת in full, whence the punctuation appears to proceed, and signifies, *the worship of heaven*, i. e. *abstr. pro concr. God, goddess of heaven*. Chald. *stella cœli*. Syr. *cultus cœli*.

מָלַל, in two conjugations; in *Kal, to speak*. (in Aram. *idem*). Prov. vi. 13 only: מוֹלֵל בְּרַגְלָיו *one that speaks with his feet*, i. e. *gives* or *makes signs with his feet*.

Piel idem. Job viii. 2: עַד־אָן תְּמַלֶּל־אֵלֶּה *how long wilt thou speak such things?* xxxiii. 3. Ps. cvi. 2: מִי יְמַלֵּל גְּבוּרוֹת יְהוָה *who can utter the mighty acts of Jehovah?* Gen. xxi. 7: מִי מִלֵּל לְאַבְרָהָם *who would have said unto Abraham*. Deriv. מִלָּה. Respecting the forms יְמוֹלֵל and יְמַל see מול and נָמַל.

מְלַל Chald. only in *Pael*, מַלֵּל *to speak*, Dan. vii. 8, 11, 20, 25.

מַלְמָד *m.* Judg. iii. 31: מַלְמַד הַבָּקָר *an ox-goad*, a staff wherewith the driver drives the cattle. Root, למד i. q. למם to beat.

מָלַץ *to be smooth*. Comp. the cognate מָלַט. In Hebrew used metaph. *to be pleasing, to be agreeable*, Ps. cxix. 103.

מְלַצַר, with the *art.* הַמְּלַצַר, Dan. i. 11, 16. *manager, steward*, οἰκονομος, at the court of Babylon. It is commonly taken as a proper name, but the article and the applicable signification of the Persian مالسر *præfectus palatii*, vel *thesauri* are in favour of its being an appellative.

מָלַק *to bend*, so as to cause a break, but not to break off, Levit. i. 15. v. 8. Others, *to pinch off, to nip*. LXX. ἀποκνίζω.

מְלָקוֹחַ *m.* (of לָקַח).

1. *Booty, spoil*, but properly of living beasts only. Hence xxxi. 12: אֶת־הַשְּׁבִי וְאֶת־הַמְּלָקוֹחַ וְאֶת הַשָּׁלָל *captivos et prædam et exuvias*. In the verses 11, 27, 32, it includes (שְׁבִי), the captives, Isai. xlix. 24, 25.

2. מַלְקוֹחַיִם *the upper and under palate*, Ps. xxii. 16. Kimchi: *quod supra et infra linguam est*.

מַלְקוֹשׁ *m.* (of לָקַשׁ) *the latter rain*, which in Palestine falls in the months of March and April, before the harvest. Deut. xi. 14. Jer. xxxiii. 5, 24. Comp. יוֹרֶה and מוֹרֶה, *the early rain*.

מֶלְקָחַיִם *m. dual*, (from לָקַח),

1. *A pair of tongs*, Isai. vi. 6.

2. *Snuffers*, 1 Kings vii. 49. 2 Chron. iv. 21.

מַלְקָחַיִם *m. dual*, i. q. the preceding, No. 2. Exod. xxv. 38. xxxvii. 37, 23.

מַלְתָּחָה *fem. a place in which clothes are kept, a wardrobe*. 2 Kings x. 22: לַאֲשֶׁר עַל הַמַּלְתָּחָה *to him that was placed over the wardrobe*. Vulg. *qui erat super vestes*. Arab. *præfectus vestium*. Chald. *qui constitutus erat super thecas vestium*. So also Kimchi. In Æthiop. לתחה signifies *vestis byssina*.

מַלְתָּעוֹת *plur. fem. eye-teeth, dentes canini*. Ps. lviii. 7, see מְתַלְּעוֹת.

מַמְגֵרָה *fem.* (with *Dag. euphon.*) Joel i. 17, *a storehouse, corn-loft, granary*. Derived either according to Michaelis, from מגר, ממכר *vendidit*, or more immediately from the *subst.* מְגוּרָה *storehouse*. The מ is prefixed, as in מְרוּדָה, מַרְאָשׁוֹת, מַרְגְּלוֹת and others.

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מְמַדִּים *plur.* (from מָדַד) *measures, scales for measure, rules,* Job xxxviii. 5.

מָמוֹת only in *plur.* מְמוֹתִים (from מוּת),

1. *Mortes,* Jer. xvi. 4. Ezek. xxviii. 8.
2. 2 Kings xi. 2. Chethib, for the *concr. those who are slain, killed. Kri,* מוּמָתִים.

מַמְזֵר *m.* Deut. xxiii. 3. Zech. ix. 6. According to the Rabbies and ancient versions in Deut. *a bastard.* The etymology is not clear, perhaps they compared it with מָאַס *Aph. to despise,* Arab. by transposition, مرز *idem.*

מִמְכָּר *m.* (from מָכַר),

1. *A sale.* Levit. xxv. 27: שְׁנֵי מִמְכָּרוֹ *the years of its sale,* xxix. 50.
2. *Any thing sold.* Levit. xxv. 25: מִמְכַּר אָחִיו *that which his brother sold.* ver. 28, 33: מִמְכַּר בַּיִת *the house sold,* Ezek. vii. 13.
3. *Any thing offered for sale, venale.* Levit. xxv. 14: כִּי תִמְכְּרוּ מִמְכָּר לַעֲמִיתֶךָ *if ye sell any thing to your neighbour.* Nehem. xiii. 20: מֹכְרֵי כָל־מִמְכָּר *the sellers of all sorts of goods.*

מִמְכֶּרֶת *fem.* of the preceding. Levit. xxv. 42: לֹא־יִמָּכְרוּ מִמְכֶּרֶת עָבֶד *they shall not be sold as servants* (bondsmen).

מַמְלָכָה *fem. stat. const.* מַמְלֶכֶת with *suff.* מַמְלַכְתִּי, *plur.* מַמְלָכוֹת,

1. *Kingdom, empire,* very frequently מַמְלֶכֶת עוֹג *the empire of Og.* Numb. xxxii. 33. מַמְלְכוֹת הָאָרֶץ *the empires of the earth.*
2. *Government, royal dominion.* 1 Kings i. 11: קָרַע אֶקְרַע אֶת־הַמַּמְלָכָה מֵעָלֶיךָ *I will rend the royal dominion from thee.* xiv. 8. 1 Sam. xxviii. 17. עִיר הַמַּמְלָכָה *the royal city.* Josh. x. 1. 1 Sam. xxvii. 5. בֵּית הַמַּמְלָכָה *the house, palace of the king,* Amos xvii. 3.

מַמְלָכוּת *fem. stat. const.* מַמְלְכוּת *idem.* Josh. xiii. 12. 1 Sam. xv. 28. 2 Sam. xvi. 3. Jer. xxvi. 1.

מֶמֶסֶךְ *m.* (from מָסַךְ), *mixed wine, spiced wine,* Prov. xxiii. 30. Isai. lxv. 11.

מֶמֶר *m. Affliction, trouble,* Prov. xvii. 25. Root מָרַר; as תֶּמֶס from מָסַס, תֶּבֶל from בָּלַל.

מַמְרֵא, Gen. xxiii. 17, 19. xxxv. 27, and אֵלוֹנֵי מַמְרֵא, xiii. 18. xviii. 1. *the terebinth trees of Mamre,* a country not far off Hebron, named after מַמְרֵא *an Amorite,* an ally of Abraham.

מַמְרֵרִים *m.* with *Dag. euphon.* (from מָרַר), *bitterness, a hard fate,* Job ix. 18.

מִמְשָׁח *m. extension, measure.* Ezek. xxviii. 24: כְּרוּב מִמְשָׁח, Vulg. *Cherub extentus,* i. e. *cherub alis extentis.* Comp. Exod. xxv. 20. Root מָשַׁח, Aram. *to extend, to spread out.*

מִמְשָׁל *m.* (from מָשַׁל, No. 1.)

1. *Government,* Dan. xi. 3, 5.
2. *Plur.* מִמְשָׁלִים, 1 Chron. xxvi. 62, as concrete, *sovereigns, princes, rulers.*

מֶמְשָׁלָה *fem. Dominion,* Micah iv. 8.

מֶמְשָׁלֶת *fem. plur.* מֶמְשָׁלוֹת and מַמְשְׁלוֹת,

1. *The state of ruling, dominion,* Gen. i. 16. Ps. cxxxvi. 8. 1 Kings ix. 19.
2. *Empire, jurisdiction,* 2 Kings xx. 13.
3. As concrete, *chiefs, commanders,* as it were *the general staff.* 2 Chron. xxxii. 9: וְכָל מֶמְשַׁלְתּוֹ עִמּוֹ Syr. and Arab. *una cum principibus suis.* See מִמְשָׁל, No. 2. LXX. Vulg. with *the whole army.*

מִמְשָׁק *m.* Zeph. ii. 9, only: מִמְשַׁק חָרוּל *a place overgrown with nettles, possessio urticæ,* Chald. מִשְׁמַט מַלּוּחִין, Root prop. מָשַׁק *to possess,* see מֶשֶׁק.

מַמְתַּקִּים *m. plur.* (from מָתַק), *sweet things, sweetness,* Cant. v. 16.

מָן with *suffix,* מַנְּךָ, (according to some MSS. without *Dag.*) Neh. ix. 20, *the Arabian Manna,* a sweet substance which in Arabia and other countries issues from the leaves of several trees, the best, from the sweet thorn, camel thorn, (*Hedysarum Alhagi Linn.*) especially in July and August, before the rising of the sun, and more frequently after a certain heavy fog, and which the inhabitants gather in small trans-

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parent grains. Exod. xvi. 31, &c. Numb. xi. 5. Comp. *Niebuhr's Beschreibung von Arabien,* p. 145. *J. E. Faber historia Mannæ, in Faber und Reiske opusc. med. Arab.* p. 121. According to Exod. xvi. 14, 31, its name proceeds from מָן *what?* which is properly a Chaldee word.

מָן, before Makkaph. מַן, Chald.

1. *Who, what?* Ezra v. 3, 9. Dan. iii. 15. without interrogation. Ezra v. 4: *diximus iis* מַן־אִנּוּן שְׁמָהָת גְּבְרַיָּא *quæ sint nomina virorum,* &c.

2. מַן־דִּי *quicunque,* Dan. iii. 6, 11. iv. 14.

מִן *m. plur.* מְנִים *strings,* Ps. cl. 4. Syr. ܡܢܐ. Here also belongs perhaps Ps. xlv. 9: מִנִּי as a rare plural termination for מְנִים, (hence מִן הֵיכְלֵי שֵׁן מִנִּי שִׂמְחוּךְ *out of the ivory palaces the strings* (i. e. music of stringed instruments) *gladden thee.* But the reception of a rare form is not to be demonstrated from a necessary passage.

מִן and מִ, before gutturals מֵ, more rarely מְ, with *suffix.* מִמֶּנִּי (poet. מִנִּי, מֵנִּי); מִמְּךָ, מִמֵּךְ; מִמֶּנּוּ (poet. מִנֵּהוּ, מֵנֵּהוּ); מִמֶּנּוּ; מִכֶּם, מֵהֶם, a preposition,

1. *Of, from,* (most probably originally *nomen,* in the signification *pars,* from מ:ן in Arabic *to divide, to allot,* comp. מָנָה, to which perhaps also belongs Ps. lxviii. 4: לְשׁוֹן כְּלָבֶיךָ מֵאוֹיְבִים מִנֵּהוּ properly *the tongue of thy dogs from the enemies is its portion.*) Hence, מִמֶּנִּי, prop. *a parte mea,* for *a me.* מִבֶּטֶן *from the womb,* Judg. xvi. 17. מִנְּעוּרֵינוּ *from our youth,* Gen. xlvi. 34. מִמְּךָ וָהֵנָּה *from thee hitherwards,* (towards me), *this side of thee,* 1 Sam. xx. 21. מִמְּךָ וָהָלְאָה *the other side of thee,* verse 22.— מִן···וְעַד, מִן···עַד *from, to,* or *as well as;* after negations, *neither, nor.* Gen. xiv. 23: אִם מִחוּט וְעַד שְׂרוֹךְ נַעַל *neither a thread, nor a shoe latchet.* xxxi. 24. Exod. xxii. 3: מִשּׁוֹר עַד חֲמוֹר עַד־שֶׂה *an ox, an ass,* or, *a head of small cattle.* Deut. xxix. 10: מֵחֹטֵב עֵצֶיךָ עַד שֹׁאֵב מֵימֶיךָ *as well the hewer of thy wood as the drawer of thy water.* Before מִן, *some,* or *something,* is often to be supplied. Levit. v. 9: מִדָּם *some of the blood.* Exod. xvii. 5: מִזִּקְנֵי יִשְׂרָאֵל *some of the old men of Israel.* Dan. xi. 5: וּמִן שָׂרָיו *but one of his princes.* Theod. εἰς τῶν ἀρχόντων αὐτοῦ. In Chald. it is even repeated, as Dan. ii. 33: רַגְלוֹהִי מִנְּהוֹן דִּי פַרְזֶל וּמִנְּהוֹן דִּי חֶסֶף *as to the feet, some of them was of iron, and some of clay,* i. e. they were partly of iron, and partly of clay.

2. *Of,* in the sense *out of.* Cant. iii. 9: מֵעֲצֵי הַלְּבָנוֹן *of the wood of Lebanon.* Ps. xlv. 14: מְמִשְׁבְּצוֹת זָהָב לְבוּשָׁהּ *her clothing is of wrought gold.* Judg. ii. 12: מֵאֶרֶץ מִצְרַיִם *out of the land of Egypt.* Exod. xviii. 25: מִכָּל יִשְׂרָאֵל *out of all Israel.* Judg. xi. 36: מִפִּיךָ *out of thy mouth.*

3. *In, on, at, by,* in denoting a time or place. e. g. Deut. xxxi. 26: מִצַּד *by the side.* Ruth ii. 14: מִצַּד הַקֹּצְרִים *by the side of the reapers.* Cant. iv. 1: מֵהַר גִּלְעָד *on the mount of Gilead.* Deut. xiv. 28: מִקֵּץ *at the end.* 2 Sam. xiv. 26. Levit. xxvii. 17: מִשְׁנַת־הַיֹּבֵל *in the year of Jubilee.* Josh. xxiii. 1: מִיָּמִים רַבִּים *after many days.* מִמַּעַל *above,* Deut. v. 8. מִתַּחַת *beneath,* 1 Kings viii. 23. More frequently follows לְ, as מִמַּעַל לְ literally, *on the top of, upon,* Dan. xii. 6. מִקֶּדֶם לְ *on the east side of,* Jon. iv. 5. מִחוּץ לְ *out of, without,* Levit. ix. 11. מִסָּבִיב לְ *from, round about,* Numb. xvi. 24. מֵעֵבֶר לְ *on the other side of, beyond,* Deut. xxx. 13.

4. *Because for, concerning, de,* Levit. vi. 11: מֵאִשֵּׁי יְהוָה *concerning the offerings.* Deut. vii. 7: מֵרֻבְּכֶם *because of your multitude.* Prov. xx. 4: מֵחֹרֶף עָצֵל לֹא יַחֲרֹשׁ *on account of the cold the idler will not plough.* Isai. liii. 5. Exod. vi. 9: מִקֹּצֶר רוּחַ *for impatience.* Exod. ii. 23: מִן הָעֲבֹדָה *on account of hard labour.* Zech. viii. 10. Ps. civ. 7. Dan. v. 19. Job xxx. 30: עֲצָמַי חָרָה מִנִּי־חֹרֶב

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my bones are burned through heat. Ps. lxxxviii. 10. הוֹרִדְמֵךְ *to teach concerning something.*

5. *Towards, versus,* מִקֶּדֶם *towards the east, eastward,* Gen. xiii. 11. Judg. vii. 7. מֵרָחֹק *at a distance, far off,* Prov. vii. 19. Isai. xxii. 3. xxiii. 6.

6. *Against,* e. g. מִן חָטָא *to sin against.* עָמַד מִן *to stand against one.* Dan. xi. 8: וְהוּא שָׁנִים יַעֲמֹד מִמֶּלֶךְ הַצָּפוֹן *and he shall stand out against the king of the north several years.* Deut. xxxiii. 7.

7. *Before,* e. g. *to tremble before one, to be in fear of him.* Frequently synonymous with לִפְנֵי, Nah. i. 5: הָרִים רָעֲשׁוּ מִמֶּנּוּ *the mountains shake before him.* Numb. xxxii. 22: נְקִיִּם מֵיְהוָה וּמִיִּשְׂרָאֵל *innocent before Jehovah and before Israel.* Gen. iii. 14: *be thou cursed* מִכָּל הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה *before all cattle and before all beasts of the field.* iv. 11: *now be thou cursed* מִן־הָאֲדָמָה *before the earth,* i. e. in the land, thou shalt pass as such.

8. *Before, before-hand, more than, præ.* Judg. ii. 19: הִשְׁחִיתוּ מֵאֲבוֹתָם *they sinned more than their fathers.* Jer. v. 3: חָזְקוּ פְּנֵיהֶם מִסֶּלַע *they have hardened their face more than stone.* Deut. xiv. 2: עַם סְגֻלָּה מִכֹּל הָעַמִּים *a peculiar people* (to God) *above all the nations.* Hence מִן is used in comparisons, as circumlocution of the comparative, e. g. טוֹב מִזָּהָב *better than gold,* properly, *preferable before gold.* Sometimes the *tertium comparationis* is omitted. Job xi. 17: מִצָּהֳרַיִם יָקוּם חָלֶד *life rises forth* (*clearer*) *than noon.* Isai. xli. 24: פָּעֳלְכֶם מֵאָפַע *your work is* (*worse*) *than that of vipers.* Micah vii. 4: יָשָׁר מִמְּסוּכָה *the righteous is sharper than a thorn hedge.*

9. *By, through,* (of the *causa efficiens*), Job vii. 14. Cant. iii. 10. Eccles. xii. 11.

10. *Without.* Job xi. 15: מִמּוּם *without spot.* xxi. 9: מִפַּחַד *without fear.*

11. Before the infinitive,

(*a*) *Because,* e. g. מֵאַהֲבַת יְהוָה אֶתְכֶם *because Jehovah loved you,* Deut. vii. 8.

(*b*) *Since that,* e. g. 1 Chron. viii. 8. 2 Chron. xxxi. 10.

(*c*) Commonly, *so that . . . not,* Gen. xxvii. 1: *his eyes were dim* מֵרְאוֹת *so that he could not see.* Exod. xiv. 5: מֵעָבְדֵנוּ *that they should not serve us.* 1 Sam. viii. 7. Isai. xxiv. 10. Sometimes מִן is used elliptically for מִהְיוֹת, 1 Sam. xv. 23: *he has rejected thee* מִמֶּלֶךְ (for מִהְיוֹת מֶלֶךְ) *from being king,* i. e. that thou shalt not be any more king. 1 Kings xv. 13. Jer. ii. 25. xlviii. 2: נַכְרִיתֶנָּה מִגּוֹי *we will destroy it that it shall not be any more a people.*

12. Before the future, as a *conj. that not, lest.* Deut. xxxiii. 11: מִן יְקוּמוּן, LXX. μὴ ἀναστήσονται. Vulg. *non consurgant.*

Compounds are,

(*a*) מֵאַחֲרֵי and מֵאַחֲרֵי *from behind,* e. g. מֵאַחַר הַצֹּאן *from behind,* i. e. *away from following the flock.*

(*b*) מֵאֵצֶל *from the side* (*of one*), *away from one,* 1 Sam. xvii. 30. 1 Kings iii. 20.

(*c*) מֵאֵת i. q. מֵעִם, properly, *from the side of, on the part of,* simply also, *from, of.* Job ii. 10. Exod. xxvii. 21: *this shall be an everlasting statute* מֵאֵת בְּנֵי יִשְׂרָאֵל *on the part of the children of Israel.*

(*d*) מִבֵּין, *proceeding, from between, out of,* see בֵּין.

(*e*) מִבַּעַד *idem,* see בַּעַד.

(*f*) מִנֶּגֶד *from opposite, over against.*

(*g*) מֵעַל *from above,* see עַל.

(*h*) מֵעִם *away from something,* see עִם.

In Chald. belongs thither מִקַּדָּם, מִלְּוָת, &c. More rarely is the signification of מִן omitted, e. g. מֵאַחֲרֵי *behind,* Gen. xix. 26. מֵאֵצֶל *at, by,* Ezek. xl. vii. מֵעַל *by,* Jer. xxxvi. 21. Quite synonymous with מִן is also לְמִן, לְמִנֵּי Judg. xix. 30. Exod. ix. 18. Micah vii. 12.

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מִן Chald. *idem*. Compounds, מִן־דִּי *after that, since*. Dan. iii. 22. מִן־קְשׁוֹט, מִן־צֵיב *in truth*. Dan. ii. 8, 47. with *suffix*. מִנִּי, מִנְּךָ, מִנֵּה, מִנְּהוֹן.

מְנָא Chald. see מָנָה.

מְנָאוֹת, see מָנָת.

מַנְגִּינָה *fem*. (of נָגַן), *a satirical song, mock song*, i. q. נְגִינָה, Lam. iii. 63.

מִנְדָּה *fem*. Chald. i. q. מִדָּה *tribute, tax*,) with *dagesh forte* resolved), Ezra iv. 13. vii. 24. Root מָדַד.

מַנְדַּע *m*. Chald. מַדָּע as in Hebrew, (with *dagesh forte* resolved).

1. *Knowledge, insight*, Dan. ii. 21. v. 12.
2. *Understanding*, iv. 31: וּמַנְדְּעִי עָלַי יְתוּב *and my understanding returned*. verse 33. Root יְדַע *to know, fut*. יִנְדַּע.

מָנָה, in three conjugations; in *Kal*,

1. *To number, to count*, e. g. Syr. and Chald. מְנָא, ܡܢܐ, *idem*. Gen. xiii. 16. Numb. xxiii. 10. e. g. *of the numbering a people*. 1 Chron. xxi. 1, 17. xxvii. 24. Ps. cxlvii. 4: מֹנֶה מִסְפָּר לַכּוֹכָבִים *he counts the number of the stars*.
2. *To arrange, prepare, muster*. 1 Kings xx. 25: וְאַתָּה תְמַנֵּה־לְךָ חַיִל *arrange for thee an army*, &c.
3. *To appoint*, Isai. lxv. 12: וּמָנִיתִי אֶתְכֶם לַחֶרֶב *I have destined you for the sword*. See *Piel*.

Niph. נִמְנָה,

1. *To be numbered*, Gen. xiii. 16. Eccles. i. 15.
2. *To be accounted, to be numbered with*, Isai. liii. 12: וְאֶת־פֹּשְׁעִים נִמְנָה *and he was numbered with the transgressors*.

Piel מִנָּה,

1. *To appoint, allot; to preserve*, Job vii. 3: לֵילוֹת עָמָל מִנּוּ לִי *miserable nights are allotted to me*. Ps. lxi. 8: חֶסֶד וֶאֱמֶת מַן יִנְצְרֻהוּ *let mercy and truth preserve him*. Dan. i. 5: *and the king allotted to them a daily portion of the royal table*, verse 10.
2. *To order, to prepare*, Jon. ii. 1: וַיְמַן יְהוָה דָּג גָּדוֹל *and Jehovah prepared a great fish*, iv. 6, 7, 8.
3. *To place one over a thing, to appoint one to an office*. Dan. i. 11.

Pual, pass. part. מְמֻנִּים *appointed*, 1 Chron. ix. 29 only.

מָנָה, or מָנָא Chald. *to number*, Dan. v. 26. part. pass. מְנֵא *counted, numbered*, verses 25, 26.

Pael מַנִּי *to appoint, to put one in a place*. Dan. ii. 24, 49. iii. 12. Ezra vii. 25.

מָנֶה *m*. (Arab. مَنًى, Syr. ܡܢܐ) *a maneh, a weight*, which according to 1 Kings x. 17, comp. 2 Chron. ix. 16, amounted to a hundred shekels. Another account is given in Ezek. xlv. 12, *twenty shekels, five and twenty shekels, fifteen shekels shall be the mina*. The words *and*, or *or*, may be conjectured between the single propositions, according to which a maneh would consist either of 60, or of three different weights of 20, 25 and 15 shekels. See *Rosenmüller's Comment*. on Ezek. Th. II. p. 676.

מָנָה *fem*. (from the verb מָנָה),

1. *Portion, share*, Exod. xxix. 26: וְהָיָה לְךָ לְמָנָה *and it shall be thy portion*. Levit. vii. 33. viii. 29. 2 Chron. xxxi. 19. Esth. ii. 9. Especially, *a portion* of victuals, 1 Sam. i. 4, 5. ix. 23. שָׁלַח מָנוֹת *to send portions* (*from a feast*), Neh. viii. 10, 12. Esth. ix. 19, 22.
2. i. q. חֵלֶק *the lot, fate*, Jer. xiii. 25: מְנַת מִדַּיִךְ *the lot assigned to thee*.

מָנֶה in *plur*. only מָנִים *times, vices*, עֲשֶׂרֶת מָנִים *ten times*, Gen. xxxi. 7, 41. Prop. *portions*. Comp. יָד, No. 7.

מִנְהָג *m*. (from נָהַג), *the driving* of a chariot, 2 Kings ix. 20.

מִנְהָרָה *fem*. *a cave*, Judg. vi. 2. Root נהר, Arab. *to dig*.

מָנוֹד *m*. (from נוּד), Ps. xliv. 15: מְנוֹד רֹאשׁ *the shaking of the head*, here, the object at which the head is shaken.

מָנוֹחַ *m*. (from נוּחַ), *plur*. מְנוּחִים.

1. *A place of rest*, Gen. viii. 9: וְלֹא מָצְאָה הַיּוֹנָה מָנוֹחַ לְכַף רַגְלָהּ *and the pigeon found*

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no place of rest for her foot. Deut. xxviii. 65. Isai. xxxiv. 14.

2. *Rest, peace,* Lam. i. 3.

3. *Provision,* (by marriage), Ruth iii. 2: הֲלֹא אֲבַקֶּשׁ לֵךְ מָנוֹחַ *shall I not seek rest for thee?* Plur. מְנוּחִים, Ps. cxvi. 7.

מְנוּחָה *fem.* of the preceding.

1. *A place of rest,* Numb. x. 33. Micah ii. 10: כִּי לֹא זֹאת הַמְּנוּחָה *for this is no place of rest.* Ps. cxxxii. 8: קוּמָה יְהוָה לִמְנוּחָתֶךָ *arise, O Jehovah, unto thy habitation.* Verse 14. 1 Chron. xxviii. 2.

2. *Rest, quiet state,* Ruth i. 9. (comp. iii. 2), Jer. xlv. 3: אִישׁ מְנוּחָה *a man of rest,* 1 Chron. xxii. 9. מֵי מְנוּחוֹת *still waters,* Ps. xxiii. 2. Especially of the peaceable possession of Canaan. Ps. xcv. 11. Deut. xii. 9.

מָנוֹן *m.* according to Hebrew commentators applicably rendered, *child, soboles,* (see נון and נין), Prov. xxix. 21: *he that indulges his servant in his youth* יְהֵיֶה מָנוֹן וְאַחֲרִיתוֹ *he will (find him) afterwards to be a son.* Luth. *so will er darnach ein Junker seyn.* Others, *ingratitude,* from מנן, Arab. *benefacta exprobravit.* LXX. Symm. and the Syr. express it by *sighing,* so that מָנוֹן would be a contraction from מאנן, (from אנן *to sigh*), as מַכֹּלֶת for מַאֲכֹלֶת.

מָנוֹס *m.* with *suffix* מְנוֹסִי, (from נוס).

1. *Flight,* Jer. xlvi. 5.

2. *Refuge,* Ps. cxlii. 5: אָבַד מָנוֹס מִמֶּנִּי *all refuge is lost for me.* Job xi. 20. Jer. xxv. 35. Amos ii. 14. 2 Sam. xxii. 3: מִשְׂגַּבִּי וּמְנוֹסִי *my rock and my refuge.* Jer. xvi. 19.

מְנוֹסָה *fem.* of the preceding. Levit. xxvi. 36: נָסוּ מְנַסַּת־חָרֶב *they shall flee, as before the sword.* Isai. v. 12.

מָנוֹר *m. jugum,* (Syr. and Arab. ניר *jugum aratorium et textorium*), מְנוֹר אֹרְגִים *a weaver's beam,* 1 Sam. xvii. 7. 2 Sam. xxi. 19.

מְנוֹרָה *fem.* (from נור) *a candlestick,* especially of the branched candlestick in the tabernacle, Exod. xxv. 31, &c. xxx. 27. xxxi. 8. xxxvii. 17. xxxix. 37.

מְנֻזָּרִים *m. plur.* (with Dag. euphon.) Nah. iii. 17, *men of distinction, optimates,* i. q. נְזִיר, Gen. xlix. 26. Deut. xxxiii. 16.

מִנְחָה *fem.* (from מנח in Arab. *to make a present.*)

1. *A present, gift,* Gen. xxxii. 14, 19, 21. xliii. 11, 15, 25, 26, &c.

2. Especially, *a present offered to God, an offering,* Gen. iv. 3, 4, 5. In the Mosaic ritual it is applied especially to the unbloody sacrifices as offerings of meat and drink, which were offered with the animal sacrifices. Levit. ii. 1, 4, 5, 6. vi. 7. vii. 9. xiv. 10. xxiii. 16. Numb. xv. 4, 6. and frequently. Hence זֶבַח וּמִנְחָה *sacrifice and offering,* Ps. xl. vii. Jer. xvii. 26. Dan. ix. 27.

3. *Tribute,* a tax paid to the ruling nation. 2 Sam. viii. 2, 6: וַתְּהִי אֲרָם לְדָוִד לַעֲבָדִים נוֹשְׂאֵי מִנְחָה *and the Arameans became servants to David, and gave tribute,* 1 Kings v. 1. iv. 21. 2 Kings xvii. 4. 2 Chron. xxvi. 8. Ps. lxxii. 10.

מִנְחָה Chald. *idem.* Dan. ii. 46. Ezra vii. 17.

מָנַחַת, 1 Chron. vi. 6. the name of a place, otherwise unknown. LXX. Μαναχαθι, and Μαχαναθι. Vulg. *Manahath.* Syr. and Arab. *desertum Nœmean.*

מְנִי the name of an idol. Isai. lxv. 11, perhaps *deity of fate,* (from מָנָה), as גַּד. Comp مَنَاة Manah, one of the three daughters of God in the mythology of the Arabs before Mohammed's time, Cor. Sur. liii. 19, 20. *Pococke, Spec. Historiæ Arabum,* p. 89-93.

מִנִּי Jer. li. 27, (perhaps Ps. xlv. 9), the name of a neighbouring country, according to the Syr. and Chald. *Armenia,* but perhaps only a single province thereof, since אֲרָרָט (q. v.) is particularly mentioned. Bochart (*Phaleg.* lib. I. cap. iii. p. 19, 20), compare Μινυάς, a district of Armenia. *Jos. Arch.* I. 3, 6.

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מְנִי i. q. מִן, a poetical form, with a Jod paragog. Judg. v. 14. Isai. xlvi. 3. Instead of which also occurs מִנֵּי, Isai. xxx. 11.

מְנָיוֹת, see מָנָת.

מִנְיָן *m.* Chald. *number*. Ezra vi. 17. Root מָנָא.

מִנִּית a place under the jurisdiction of the Ammonites, Judg. xi. 33, whence wheat was carried to the markets of Tyre. Ezek. xxvii. 17.

מִנְלֶה probably *possession, prosperity*, with *suffix* מִנְלָם, Job xv. 29. Root נָלָה, Isai. xxxiii. 1 only, *to accomplish, to achieve*, i. q. נָלַל (*med. ye.*) Whence נָלָל, נֵלֶל, *power, property, possession*.

מָנַע, in two conjugations; in *Kal, to retain, to stop, to hinder*, Prov. i. 15. Ezek. xxxi. 15: וְאֶמְנַע נַהֲרוֹתֶיהָ *I will restrain its streams*.

(*a*) With מִן *to keep off from any thing, to preserve from*, or *against*. 1 Sam. xxv. 26, 34: אֲשֶׁר מְנָעַנִי מֵהָרַע אֹתָךְ *who has kept me off from hurting thee*. Jer. ii. 25: מְנָעִי רַגְלֵךְ מִיָּחֵף *preserve thy foot from becoming barefoot*, i. e. run not too fast, lest thou lose thy shoes. xxxi. 16. xlviii. 10.

(*b*) With the *accus.* of the thing, and מִן of the person, *to keep back any thing from one, to retain it from him, to refuse, to deny*. Gen. xxx. 2: אֲשֶׁר מָנַע מִמֵּךְ פְּרִי בָטֶן *who has withheld from thee the fruit of thy womb*. 2 Sam. xiii. 13. 1 Kings xx. 7. Job xxii. 7. Prov. iii. 27. xxiii. 13. Neh. ix. 20. Jer. xlii. 4. Amos iv. 7. More rarely with לְ of the person, Ps. lxxxiv. 12: לֹא יִמְנַע טוֹב לַהֹלְכִים בְּתָמִים *he refuses not any kindness to the righteous wanderer*; or with the *accus.* of the person, and מִן of the thing, Numb. xxiv. 11. מְנָעֲךָ יְהוָה מִכָּבוֹד *Jehovah has refused thee the honour*. Eccles. ii. 10.

Niph. נִמְנַע.

1. *To be kept off, to be withholden from, to be stopt*, Jer. iii. 3. וַיִּמָּנְעוּ רְבִיבִים *and he withheld the showers of rain*.
2. Reflex. *to suffer one's self to be detained, to be prevented*. Numb. xxii. 16: *be not prevented from coming to me*.
3. *To be deprived of, to be refused*, with מִן, Job xxxviii. 15: (*when*) *the wicked are deprived of their light*.

מַנְעוּל *m.* (from נָעַל), *a bolt, bar*. Cant. v. 5. Neh. iii. 3.

מִנְעָל *m. a bolt*, as the preceding. Deut. xxxiii. 25.

מַנְעַמִּים *m. plur. delicate dishes, dainties*. Ps. cxli. 4. Root נָעַם, in Arab. also applied to delicious food.

מְנַעְנְעִים *m. plur.* 2 Sam. vi. 5. *a musical instrument*, according to the Vulgate *sistra*; prop. *part. Piel* of נוּעַ *to be shaken, to be agitated*.

מְנַקִּיּוֹת only in *plur.* מְנַקִּיּוֹת, *offering bowls*, Exod. xxv. 29. xxxvii. 16. Numb. iv. 7. Jer. lii. 19. (Syr. idem, from the root ܢܩܐ *Pael, to offer, pour out, libare*).

מֵנֶקֶת *fem. nurse*, see *Hiph.* of יָנַק.

מְנַשֶּׁה *m.* (*he that makes one forget*, see Gen. xli. 51). *Manasseh*, the son of Joseph, whom his grandfather adopted, and made to inherit with his own sons, Gen. xlviii. 1, &c. The province of the tribe of Manasseh was situated half on the other side, and half on this side of the Jordan, Josh. xvii. 18, &c. Patron. מְנַשִּׁי, Numb. 4. xliii.

מְנָת *fem.* for מְנָאת, (from מָנָה), plur. מְנָאוֹת, Neh. xii. 44, and מְנָיוֹת, xii. 47. xiii. 10. (with Kametz *impuro*,) *portion, share*. Ps. lxiii. 11: מְנָת שְׁעָלִים יִהְיוּ *pars vulpium erunt, they shall be a prey to jackals*. Ps. xi. 6: *a glowing breath is* מְנָת כּוֹסָם *the portion of their cup*. xvi. 5. *Of portions of victuals*, Neh., as cited.

מָס *m.* Job vi. 14, *a disheartened, suffering, unfortunate* (*person*). Root מָסַס.

מַס *m. Compelled service, soccage*, more fully, מַס עֹבֵד, 1 Kings ix. 21. 2 Chron. viii. 8. — הָיָה לָמַס, Deut. xx. 11. Judg. i. 30, 33, 35. Isai. xxxi. 8. and הָיָה לְמַס עֹבֵד, Gen. xlix.

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15. Josh. xvi. 10. *to be obliged to do, perform soccage service.* נָתַן לָמַס, Josh. xvii. 13. שׂוּם לָמַס, Judg. i. 28. and שׂוּם מַס עַל, Esth. x. 1. *to impose on one compelled service, to make him do soccage service.* אֲשֶׁר עַל הַמַּס *the superintendent of the soccagers,* a high office at the court of Israel. 2 Sam. xx. 24. 1 Kings iv. 6. xii. 18. שָׂרֵי מִסִּים *overseers of soccagers, taskmasters.* Exod. i. 11. The etymology is not clear.

מֵסַב *m.* from סָבַב,

1. Subst. *consessus, pulvinaria circum circa posita,* the divans of the orientals placed in a circle, a table circle. Cant. i. 12. Comp. the root סָבַב, 1 Sam. xvi. 11.
2. Adv. *round about,* 1 Kings vi. 29.
3. Plur. stat. const. a prepos. 2 Kings xxiii. 5: מְסִבֵּי יְרוּשָׁלַיִם *round about Jerusalem.* מְסִבּוֹת, Job xxxvii. 12. *idem.*

מַסְגֵּר *m.* from סָגַר, properly, *part. Hiph.*

1. *A locksmith,* properly, *a turnkey, one that keeps any thing under lock and key.* 2 Kings xxiv. 14, 16. Jer. xxiv. 1. xxix. 2.
2. *Any thing locked up, a prison,* properly, *that which locks* or *shuts up.* Ps. cxlii. 8. Isai. xxiv. 22.

מִסְגֶּרֶת *fem. plur.* מִסְגְּרוֹת.

1. *A place of confinement, a prison,* Ps. xviii. 46. Micah vii. 17.
2. *An edge, border,* Exod. xxv. 25, &c. xxxvii. 14.
3. 1 Kings vii. 28, 29, 31, 32, 35, 36. 2 Kings xvi. 17, *ornaments of the brasen bases of the laver.* From verses 28, 29, 31, it is clear that they were square plates on the four sides of each base. Comp. ܣܓܪ in Syr.

מַסָּד *the basis, foundation, of an edifice.* 1 Kings vii. 9. Root יָסַד, *to found,* the Yod of which assimilates itself in several forms of the verb.

מִסְדְּרוֹן *m. a colonnade, hall, porticus,* denom. from סֵדֶר, שְׁדֵרָה, *a row,* Judg. iii. 23 only.

מָסָה i. q. מָסַס *to melt.* In Chald. מְסָא, Syr. ܡܣܐ, to dissolve, rot, moulder. It occurs only in *Hiph.*

1. *To make a thing melt.* Ps. vi. 7: בְּדִמְעָתִי עַרְשִׂי אַמְסֶה *I cause my couch to melt with my tears.* cxlvii. 18: יְשַׁלַּח דְּבָרוֹ וְיַמְסֵם *he sends forth his word, and causes it to melt, fut. apoc.* וְתֶמֶס, xxix. 12.
2. Metaph. with לֵב *to cause the heart to melt, to put one in great fear.* Plur. הִמְסוּ for הִמְסוּ, Josh. xiv. 8.

מִסָּה *stat. const.* מִסַּת *enough, sufficient.* (Syr. ܡܨܐ, Chald. כְּמִסַּת). מִסַּת נִדְבַת יָדֶךָ *as much as thy hand is able to give.* Deut. xvi. 10, properly, מִסַּת נִדְבַת יָדֶךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ *a sufficient voluntary gift shalt thou offer, according as the Lord thy God hath blessed thee.*

מַסָּה *fem.* (of נָסָה), *temptation.*

1. *Of the mighty acts of Jehovah,* by which he would put the unbelieving Israelites to the proof, in order to convince them. Deut. iv. 34. vii. 19. xxix. 2.
2. *The act of tempting Jehovah,* i. e. murmuring against him. Ps. xcv. 8. Whence a place in the wilderness was called מַסָּה, Exod. xvii. 7. Deut. vi. 16. ix. 22. xxxiii. 8.
3. *Suffering* with which God tries one, Job ix. 23. In the New Testament πειρασμος.

מָסֵוָה *m. a covering, veil,* Exod. xxxiv. 33, 34, 35. Root סָוָה obsolete. Arab. سوية a covering for a camel.

מָסוּכָה *fem.* i. q. מְשׂוּכָה *an hedge of thorns,* Micah vii. 4. Root שׂוּךְ *to hedge, to hedge about.*

מַסָּח *m.* (from נָסַח), *the act of keeping off,* 2 Kings xi. 6.

מִסְחָר *m. traffic, commerce,* 1 Kings x. 15. Root סָחַר, *to trade.*

מָסַךְ *to mix,* i. q. מָזַג, μισγω, *misceo.* Only in *Kal,* Ps. cii. 10. Isai. xix. 14: יְהוָה מָסַךְ בְּקִרְבָּהּ רוּחַ עִוְעִים *Jehovah miscuit in iis spiritum vertiginis,* i. e. brought confusion

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among them. Especially of the mixing of wine with spices, to make it more intoxicating, Prov. ix. 2, 5. Isai. v. 22. Deriv. מִמְסָךְ, מֶסֶךְ.

מֶסֶךְ *m. mixt wine, spiced wine,* Ps. lxxv. 9.

מָסָךְ *m. stat. const.* מָסַךְ (from סָכַךְ), *a covering,* 2 Sam. xvii. 19. Ps. cv. 39. Isai. xxii. 8. Especially *the curtain* before the door of the tent of the congregation, Exod. xxvi. 36, &c. xxxix. 38. xl. 5. and before the gate of the fore-court, xxxix. 40. xxxv. 17. More fully פָּרֹכֶת הַמָּסָךְ, xxxv. 12. xxxix. 34. xl. 21. Isai. xxii. 8: וַיְגַל אֶת מָסָךְ יְהוּדָה *and he shall unveil the covering of Judah,* i. e. expose them to all manner of ignominy.

מִסֵּכָה *fem.* (from סָכַךְ), *a cover, that with which any thing is covered,* Ezek. xxviii. 13.

I. מַסֵּכָה *fem.* (from נָסַךְ, No. I.)

1. *Any thing cast out of metal, a cast.* עֵגֶל מַסֵּכָה *a molten calf,* Exod. xxxii. 4, 8. אֱלֹהֵי מַסֵּכָה *molten idols,* Exod. xxxiv. 17. Levit. xix. 4.

2. Especially *a molten image,* Deut. ix. 12. Judg. xvii. 3, 4. 2 Kings xvii. 16.

3. *Alliance, treaty of peace,* σπόνδη, Isai. xxx. 1.

II. מַסֵּכָה *fem.* (from נָסַךְ, No. II.) *a cover.* Isai. xxv. 7: הַמַּסֵּכָה הַנְּסוּכָה עַל כָּל הַגּוֹיִם *the cover which is cast upon all nations.*

מִסְכֵּן *m. poor, distressed.* Eccles. iv. 13. ix. 15, 16. It is *Quadrilett,* and the מ belongs to the root. (Used in all cognate dialects. It has also passed over into several western languages, Ital. *meschino, meschinello.* Portuguese, *mesquintro,* subst. *mesquintrez.* French, *mesquin,* subst. *mesquinerie, poverty, distress,* mostly in a contemptible sense).

מִסְכְּנוּת *fem. poverty, misery,* Deut. viii. 9. see the preceding.

מִסְכְּנוֹת *m. plur. fem. stores, magazines,* transposed for מִכְנְסוֹת, from כָּנַס *to store up,* comp. נָכַס. Exod. i. 11. 1 Kings ix. 19. 2 Chron. viii. 4.

מַסֶּכֶת *fem. threads of yarn, the warp.* Judg. xvi. 13, 14. LXX. διασμα idem. Vulg. *licium.* Root נָסַךְ, here in the signification of the Arab نسج نسج to weave.

מְסִלָּה *fem.* (from סָלַל),

1. *A beaten, even way, high road,* Judg. xx. 31, 32. 1 Sam. vi. 12. Isai. xl. 3. Metaph. for, *manner, way of life,* Prov. xvi. 17.

2. *Stairs, steps,* i. q. סֻלָּם, 2 Chron. ix. 11.

מַסְלוּל *m. path, way,* Isai. xxxv. 8.

מַסְמְרִים *m. plur.* Isai. xli. 7. מִסְמְרִים, 1 Chron. xxii. 3, and מִסְמְרוֹת, 2 Chron. iii. 9. Jer. x. 4, *nails.* Chald. סַמֵּר *to nail, to nail to.* Arab. مسمار *a nail.*

מָסַס in three conjugations; in *Kal, to dissolve, to melt, to perish.* In *Kal,* Isai. x. 18 only. Cognate is מָסָה.

Niph. נָמַס, *in pausa* נָמָס, *fut.* יִמַּס, *inf.* הִמַּס.

1. *To melt, to dissolve.* Exod. xvi. 21. Ps. lxviii. 3: כְּהִמַּס דּוֹנַג מִפְּנֵי אֵשׁ *as wax melted before the fire.* Isai. xxxiv. 3: נָמַסּוּ הָרִים מִדָּמָם *mountains melt with their blood.* Judg. xv. 14: וַיִּמַּסּוּ אֲסוּרָיו מֵעַל יָדָיו *and the bands dissolved from off his hands,* i. e. dropped as if dissolved from his hands. *Of scabby cattle,* 1 Sam. xv. 9. *Of a sick person,* Isai. 10. 18.

2. Metaph. with לֵב *to melt, to faint,* (from fear,) hence, *to despair,* Deut. xx. 8: וְלֹא יִמַּס אֶת לְבַב אֶחָיו בִּלְבָבוֹ *lest the heart of his brethren faint like his own heart.* Josh. ii. 11. v. 4. Isai. xiii. 7: וְכָל לְבַב אֱנוֹשׁ יִמַּס *and every heart of man shall faint.* xix. 1. Ezek. xxi. 12. Nah. ii. 11. Quite natural is the addition Josh. vii. 5: *the heart of the people melted* וַיְהִי לְמָיִם *and became as water.* More rarely, *to pine away,* (for *grief, pain*), Ps. xxii. 15: לִבִּי כַּדּוֹנַג נָמַס בְּתוֹךְ מֵעָי *my heart melted as wax in my bowels.* Comp. Ovid. *ex Ponto* 1, 2, 57: *sic mea perpetuis liquescunt pec-*

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tora curis, ignibus admotis ut nova cera solet. Also, without לֵב, it occurs in both relations, (*to fear,* and *pain,*) 2 Sam. xvii. 10: *and also the valiant man whose heart is as the heart of a lion* הַמֵּס יִמַּס *shall pine away.* Of inanimate nature, Ps. xcvii. 5: הָרִים כַּדּוֹנַג נָמַסּוּ מִלִּפְנֵי יְהוָה *the mountains melt as wax before the presence of Jehovah.* Micah i. 4. Ps. cxii. 10: *the wicked shall see it and be grieved,* שִׁנָּיו יַחֲרֹק וְנָמָס *he shall gnash his teeth and pine away, for grief.*

Hiph. to make one despair. Deut. i. 28. Deriv. מָס, תֵּמֵס.

Obs. Several forms of מָאַס borrow their signification from מָסַס, see מָאַס, No. 2.

מַסָּע *m.* (from נָסַע),

1. *The act of breaking up, setting out to march,* (of a troop of Nomades), prop. the Aramaic *infin.* Deut. x. 11: *arise,* לְמַסַּע *to march before the people.* Numb. x. 2: לְמַסַּע אֶת הַמַּחֲנוֹת *to break up the camps.* Hence, subst. *a journey, march,* Exod. xl. 38. Numb. x. 6.
2. *Stage of a journey,* Numb. x. 28. xxxiii. 1, 2. Exod. xvii. 1: *they marched* לְמַסְעֵיהֶם *according to their stages.* Numb. x. 6, 12. Gen. xiii. 3.
3. *A quarry,* 1 Kings vi. 7: אֶבֶן שְׁלֵמָה מַסָּע *unhewn stone of the quarry.* LXX. λιθοις ακροτομοις ἀργοῖς; or, unhewn stones which were brought thither, according to the Syriac version.

מִסְעָד *m.* (from סָעַד), *support, rail, balustrade,* 1 Kings x. 12.

מִסְפֵּד *m. stat. const.* מִסְפַּד with *suffix* מִסְפְּדִי (from סָפַד), *complaint, lamentation,* Gen. l. 10. Amos v. 16, 17. Micah i. 8.

מִסְפּוֹא *m. fodder,* (for cattle). Gen. xxiv. 25, 32. xlii. 47. xliii. 24. Root in Chald. סְפָא, *Pe* and *Aph. cibavit.*

מִסְפַּחַת *fem.* i. q. סַפַּחַת *scurf, scab,* Levit. xiii. 6, 7, 8.

מִסְפָּחוֹת *plur. fem. pillows,* or *covering* to sleep upon. Ezek. xiii. 18, 21. Symm. ὑπαυχένια. Vulg. *cervicalia.* Root סָפַח *to shed,* perhaps *to spread along.* In Æthiopic שפח signifies *lectum expandit, stravit,* Acts ix. 34. Others render it by, *mantles, cloaks.* So the LXX. and Syr.

מִסְפָּר *m.* (from סָפַר).

1. *Number.* In the *accus. in* or *according to number.* Exod. xvi. 16: עֹמֶר לַגֻּלְגֹּלֶת מִסְפַּר נַפְשֹׁתֵיכֶם *an omer for every head, according to the number of your persons.* Job i. 5: עֹלוֹת מִסְפָּר כֻּלָּם *a burnt-offering according to the number of them all.* 2 Sam. xxi. 10: עֶשְׂרִים וְאַרְבַּע מִסְפָּר *twenty-four in number.* 1 Chron. xxii. 16: וְלַבַּרְזֶל אֵין מִסְפָּר *and the iron was not to be numbered,* hence אֵין מִסְפָּר, Gen. xli. 49. Joel i. 6. לְאֵין מִסְפָּר, 1 Chron. xxii. 4, and עַד אֵין מִסְפָּר, Job v. 9. ix. 10. Ps. xl. 13, *without number, numberless.* The opposition is, מִסְפָּר as it were, *numberable;* hence, *few,* e. g. אַנְשֵׁי מְתֵי מִסְפָּר *few people,* Gen. xxxiv. 30. Deut. iv. 27. Ps. cv. 12. Jer. xliv. 28, also with the *stat. absol.* יָמִים מִסְפָּר, *a few days,* Numb. ix. 20.
2. *Telling, narration,* Judg. vii. 15. (comp. the verb in *Piel*).

מָסַר in two conjugations; in *Kal,* Numb. xxxi. 16: *behold! these* (the Moabitish women) *were the occasion of the sons of Israel, through the counsel of Balaam,* לִמְסָר מַעַל בַּיהוָה *to venture on apostacy from God.* Thus it might be translated according to the Syriac ܐܣ *ausus, opus aggressus est.* But perhaps the text is here corrupted, and is to be read לִמְעֹל מַעַל as in the parallel passages, Numb. v. 6. 2 Chron. xxxvi. 14. Ezek. xiv. 12.

Niph. to be numbered, to be mustered, (according to the LXX. and the Samaritan מָסַר *visitavit,*) or, *to be delivered,* here i. q. *to be selected,* Numb. xxxi. 5 only:

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וַיֵּחָסְרוּ מֵאַלְפֵי יִשְׂרָאֵל אֶלֶף *and there were delivered* (i. e. *selected*) *out of the families of Israel, a thousand of every tribe.*

מָסֹרֶת *fem.* (*contr.* from מַאֲסֹרֶת, from אָסַר), *fetters, bonds,* Ezek. xx. 37.

מֹסָר i. q. מוּסָר *warning, admonition, instruction,* Job xxxiii. 16. Root יָסַר *to admonish, instruct.*

מִסְתּוֹר *m. a hidden, secret place, a place of refuge,* Isai. iv. 6. Root סָתַר *to conceal.*

מִסְתָּר *m.* (from סָתַר) *a hidden place, lurking place, a place for lying in wait,* Ps. x. 9. xvii. 12. Lam. iii. 10.

מַעֲבָד *m. doing, acting,* Job xxxiv. 25. Dan. iv. 34. Root עָבַד in Chald. *to do, to act.*

מַעֲבֶה *m.* (from עָבָה), *thickness, solidity,* 1 Kings vii. 46: בְּמַעֲבֵה הָאֲדָמָה *in solid earth.*

מַעֲבָר *m.* (from עָבַר),

1. *A ford for crossing* (a river), Gen. xxxii. 22, 23. 1 Sam. xiii. 23.
2. *A narrow passage,* 1 Sam. xiii. 23. xiv. 4. Isai. x. 29.
3. *A place in which any thing passes, happens,* Isai. xxx. 32: וְהָיָה כָּל מַעֲבַר מַטֵּה מוּסָדָה *every place in which the destined scourge shall pass.*

מַעֲבָרָה *fem. plur.* מַעֲבָרוֹת, (from עָבַר),

1. *A ford* (across a river), מַעֲבְרוֹת הַיַּרְדֵּן *the fords of the Jordan,* Josh. iii. 28. xii. 5, 6.
2. *Narrow pass,* Isai. x. 29.

מַעֲגָל *m. plur.* ־ִים and ־וֹת (from עָגַל *to roll,* or from the noun עֲגָלָה, *a waggon*).

1. *The track, trace of a carriage,* Ps. lxv. 12: מַעְגָּלֶיךָ יִרְעֲפוּן דָּשֶׁן *the tracks of thy waggon drop fruitfulness.*
2. *Path,* generally, Ps. cxl. 6. Prov. ii. 18. Frequently (as דֶּרֶךְ, נְתִיבָה), *manner, way of life,* Ps. xxiii. 3. Prov. ii. 9, 15. iv. 26.

מַעְגָּלָה *fem.* (from עֲגָלָה *waggon,*) *a barricade of waggons,* 1 Sam. xvii. 20. xxvi. 5, 7.

מָעַד in two conjugations; in *Kal, to slip,* Ps. xviii. 37: לֹא מָעֲדוּ קַרְסֻלָּי *my ankles did not slip.* xxvi. 1. xxxvii. 31. Job xii. 5: מוֹעֲדֵי רָגֶל *they whose feet slip.* Prov. xxv. 19. רֶגֶל מוּעָדֶת *an unsteady foot.* The old grammarians considered מוּעָדֶת as a rare form of the *part. Kal,* for מוֹעֶדֶת; otherwise it might be taken as the *part.* of *Pual,* for מְמוּעֶדֶת, or it is to be read מוֹעָדֶת. See *Buxtorf's Thes. Gram.* p. 101, 162.

Hiph. to cause to slip, tremble, Ps. lxix. 24: וּמָתְנֵיהֶם תָּמִיד הַמְעֵד *and cause their loins* or *hips to tremble continually.*

I. מַעֲדָנִים also מַעֲדָנִים and מַעֲדָנוֹת in *plur.* only, from עָדַן.

1. *Pleasantness, delight, joy.* Prov. xxix. 17: וְיִתֵּן מַעֲדַנִּים לְנַפְשֶׁךָ *and he will grant delight to thy heart.* Adv. *with joy, cheerfully,* 1 Sam. xv. 32: וַיֵּלֶךְ אֵלָיו אֲגָג מַעֲדַנּוֹת *and Agag went to him cheerfully.*
2. *Agreeable food, dainties,* Gen. xlix. 20. Lam. iv. 5. Jer. li. 34.

II. מַעֲדָנוֹת *m. the bands,* transp. for מַעֲנַדּוֹת, from עָנַד *to bind, to tie.* Job xxxviii. 31: מַעֲדַנּוֹת כִּימָה *the bands of Pleiades.* See כִּימָה.

מַעְדֵּר *m.* (of עָדַר), *a weeding hook, hoe, sarculum,* Isai. vii. 25.

מָעָה *fem. a little stone.* Isai. xlviii. 19: כִּמְעוֹתָיו according to the versions: *ut lapilli ejus.* (In Thalmud and Chald. מְעָא *obolus, nummulus,* which is a cognate idea.)

מֵעֶה, in *plur.* only, מֵעִים,

1. *Entrails, bowels,* (in Arab. the singular still exists), יָצָא מִמְּעֵי פ׳ *prodire e visceribus alicujus, to be descended from, to derive one's origin.* Gen. xv. 4. (xxv. 23.) 2 Sam. vii. 12. xvi. 11.
2. *The inward part of the belly,* generally, but especially *the womb.* Gen. xxv. 23. Ruth i. 11: הַעוֹד לִי בָנִים בְּמֵעַי *shall I yet bear*

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children. מִמְּעֵי אִמִּי *from the womb of my mother,* Isai. xlix. 1. Ps. lxxi. 6.

3. Metaph. *the inward part,* often instead of *heart.* Job xxx. 27: מֵעַי רֻתְּחוּ וְלֹא דָמּוּ *my bowels boil and rest not.* Lam. i. 20: מֵעַי חֳמַרְמָרוּ *my bowels are in a ferment, (agitation),* ii. 11. Cant. v. 4: מֵעַי דָּמּוּ עָלָיו *my heart beats for him.* Isai. xvi. 11. Jer. xxxi. 20. Ps. xl. 9: תּוֹרָתְךָ בְּתוֹךְ מֵעָי *thy law is deep (imprinted) in my heart.*

4. Of the external belly, Cant. v. 14. Comp. the Chald.

מְעִין Chald. *plur. the belly, body,* No. 4. Dan. ii. 32.

מָעוֹג *m.* i. q. עֻגָה *a cake,* 1 Kings xvii. 12. comp. v. 13. Ps. xxxv. 16: לַעֲגֵי מָעוֹג prop. *sanniones placentæ, pie-witty, smell-feasts, parasites who apply themselves to witticism.* In Thalmud לְשׁוֹן עוּגָה signifies *sermo placentæ, the subtleties of the parasites.* See לָעַג.

מָעוֹז, more rarely מָעֹז (with an impure Kametz), with *suffix.* מָעֻזִּי, מָעוּזִּי. Plur. מְעוּזִים (from עָזַז *to be strong, firm,*) *a fort, fortress.* Judg. vi. 26. Dan. xi. 7, 10. עָרֵי מָעוֹז, Isai. xvii. 9. Often used improperly for *defence, guard, protection.* Ps. xxxi. 5: כִּי אַתָּה מָעוּזִּי *for thou Jehovah art my defence.* xxxvii. 39. xliii. 2. lii. 9. Jer. xvi. 19. Ps. xxvii. 1: יְהוָה מָעוֹז חַיַּי *Jehovah is the fence of my life.* lx. 9: אֶפְרַיִם מָעוֹז רֹאשִׁי *Ephraim is the shield of my head,* i. e. my helm. cviii. 9. מָעוֹז חַיָּם *the fort (strength) of the sea,* i. e. Sidon, Isai. xxiii. 4. comp. ver. 14: *weep ye ships of Tarshish* כִּי שֻׁדַּד מָעֻזְּכֶם *for your bulwark is destroyed.* Ezek. xxx. 15: סִין מָעוֹז מִצְרַיִם *Sin the bulwark of Egypt.* Prov. x. 29: מָעוֹז לַתֹּם דֶּרֶךְ יְהוָה *the way of Jehovah is a protection for the innocent.* אֱלֹהֵי מָעֻזִּים, Dan. xi. 38. prop. *God of fences,* a deity of the Syrians which was imposed upon the Jews by Antiochus Epiphanes. מָעֻזֵּיהָ, Isai. xxiii. 11, occurs for מָעוּזֶיהָ, with a ג epenthesis, which is otherwise unusual in nouns.

מָעוֹן *m.* (from עוּן), *plur.* מְעוֹנִים, 1 Chron. iv. 41.

1. *A habitation, dwelling.*

(*a*) Of God's habitation, Ps. lxviii. 5: אֱלֹהִים בִּמְעוֹן קָדְשׁוֹ *God in his holy habitation,* Deut. xxvi. 15. 2 Chron. xxx. 27. Jer. xxv. 30. xlix. 33.

(*b*) Of the habitations of wild beasts, Nah. ii. 12: מְעוֹן אֲרָיוֹת *the habitation of lions.* מְעוֹן תַּנִּים *the habitation of dragons, (or of Jackals),* Jer. ix. 10. x. 22. li. 37. 1 Sam. ii. 19, מָעוֹן occurs in the accus. for, בְּמָעוֹן *in the habitation,* as בַּיִת frequently for בְּבַיִת.

2. *A place of refuge,* Ps. ix. 1: יְהוָה מָעוֹן אַתָּה *Jehovah, thou hast been our refuge.* Comp. lxxi. 3.

3. The name of a city in the tribe of Judah, not far from Mount Carmel. Josh. xv. 55. 1 Sam. xxv. 2, whence מִדְבַּר־מָעוֹן *the heath* or *desert Maon,* 1 Sam. xxiii. 24, 25. There is still a place in these regions called معان Mâân. See *J. D. Michaelis Supplem.* p. 1532.

4. The name of a tribe, not belonging to the Israelites, which is mentioned in Judg. x. 11, 12, with the Amalekites, Sidonians, Philistines and others, as having oppressed the Israelites. 1 Chron. iv. 41, (in *Kri*), and 2 Chron. xxvi. 7, occurs the *plur.* מְעוּנִים, which in the last passage is mentioned together with the Arabians. The LXX. have 1 Chron. iv. 41, expressed it by Μινᾶοι, i. e. an Arabian people situated on the Red Sea, whose capital is Κάρνα.

מְעֹנָה and מְעֹנָה *fem.* of the preceding, *a habitation,* Jer. xxi. 13. especially,

(*a*) Of the habitation of God, Ps. lxxvi. 3.

(*b*) Of the dens of wild beasts, Ps. civ. 22. Amos iii. 4. Job xxxviii. 40.

מְעוֹן, see בַּעַל מְעוֹן, בֵּית מְעוֹן, בֵּית בַּעַל מְעוֹן.

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מָעוּף *m.* (from עוּף, No. 2.) *darkness,* Isai. viii. 22.

מָעוֹר *m. plur.* מְעוֹרִים *pudenda.* Hab. ii. 15. Root עוּר, Arab. عر i. q. עָרָה, عري *to be bare, naked.*

מָעֹז, see מָעוֹז.

מָעַט, in three conjugations; in *Kal, to be small, little, few,* in number. Levit. xxv. 16: לְפִי מְעֹט הַשָּׁנִים *according as the years are few,* or *according to the fewness of years.* Exod. xii. 4: אִם יִמְעַט הַבַּיִת *if the family be too small.* Neh. ix. 32: אַל יִמְעַט לְפָנֶיךָ אֵת כָּל הַתְּלָאָה *let not all the trouble seem little before thee.* Jer. xxix. 6. xxx. 19. Also *to grow, become less,* Ps. cvii. 39.

Piel מִעֵט *intrans.* as *Kal,* Eccles. xii. 3. *Hiph.* הִמְעִיט.

1. *To lessen, to diminish,* Levit. xxv. 16: תַּמְעִיט מִקְנָתוֹ *thou shalt diminish the price of it.* xxvi. 22. Numb. xxvi. 54: לַמְעַט תַּמְעִיט נַחֲלָתוֹ *to the few thou shalt allot less.* xxxiii. 54. literally, *to the few thou shalt lessen the inheritance* or *share,* (see No. 2.) Jer. x. 24: פֶּן תַּמְעִיטֵנִי *lest thou shouldest make me* (*the people*) *little,* i. e. diminish it, and in part destroy it. Ezek. xxix. 15.

2. *To give little* or *less.* Numb. xxxv. 8: מֵאֵת הַמְעַט תַּמְעִיטוּ *of the few ye shall give few* (*or less*). Exod. xxx. 15: *the rich shall not give more* וְהַדַּל לֹא יַמְעִיט *and the poor shall not give less,* than half a shekel. The act to which the verb refers, must sometimes be supplied by the context, e. g. Numb. xi. 32: הַמַּמְעִיט אָסַף עֲשָׂרָה חֳמָרִים *he that had gathered little, had gathered ten homers.* Exod. xvi. 17, 18. 2 Kings iv. 3: *borrow thee empty vessels* אַל תַּמְעִיטִי *sc.* לִשְׁאֹל *borrow not a few.*

מְעַט, seldom מָעָט, *plur.* מְעַטִּים.

1. *Adj. paucus, few.* Numb. xxvi. 54: לַמְעַט *to the few.* Plur. מְעַטִּים *few.* Ps. cix. 8. Eccles. v. 1.

2. More frequently *adv. parum, little,* מְעַט מַיִם *a little water.* Gen. xviii. 4. xxiv. 17, 43. מְעַט אֹכֶל *a little food,* xliii. 2. More rarely it is placed after another word, e. g. מְתֵי מְעַט *a few people.* Deut. xxvi. 5. xxviii. 62. עֵזֶר מְעַט *a little help,* Dan. xi. 34. Also of time, *a little, short time.* Ruth ii. 7. Ps. xxxvii. 10. Hos. viii. 10; of room, space, 2 Sam. xvi. 1. מְעַט מְעַט *peu à peu, by degrees,* Exod. xxiii. 30. Deut. vii. 22. הַמְעַט מִכֶּם *is it too little for you?* Numb. xvi. 9. Ezek. xvi. 20: הַמְעַט מִתַּזְנוּתָיִךְ וַתִּשְׁחֲטִי *was thine idolatry too little, that thou hast slain — ?*

As a compound, occurs frequently כִּמְעַט,

1. i. q. מְעַט *a little.* 1 Chron. xvi. 19: כִּמְעַט וְנָרִים בָּהּ *a few, and strangers in it.* Ps. cv. 12. Isai. i. 9. 2 Sam. xix. 37: כִּמְעַט יַעֲבֹר עַבְדְּךָ אֶת־הַיַּרְדֵּן *thy servant will go a little over the Jordan,* כִּמְעַט רֶגַע *a little moment,* Isai. xxvi. 20. Ezra ix. 8.

2. *Almost,* properly, *within a little, it wanted but a little, that* —. Gen. xxvi. 10: כִּמְעַט שָׁכַב אַחַד הָעָם אֶת־אִשְׁתֶּךָ *it wanted but a little, that one of the people had lain with thy wife,* i. e. how easily one of the people might have lain with thy wife. Ps. lxxiii. 2. cxix. 87.

3. *Soon, shortly,* Ps. lxxxi. 15. xciv. 17. Prov. v. 14. 2 Chron. xii. 7.

4. *Scarcely,* Cant. iii. 4: כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי *scarcely did I pass them by, when I found.*

5. *Suddenly, rapidly,* Ps. ii. 12. Job xxxii. 22.

6. *As nothing,* i. e. worth nothing, of no value, Prov. x. 20.

מָעֻט, *fem.* מְעֻטָּה, Ezek. xxi. 20 only: *smooth,* hence, when applied to a sword, *glittering, shining, sharpened,* synonymous

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with מרט. In Arabic مَعِطَ signifies *glaber fuit.*

מַעֲטֶה *m.* (from עָטָה), *a covering, garment,* Isai. lxi. 3.

מַעֲטָפוֹת *fem.* (from עָטַף, No. 1.) *mantles, cloaks,* Isai. iii. 22.

מְעִי *m. a heap of rubbish, ruins,* i. q. עִי, Isai. xvii. 1.

מְעִיל *m. an upper garment, robe.* From 2 Sam. xiii. 8, and from the description of the high priest's מְעִיל, it is clear that it was no mantle, but a second, larger and longer *tunica,* without sleeves. (Comp. Hartmann's Hebräerin, Th. 3. S. 312.) It was worn by women, (2 Sam. as cited), by persons of distinction, Job i. 20. ii. 12; especially by kings, 1 Sam. xv. 27. xviii. 4. xxiv. 5, 12. and priests, 1 Sam. xxviii. 14. It was worn by the high priest, under the Ephod. (hence מְעִיל הָאֵפוֹד Exod. xxviii. 31. xxxix. 22). The etymology is dubious. If the מ does not belong to the root, it may be compared with עיל, Arab. غِيل *ampla vestis,* from غال *tenuis, subtilis fuit.* But if מָעַל be the root, then it has probably as a first signification, *to cover,* and secondary, *to act under cover,* i. e. *cunningly, deceitfully,* comp. בָּגַד *to deceive,* בֶּגֶד *a garment.* Arab. دخل *to cover, to deceive.*

מֵעִים *entrails, bowels,* see מֵעָה.

מָעָן *m.* with *suffix.* מַעְיָנוֹ *plur.* מַעְיָנִים and מַעְיָנוֹת, *stat. const.* מַעְיְנֵי, מַעְיְנוֹת i. q. עַיִן *fountain,* Gen. vii. 11. viii. 2. Cant. iv. 12, 15. Ps. lxxxiv. 7: *and were they passing through a valley of weeping,* מַעְיָן יְשִׁיתוּהוּ *they made it abundant in springs.* Ps. lxxxvii. 7: כָּל־מַעְיָנַי בָּךְ *all my fountains are in thee* (*Sion*), i. e. all my joys, every pleasure. Others (as עַיִן), *all my looks are fixed upon thee.*

מָעַךְ, in two conjugations; in *Kal, to press, to crush.* Levit. xxii. 24: מָעוּךְ *with bruised testicles, castrated.* 1 Sam. xxvi. 7: חֲנִיתוֹ מְעוּכָה בָאָרֶץ *his spear was stuck in the ground.* So the LXX. Vulg. Chald.

Pual, to be pressed, applied to unchaste women. Ezek. xxiii. 3 only: שָׁמָּה מֹעֲכוּ שְׁדֵיהֶן *there were their breasts pressed.* Vulg. *ibi subacta sunt ubera earum.* Syr. *attrectaverunt ubera earum.* (In Thalmud, this specific use is more frequently. e. g. מְעִיכָא *compressio uberum, modus scortationis.* See *Buxtorf's Lex. Chald. and Thalm.* p. 1297.)

מַעֲכָה, 2 Sam. x. 6, 8. 1 Chron. xix. 6, 7, and מַעֲכָת, Josh. xiii. 13, a people and country situated eastward from the Jordan, below Antilibanus, 1 Chron. xix. 6. called more completely אֲרָם מַעֲכָה but which the Chald. interprets *Syri in vicinia Maachæ.* The *nom. patron.* מַעֲכָתִי occurs Deut. iii. 14. Josh. xii. 5. xiii. 11. 2 Kings xxv. 23. The town אָבֵל situated in that neighbourhood, was therefore called אָבֵל בֵּית מַעֲכָה, see p. 8.

מָעַל *fut.* יִמְעַל and יִמְעֹל, only in *Kal,*

1. *To transgress, to sin, to act perfidiously.* Prov. xvi. 10: *the sentence of God is upon the lips of the king,* בְּמִשְׁפָּט לֹא יִמְעַל פִּיו *his mouth shall not transgress in judgment,* 2 Chron. xxvi. 18: צֵא מִן הַמִּקְדָּשׁ כִּי מָעַלְתָּ *go out of the sanctuary, for thou hast transgressed.* xxix. 6, 19. Neh. i. 8. Levit. v. 15.
2. With בַּיהוָה *to sin against Jehovah,* Numb. v. 12, especially *by apostacy,* Deut. xxxii. 51. Most frequently in the combination, מָעַל מַעַל בַּיהוָה, 1 Chron. v. 22. x. 13. 2 Chron. xii. 2. xxviii. 19. Ezek. xvii. 20. xviii. 24.
3. With בְּ of the thing, *to trespass, any thing unjustly,* Josh. vii. 1: וַיִּמְעֲלוּ בְנֵי יִשְׂרָאֵל מַעַל בַּחֵרֶם *and the Israelites trespassed in the proscribed things.* xxii. 20. 1 Chron. ii. 7.

I. מַעַל *m. treachery, offence, fault,* always in the combination מָעַל מַעַל בְּ. See the verb.

II. מַעַל *m.* (an abbreviation of מַעֲלֶה from

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עֶלָה), properly, *the upper part*, then *adv. above*. Only in composition,

1. With מִן, מִמַּעַל *from above*, Isai. xlv. 8. and merely, *above, on the upper side*. Deut. v. 8. Amos ii. 9. מִמַּעַל לְ *on the top of, upon*. Gen. xxii. 9: מִמַּעַל לָעֵצִים *upon the wood*. מִמַּעַל לְמֵמֵי הַיְאוֹר *upon the waters of the river*, Dan. xxii. 6. Levit. xi. 21. Jer. xliii. 10. Also, (as עַל,) *by, about*, Isai. vi. 2: מִמַּעַל לוֹ *about it*.

2. With ה *locale*, מַעְלָה,

(*a*) *Upwards, over, beyond*, מַעְלָה מַעְלָה, *higher and higher*, Deut. xxviii. 43.

(*b*) *Above*, 1 Sam. ix. 2, especially, *of age*. Numb. i. 20: בֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה *of twenty years and above*.

(*c*) Of time, *forward, afterwards*, 1 Sam. xvi. 13: מֵהַיּוֹם הַהוּא וָמַעְלָה *from this day and afterwards*, or, *from this day forward*.

מַעַל *m.* Neh. viii. 6. *the act of lifting up*, abbreviated from מַעֲלֶה, root עָלָה.

מֵעַל Chald. *plur.* מֵעָלִין *the going down* or *setting* (of the sun), Dan. vi. 15. Root עָלַל, *to enter*.

מַעֲלֶה *m.* from עָלָה,

1. *The act of going up, ascending a place*. Neh. xii. 37: מַעֲלֵה לְחוֹמָה *the ascending of the wall*.

2. *An elevated place, suggestus*, Neh. ix. 4.

3. *An eminence, a hill, ascent*. מַעֲלֵה הָעִיר *the ascent of the city*, 1 Sam. ix. 11. מַעֲלֵה הַזֵּיתִים *the ascent of the olives, mount Olivet*, 2 Sam. xv. 30, מַעֲלֵה קִבְרֵי בְנֵי דָוִד *the elevated sepulchres of the sons of David*, 2 Chron. xxxii. 33. מַעֲלֵה אֲדֻמִּים *the eminence of Adummim*, Josh. xv. 7. xviii. 17. מַעֲלֵה עַקְרַבִּים (*the hill of scorpions*), Numb. xxxiv. 4. Josh. xv. 3. Judg. i. 36, a place on the southern confines of Palestine.

מַעֲלָה *fem.* from עָלָה.

1. *The act of ascending, going up*. Ezra vii. 9. Metaph. מַעֲלוֹת רוּחֲכֶם *that which rises in your heart*. Ezek. xi. 5. Comp. עָלָה אֶל לֵב.

2. *Height, high degree*, 1 Chron. xvii. 17.

3. *A step, stair*, Exod. xx. 23. 1 Kings x. 19.

4. *A degree on the sun-dial*, (provided such a one is described in these passages), 2 Kings ix. 10, 11. Isai. xxxviii. 8.

5. *Loft, high floor, place*, i. q. עֲלִיָּה, Amos ix. 6.

6. שִׁיר הַמַּעֲלוֹת the superscription of Psalms cxx. to cxxxiv. properly, *song of degrees*, probably a denomination of a certain rhythm common to these fifteen songs. Similar is ܫܒܚܬܐ ܕܥܠܘ, *scalæ odarum*, the name of a certain class of poems among the Syrians. A conjecture, concerning the origin of which see *A. L. Z.* 1813, No. 205. Others *trochaical songs*, but the reception of a metre in Hebrew is generally improbable. Others, *pilgrim songs, carmina ascensionum*, songs of the Israelites in their pilgrimage to Jerusalem, (comp. עָלָה, Ps. cxxii. 4.) but this explanation would be only applicable to a few, e. g. cxxii.

מַעֲלִיל i. q. מַעֲלָל, Zech. i. 4. in Chethib.

מַעֲלָל *m.* (from עָלַל) *deed, action*. Only in *plur.* מַעֲלָלִים.

1. *The great deeds, wonders of God, facinora Dei*. Ps. lxxvii. 12. lxxviii. 7.

2. *Acts of man*, Zech. i. 6. Jer. vii. 5. xi. 18. xxi. 14. הֵרַע מַעֲלָלִים, הֵיטִיב *to make one's actions good, bad*, i. e. *to act well, ill*. Jer. xxxv. 15. Micah iii. 4. רֹעַ מַעֲלָלִים *the wickedness of your actions*, Isai. i. 16. Jer. iv. 4. xxiii. 2. xxv. 5. xliv. 22.

מַעֲמָד *m.* (from עָמַד), *station, post*, 1 Kings x. 5. 2 Chron. ix. 4.

מָעֳמָד *a place to stand upon, ground*. So the LXX. Chald. Others take it for the *part. Hoph.*

מַעֲמָסָה *fem. burden*. Zech. xii. 3. root עָמַס *to load*.

מַעֲמַקִּים *m. plur. depths*. Isai. li. 10: מַעֲמַקֵּי־יָם

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the depths of the sea. Ps. lxix. 3: מַעֲמַקֿ־מָיִם *the depths of the water.* Ezek. xxvii. 34. Root עָמַק *to be deep.*

מַעַן (an abbreviation of מַעֲנָה from עָנָה, Arab. عنى *to design,*) properly a subst. *design.* Only in combination with לְ, לְמַעַן.

1. *With design that, in order that,* (before verbs) construed with the future, Gen. xxvii. 25: לְמַעַן תְּבָרֶכְךָ נַפְשִׁי *so that my soul may bless thee.* Exod. ix. 5. Deut. iv. 1. Isai. xli. 20. With the *inf.* Amos ii. 7. Ezek. xxi. 20: לְמַעַן לְמוּג *ita ut colliquescat.*
2. *Because,* before subst. 1 Kings viii. 41. 2 Kings viii. 19. Isai. lxii. 1. Ps. v. 9. with *suffix* לְמַעֲנִי *for my sake,* לְמַעַנְךָ *for thy sake.*
3. *By virtue of, according to, secundum,* i. q. בְּ. לְמַעַן שִׁמְךָ *by virtue of thy name,* i. e. *as thy name (Jehovah) requires.* Ps. cix. 21. xxv. 11. xxxi. 4. לְמַעַן חַסְדֶּךָ *according to thy mercy,* i. q. בְּחַסְדֶּךָ, Ps. vi. 5. xliv. 27.
4. *For this reason, on that account,* (for לְמַעַן זֹאת, 1 Kings xi. 39.) Ps. xxx. 13. li. 6. Hos. viii. 4.
5. לְמַעַן אֲשֶׁר *that,* (*ut*) Josh. iii. 4; *that,* (*quod*), Gen. viii. 19; *for this reason, on that account,* Levit. xvii. 5.

מַעֲנֶה *m.* (from עָנָה).

1. *Answer,* Job xxxii. 3, 5. Prov. xv. 1, 23.
2. *Grant of a request,* Prov. xvi. 1: וּמֵיהוָה מַעֲנֵה־לָשׁוֹן *but from Jehovah proceeds the grant of the request.*
3. *Refutation,* Job xxxii. 3, 5.
4. *Intention, purpose,* Prov. xvi. 4: כֹּל פָּעַל יְהוָה לַמַּעֲנֵהוּ *Jehovah has done every thing to his purpose.*

מַעֲנָה *fem. a furrow,* Ps. cxxix. 3. in Chethib, 1 Sam. xiv. 14. Commonly derived from ענה *subegit, a subigendo terram.*

מַעֲנִית *fem. idem.* Ps. cxxix. 3, in *Kri,*

מְעוֹנָה *fem. a habitation,* see מְעוֹנָה.

מַעֲצֵבָה *fem.* (from עָצַב), *pain, affliction,* Isai. l. 11.

מַעָצָד *m. an axe,* Isai. xliv. 12. Jer. x. 3. (Arab. معضد *idem.* Root عصد *to fell,* in Thalmud *idem.*)

מַעָצוֹר *m.* (from עָצַר), *restraint, hindrance,* 1 Sam. xiv. 6.

מַעְצָר *a stop, check, restraint,* Prov. xxv. 28.

מַעֲקֶה *m. the edge, border, balustrade, round the flat roof of the oriental houses.* Deut. xxii. 8. Root עקה, Arab. عقا *retinuit, detinuit.*

מַעֲקַשִּׁים *m. plur.* (from עָקַשׁ,) *crooked paths,* Isai. xlii. 16.

מַעַר *m.* abbreviated of מַעֲרֶה (from עָרָה),

1. *Nakedness, shame,* i. q. עֶרְוָה, Nah. iii. 5.
2. *Vacant space,* 1 Kings vii. 36: כְּמַעַר אִישׁ *according to the space of each,* (*ledge*).

I. מַעֲרָב *m.* (from עָרַב, No. 1, 2.)

1. *Commerce, exchange, traffic by barter.* Ezek. xxvii. 9, 27: עֹרְבֵי מַעֲרָבֶךָ *they who carry on thy trade.*
2. *Goods for traffic, barter,* ibid. verses 13, 17, 19, 27, and at the beginning of verses 33, 34.

II. מַעֲרָב *m.* (from עָרַב, No. III.) *the place where the Sun goes down, the west,* Ps. lxxv. 7. ciii. 12. cvii. 3. Isai. xliii. 5.

מַעֲרָבָה *m. idem.* Isai. xlv. 6.

מַעֲרֶה *m. an open, bare place, a plain without wood,* Judg. ii. 33. Arab. عروة, *a bare circuit about a town.*

מַעֲרוֹת *fem. plur.* 1 Sam. xvii. 23, in Chethib, perhaps a false reading for מערכות in *Kri.* If the reading of the Chethib gave a sense in Hebrew, it might be compared with the Arab. عروة *caterva hominum.* All ancient translators agree in the interpretation with the *Kri.*

מְעָרָה *fem. stat. const.* מְעָרַת. *plur.* מְעָרוֹת.

1. *A cave,* Gen. xix. 30. 1 Sam. xxiv. 4, 8. (Root עור. غار *to be deep, excavated,* غَارٌ *cave.*)
2. Josh. xiii. 4, it is taken by some as a proper name of a place, e. g. the Vulg. *Maara.*

מַעֲרִיץ *m.* (from עָרַץ), *fear, reverence,* or *the object thereof,* Isai. viii. 13.

מַעֲרָךְ *m.* (from עָרַךְ) *a design, plan, intention,*

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Prov. xvi. 11: מַעַרְכֵי־לֵב *the plans of the heart.*

מַעֲרָכָה *fem.* from עָרַךְ.

1. *Order, arrangement,* נֵרוֹת הַמַּעֲרָכָה *the lamps set in order,* (of the holy candlestick), Exod. xxxix. 37. Of laying the wood in order on the altar, Judg. vi. 26. comp. the verb, Gen. xxii. 9.
2. *Order of battle, battle array,* 1 Sam. iv. 2, 12. xvii. 8, 10, 21. Also, *of an army,* 1 Sam. iv. 16. xvii. 22, 48.

מַעֲרֶכֶת *fem.*

1. *Order of battle,* also *an army,* 1 Sam. xvii. 8.
2. *Row, line,* e. g. of the shew-bread, Levit. xxiv. 6: *set them in two rows, six on a row.* Hence לֶחֶם הַמַּעֲרֶכֶת *the shew-bread,* for the older expression לֶחֶם הַפָּנִים, Neh. x. 34. 1 Chron. ix. 32. xxiii. 29. also without לֶחֶם, 2 Chron. ii. 3. The same signification has מַעֲרֶכֶת לֶחֶם, 2 Chron. xiii. 11. שֻׁלְחַן הַמַּעֲרֶכֶת *the table with the shew-bread,* 2 Chron. xxix. 18. Plur. מַעֲרָכוֹת *rows,* Levit. xxiv. 7.

מַעֲרֹמִים *m. plur. nakedness,* 2 Chron. xxviii. 15. Root עָרַם, Arab. عرم *to uncover.*

מַעֲרָצָה *fem. a sudden violence, terror,* Isai. x. 33. Root עָרַץ, *to fear,* comp. עָרִיץ.

מַעֲרַת the name of a place in the mountains of the tribe of Judah. Josh. xv. 59. LXX. Μαγαρωθ. Vulg. *Mareth.*

מַעֲשֶׂה *m.* (from עָשָׂה),

1. *A deed, act, business.* Gen. xliv. 15. xlvii. 3. Applied frequently to the great deeds of God. Ps. lxxxvi. 6. Judg. ii. 10. also *facinus.* 1 Sam. xx. 19: בְּיוֹם מַעֲשֶׂה *die facinoris,* namely, when Saul intended to kill David.
2. *Work, labour,* מַעֲשֵׂי יְדֵי יְהוָה *the works of Jehovah.* Ps. viii. 4, 7. xix. 2. מַעֲשֵׂה יְדֵי אָדָם *the works by the hands of man,* frequently applied to idols. Deut. iv. 28. Ps. cxv. 4. cxxxv. 15. Applied to artificial work, labor, מַעֲשֵׂה־חוֹשֵׁב *the work of a damask weaver.* Exod. xxvi. 1, 31. מַעֲשֵׂה־אֹרֵג *weaver's work* Exod. xxviii. 32. מַעֲשֵׂה רֹקֵם *embroidered work* xxvi. 36. xxvii. 16. מַעֲשֵׂה רֶשֶׁת *net work* xxvii. 4. מַעֲשֵׂה שַׂרְשֹׁרוֹת *wreathed work* 1 Kings vii. 17. Applied to a poem, Ps. xlv. 2: אֹמֵר אֲנִי מַעֲשַׂי לְמֶלֶךְ *I say my work is (dedicated) to the king.* Symm. τα ποιηματα μου.
3. *Property, res,* as מְלָאכָה. Applied especially to the crops of the field, Exod. xxiii. 16; to cattle, 1 Sam. xxv. 2.

מַעֲשֵׂר *m. stat. const.* מַעֲשַׂר, with *suffix* מַעֲשְׂרוֹ, *plur.* מַעֲשְׂרוֹת, (denom. from עֶשֶׂר, עָשָׂר) *the tenth part, tithe.* Gen. xiv. 20: וַיִּתֶּן לוֹ מַעֲשֵׂר מִכֹּל *and he gave him the tenth part* (i. e. *tithe*) *of all.* Deut. xiv. 23, 28. xxvi. 12. Neh. x. 38, 39. שְׁנַת הַמַּעֲשֵׂר *the year of tithing,* i. e. every third year in which besides the ordinary tithe, there was also something given to the strangers, widows, and orphans, Deut. xxvi. 12. Comp. *de Wette Jüd. Archæologie,* p. 247.

מַעֲשַׁקּוֹת *fem. plur. extortions.* Prov. xxviii. 16. Root עָשַׁק *to extort.*

מֹף the name of the Egyptian city *Memphis,* Hos. ix. 6. otherwise also נֹף, Isai. xix. 13. Jer. ii. 16. By the Arab. geographers it is called منف, منق, by the present Coptians MENΦ, MENOYΦ and NOYΦ, whence the two Hebrew forms, as well as the Greek form, are to be explained. Plutarch, (*de Iside et Osiride,* p. 359, or 639. *ed. Stephan.*) explains the name by ὅρμον ἀγαθῶν, (this would be from the Copt. *meh full,* and *nouphi, good*), or Ταφον Ὀσιριδις (from *mhau, grave,* and *onphi* ενεργετης as Osiris is called). See *Jabolonskii Opusc. ed. Te Water,* T. I. pp. 137, 150, 179. T. II. p. 131.

מִפְגָּע *m. an attack,* here *the object of attack.* Job vii. 20. Root פָּגַע.

מַפָּחַ *m.* (from נָפַח), *bellows,* Jer. vi. 29.

מַפָּח *m.* (from נָפַח), Job xi. 20: מַפַּח נֶפֶשׁ *the breathing, expiring of the soul,* comp. the verb נָפַח נֶפֶשׁ, Jer. xv. 9. Job xxxi. 39.

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מַפִּיץ *m. a hammer,* as a weapon of war. Prov. xxv. 18. Properly *part. Hiph.* of פּוּץ *to beat to pieces.*

מַפָּל *m.* (from נָפַל), properly, *that which hangs down, falls off.* Job xli. 15: מַפְלֵי בָשָׂר *the fleshy paunch.* Amos viii. 6: מַפַּל בַּר litterally, *the falling off, refuse of the corn.*

מִפְלָאָה *fem.* (from פָּלָא); *a wonder, miracle,* Job xxxvii. 16.

מִפְלַגָּה *fem.* (from פָּלַג), *a division, classification,* 2 Chron. xxxv. 12.

מַפָּלָה *fem.* (from נָפַל), Isai. xvii. 1, and מַפֵּלָה, xxiii. 13. xxv. 2. *edifices tumbled together, ruins.*

מִפְלָט *m.* (from פָּלַט), *the act of running away, escaping,* Ps. lv. 9.

מִפְלֶצֶת *fem. an idol,* 1 Kings xv. 13 Root פָּלַץ, *to terrify, to strike with terror,* comp. פחד *idolum* from פחד *to fear.*

מִפְלָשׂ *m. the act of moving backwards and forwards* (of the clouds), Job xxxvii. 16. Root פָּלַשׂ, i. q. פָּלַס *Piel, to weigh.*

מַפֶּלֶת *fem.* (from נָפַל),

1. *The fall, ruin of any one.* Prov. xxix. 16. of the overthrow of an empire, Ezek. xxvi. 15, 18. xxvii. 27. xxxi. 16.
2. *Any thing fallen down,* here applied to a fallen tree, Ezek. xxxi. 13.
3. *A dead body,* as *cadaver* from *cadere,* πτωμα from πίπτω, Judg. xiv. 8.

מִפְעָל *m.* Prov. viii. 22, and

מִפְעָלָה *fem.* (from פָּעַל,) Ps. xlvi. 9. lxvi. 5. *a work,* of the works of God.

מִפַּעַת, see מִיפַּעַת.

מַפֵּץ *m. a hammer.* Jer. li. 20. prop. *part. Hiph.* of נָפַץ *to beat in pieces, to break.*

מַפָּץ *m.* (from נָפַץ), *the act of breaking, dashing to pieces.*

מִפְקָד *m.* (from פָּקַד),

1. *The numbering* (of the people), 2 Sam. xxiv. 9. 1 Chron. xxi. 5.
2. *A command,* 2 Chron. xxxi. 13.
3. *An appointed place,* Ezek. xliii. 21. *A gate of Jerusalem* called שַׁעַר הַמִּפְקָד, Neh. iii. 31.

מִפְרָץ *m. harbour, a place for anchoring,* Judg. v. 17. Arab. فرضة.

מַפְרֶקֶת *fem. the nape of the neck.* 1 Sam. iv. 18. (Chald. transp. פִּרְקָא, פִּרְקָא *joint; neck.*)

מִפְרָשׂ *m.* (from פָּרַשׂ),

1. *The act of spreading out, extending,* Job xxxvi. 29.
2. *A flag, banner,* Ezek. xxvii. 7.

מִפְשָׁעָה *fem.* (from פָּשַׁע), *a step, stride,* here for, *thigh, hip,* i. e. that part of the body where the legs begin, 1 Chron. xix. 4.

מַפְתֵּחַ *m.* (from פָּתַח), *a key,* Judg. iii. 25. Isai. xxii. 22.

מִפְתָּח *m.* (from פָּתַח), *the act of opening,* Prov. viii. 6. מִפְתַּח שְׂפָתַי *the opening of my lips,* i. e. *that which my lips utter.*

מִפְתָּן *a threshold.* 1 Sam. v. 4, 5. Ezek. ix. 3, 4. x. 4, 18. The etymology is obscure.

מֹץ, once in full, מוֹץ, Zeph. ii. 2, *chaff.* Isai. xli. 15: וּגְבָעוֹת כַּמֹּץ תָּשִׂים *thou makest the hills as chaff.* Commonly in the following construction Ps. xxxv. 5: יִהְיוּ כְּמֹץ לִפְנֵי רוּחַ *let them be as chaff before the wind.* i. 4. Job xxi. 18: כְּמֹץ גְּנָבַתּוּ סוּפָה *as chaff which the storm carries away.* Isai. xvii. 13. xxix. 5. Hos. xiii. 3. Chald. מוֹ, מוֹא, מוֹזָא *idem.*

מָצָא (*fut.* יִמְצָא *imp.* מְצָא, *inf.* מְצֹא,) in three conjugations; in *Kal,*

1. *To find,* Gen. ii. 20. viii. 9. xxxi. 33. xxxviii. 20, 22. 1 Sam. x. 7: עֲשֵׂה לְךָ אֲשֶׁר תִּמְצָא יָדֶךָ *do what thy hands shall find,* i. e. what comes to hand, do all that is possible, xxv. 8. Eccles. ix. 10. More rarely in an intellectual sense, e. g. Eccles. iii. 11. vii. 27. viii. 17. comp. Judg. xiv. 18, where it is applied to solving an enigma.
2. *To obtain, to get, to acquire,* as in Lat. *invenire cognomen, laudem,* e. g. *wisdom,* Prov. iii. 13: אַשְׁרֵי אָדָם מָצָא חָכְמָה *happy is the man that attains wisdom,* viii. 9, 35. xviii. 22. *favour,* (see חֵן); *a*

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vision of Jehovah, Lam. ii. 9: גַּם נְבִיאֶיהָ לֹא־מָצְאוּ חָזוֹן מֵיהוָה *even her Prophets obtain no vision from Jehovah;* of conquering fortified cities, 2 Sam. xx. 6: פֶּן יָמְצָא לוֹ עָרִים בְּצֻרוֹת *lest he obtain fortified cities;* of an harvest, Gen. xxvi. 12: וַיִּמְצָא בַּשָּׁנָה הַהִיא מֵאָה שְׁעָרִים *and he obtained in this year an hundred measures,* i. e. gained an hundred fold. 2 Sam. xviii. 22: אֵין בְּשׂוֹרָה מְצֻאַת *it is no tidings of import,* i. e. brings in, or yields (any thing). Also of a misfortune which befalls one, or with which one meets. Ps. cxvi. 3: צָרָה וְיָגוֹן אֶמְצָא *I met with sorrow and trouble.* Prov. vi. 33. Hos. xii. 9. (Comp. No. 3. where the same is expressed in another manner).—*My hand acquires (something),* for, *I acquire it, I obtain it,* Levit. xxv. 28: אִם לֹא מָצְאָה דָּיוֹ דֵי הָשִׁיב לוֹ *if his hand does not obtain sufficient to repay him.* Levit. xii. 8. Comp. xxv. 26, in which it occurs without יָד.

3. *To befall one, to happen to one,* with the *accus.* Gen. xliv. 34. Exod. xviii. 8: כָּל הַתְּלָאָה אֲשֶׁר מְצָאָתַם בַּדָּרֶךְ *all calamities which befel them on the way.* Numb. xx. 14. xxxii. 23. Deut. xxxi. 17, 21. Josh. ii. 23: כָּל־הַמְּצֹאוֹת אוֹתָם *all which befel them.* Judg. vi. 13. Neh. ix. 32. Esth. viii. 6. Ps. cxvi. 3: מְצָרֵי שְׁאוֹל מְצָאוּנִי *afflictions of hell befel me.* cxix. 43: צַר וּמָצוֹק מְצָאוּנִי *trouble and anguish befel me.* Comp. Tob. xii. 7: *καὶ κακὸν ουχ εὑρήσει ὑμᾶς.* In Aram. the corresponding form מְטָא, סגא is confined to this sense only. יָדִי מָצְאָה פּ׳ *my (chastening) hand touches, strikes, comes upon one.* 1 Sam. xxiii. 17: כִּי לֹא תִמְצָאֲךָ יַד שָׁאוּל אָבִי *for the hand of Saul my father shall not touch thee;* with לְ, Isai. x. 10: כַּאֲשֶׁר מָצְאָה יָדִי לְמַמְלְכוֹת הָאֱלִיל *as my hand hath lighted on the kingdoms of idols.* Ps. xxi. 9: תִּמְצָא יָדְךָ לְכָל־אוֹיְבֶיךָ *thy hand shall reach all thine enemies.*

4. With the dative *to suffice.* Numb. xi. 22: וּמָצָא לָהֶם *to suffice them.* Judg. xxi. 14: וְלֹא מָצְאוּ לָהֶם *and they sufficed them not.* Comp. in German *hiulangen, hiureichen;* in Greek *ικνούμενος, ικανός extending, reaching to, sufficient,* from *ικνέομαι;* in English, *to reach, to suffice.*

5. More rarely, i. q. *to seek, to look for.* 1 Sam. xx. 21: לֵךְ מְצָא אֶת־הַחִצִּים *go, look for the arrows,* verse 36. Comp. Job xxxiii. 10.

Niph. נִמְצָא.

1. *To be found,* very frequently, e. g. Gen. xliv. 16, 17. Exod. xxii. 3. 1 Kings xiv. 13: יַעַן נִמְצָא בּוֹ דָּבָר טוֹב *because in him something good was found.* Comp. i. 52. 1 Sam. xxv. 28. Dan. xi. 9: *but he shall stumble and fall* וְלֹא יִמָּצֵא *and shall not be found any more.*

2. *To be found (somewhere),* i. e. to be in any place, Gen. xlvii. 14: כָּל הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרַיִם *all the money which was (found) in the land of Egypt.* 1 Chron. iv. 41. xxix. 17: עַמְּךָ הַנִּמְצְאוּ פֹה *thy people who (are to be found here,) are present.* 2 Chron. xxxiv. 32: כָּל־הַנִּמְצָא בִּירוּשָׁלַיִם וּבִנְיָמִן *all that were (found) present in Jerusalem and Benjamin.* Jer. xli. 3. lii. 25. Isai. xxii. 3: כָּל־נִמְצָאַיִךְ *all that are found (present) with thee.* Hence in an absol. sense, *to exist.* Gen. xix. 15: שְׁתֵּי בְנוֹתֶיךָ הַנִּמְצָאוֹת *and both thy daughters who are here,* opposed to those who are absent. Comp. ver. 14. Ezra viii. 25.

3. Spoken of God, *to let himself be found,* (*by men,*) i. e. *to hear them,* compare (נִדְרַשׁ) 1 Chron. xxviii. 9: אִם תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ *if thou seek him he will be found by thee,* i. e. he will hear thee, 2 Chron. xv. 2, 4, 15. Jer. xxix. 14. Isai. lv. 6. lxv. i. 4.

4. *To be obtained, possessed by any one,* construed with לְ. (Comp. *Kal,* No. 2.) Deut. xxi. 17: כֹּל אֲשֶׁר־יִמָּצֵא לוֹ *all which he possesses.* Josh. xvii. 16. Jer. xv. 16: נִמְצְאוּ דְבָרֶיךָ *thy words found acceptance by me.*

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Hiph. הִמְצִיא.

1. *To cause to find, participate, share,* Job xxxiv. 11. וּכְאֹרַח אִישׁ יַמְצִאֶנּוּ *and causes every one to find (to share) according to his conduct.* xxxvii. 11.
2. *To cause to come to, to surrender, to hand over.* 2 Sam. iii. 8: לֹא הִמְצִיתִיךָ בְיַד דָּוִד *I have not surrendered thee into the hand of David.* Zech. xi. 6.
3. *To bring, to present,* with אֶל, Levit. ix. 12, 13, 18.

מַצָּב *m. stat. const.* מַצַּב (from נָצַב),

1. *A place in which any thing stands,* Josh. iv. 3, 9: מַצַּב רַגְלֵי הַכֹּהֲנִים *the place in which the feet of the priests stood.*
2. *A military station, post, a garrison* in a place. 1 Sam. xiii. 23. xiv. 1, 4, 6, 11, 15. 2 Sam. xxiii. 14. Metaph. *condition, state, situation,* Isai. xxii. 19: הֲדַפְתִּיךָ מִמַּצָּבֶךָ *I will drive thee from thy situation.*

מַצָּבָה *fem.* of the preceding, *post, garrison,* 1 Sam. xiv. 12.

מֻצָּב *m.* (prop. *part. Hoph.* of נָצַב), *a garrison,* Isai. xxix. 2.

מַצֵּבָה *fem. stat. const.* מַצְּבַת, (from נָצַב), *any thing erected, a pillar, column, an erected stone, cippus.* Gen. xxviii. 18, 22. Exod. xxiv. 4. especially statue of an idol, e. g. מַצְּבַת הַבַּעַל *the statue of Baal.* 2 Kings iii. 2. x. 26. Levit. xxvi. 12: פֶּסֶל וּמַצֵּבָה לֹא תָקִימוּ *ye shall not erect images and statues.* 1 Kings xiv. 23. 2 Kings xviii. 4. xxiii. 14. Micah v. 13.

מִצְבָּיָה the name of a place, 1 Chron. xi. 47, otherwise unknown. It occurs here with the *art.* as *nom. gent.* Simom's (*Onomast.* V. T. p. 538), explains it as an original appellative, by, *congregatio domini,* from צוּב *congregavit.*

מַצֵּבֶת *fem.* from נָצַב.

1. i. q. מַצֵּבָה *a pillar, column,* Gen. xxxv. 14, 20.
2. *Monument,* 2 Sam. xviii. 18.
3. *Stem, root,* from נָצַב in the signification, *to plant,* Isai. vi. 13.

מְצָד *plur.* מְצָדוֹת (with an *impure Kametz*), *a castle, fortress, situated on a mountain.* 1 Chron. xi. 7: וַיֵּשֶׁב דָּוִד בַּמְּצָד *and David resided in the castle (Sion);* hence it was called the city of David. Jer. xlviii. 41: הַמְּצָדוֹת נִתְפָּשָׂה *the castles are taken.* li. 40. Probably used of mountains fortified by nature, which are accessible with difficulty on account of their heights, whither one retreats. 1 Sam. xxiii. 14, 19, 29. 1 Chron. xii. 8, 16. Comp. Judg. vi. 2. Ezek. xxxiii. 27. Chald. מְצָדְתָּא *idem.* See מְצוּדָה מָצוֹד, Arab. مصاد the top of a mountain.

מָצָה, in two conjugations; in *Kal,*

1. *To squeeze out, to wring out* any thing wet, vi. 38: וַיִּמְצֶה טַל מִן הַגֵּזָּה *and he wrung the dew out of the fleece.* Chald. and Syr. *idem.*
2. *To empty by sipping* or *supping, to drink out greedily,* properly, *to suck out,* Isai. li. 17: כּוֹס הַתַּרְעֵלָה שָׁתִית מָצִית *thou hast drunk out and sipped up the cup of reeling,* i. e. thou hast emptied it to the dregs, Ezek. xxiii. 34. (Syr. *idem.* See מוּץ, מָצַץ, and comp. מָזָה).

Niph. נִמְצָה,

1. *Pass.* of *Kal,* No. 1. *to be squeezed, wrung out,* of the blood. Levit. i. 15: וְנִמְצָה דָמוֹ *and the blood shall be wrung out.* v. 9.
2. *Pass.* of *Kal,* No. 2. *to be drunk out,* Ps. lxxiii. 10. lxxv. 9.

מַצָּה *fem. plur.* מַצּוֹת *any thing unleavened.* (The etymology is obscure. Commonly derived from מָצַץ = מָצָה *to press out,* or, *to press close together,* in opposition to, *light, leavened*). חַלַּת מַצָּה, *an unleavened cake,* Levit. viii. 26. *plur.* חַלּוֹת מַצּוֹת *unleavened cakes,* ii. 4. רְקִיקֵי מַצּוֹת *unleavened thin,* or *flat cakes.* לֶחֶם מַצּוֹת *unleavened bread.* Exod. xxix. 2. Numb. vi. 15, and simply expressed by מַצּוֹת, Exod. xii. 15, 18. חַג הַמַּצּוֹת *the feast of unleavened bread,* Exod. xxiii. 15. xxxiv. 18.

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מַצָּה *fem.* (from נָצָה), *quarrel, strife.* Prov. xiii. 10. xvii. 19.

מִצָּה the name of a place in the tribe of Benjamin, Josh. xviii. 26 only.

מִצְהָלָה *fem. a neighing,* (from צָהַל), Jer. viii. 16. xiii. 27.

I. מָצוֹד *m.* Eccles. ix. 14. מְצוֹדָה Isai. xxix. 7. Ezek. xix. 9, and most frequently מְצוּדָה i. q. מְצַד *the top of a mountain,* Job xxxix. 28. 1 Sam. xxii. 4. Hence, *a castle on a mountain, a tower.* Eccles. ix. 14: וּבָנָה עָלֶיהָ מְצוֹדִים גְּדוֹלִים *and built against them great intrenchments,* 2 Sam. v. 7. Metaphorically applied to God, Ps. xviii. 3. xxxi. 4. lxxi. 3. xci. 2.

II. מָצוֹד (from צוּד),

1. *The act of catching, a catch,* Prov. xii. 12.

2. *A net,* Eccles. vii. 26.

I. מְצוֹדָה and מְצוּדָה, see מָצוֹד, No. 1.

II. מְצוֹדָה, Eccles. ix. 12. and מְצוּדָה, (from צוּד),

1. *A prey, booty,* Ezek. xiii. 21.

2. *A net,* Eccles. ix. 12. Ezek. xii. 13.

מִצְוָה *fem.* (from צָוָה), *command, commandment.* 2 Kings xviii. 36. Prov. xiii. 13. xix. 16. Eccles. viii. 5. Of the commandments of God. Deut. vi. 1, 25. vii. 11. viii. 1. xi. 8, 22. xv. 5. xvii. 20. Levit. iv. 13: אַחַת מִכָּל מִצְוֹת יְהוָה אֲשֶׁר לֹא תֵעָשֶׂינָה *one of the commands of Jehovah which should not be done,* a circumlocution of prohibition. מִצְוַת הַלְוִיִּם *the legal perquisites* or *dues of the Levites,* as the law requires to be done. Neh. xiii. 5. comp. מִשְׁפָּט.

מְצוּלָה Exod. xv. 5. Neh. ix. 11. and מְצוּלָה, *fem.* i. q. צוֹלָה *depth,* especially *of the sea,* Jon. ii. 4. Micah vii. 19. Ps. lxviii. 23; *of a river,* Zech. x. 11; *of the depth of the mire,* Ps. lxix. 3. see צוֹלָה.

מָצוֹק *m.* (from צוּק), *pressure, distress,* Ps. cxix. 143. Jer. xix. 9.

מָצוֹק *m.*

1. *A steep mountain, a precipitous height.* 1 Sam. xiv. 5. In the Talmud צוּק signifies *mons altus et præceps.* Arab. طَاق الجبل *mons altus, rupes montium eminentes.*

2. *The foundation,* or *basis* of the earth, מְצֻקֵי־אֶרֶץ 1 Sam. ii. 8. It appears that they supposed the earth to rest on subterraneous mountains.

מְצוּקָה *fem.* (from צוּק), *pressure, distress.* Job xv. 24. Plur. מְצוּקוֹת, Ps. xxv. 17. cvii. 6, 13, 19.

I. מָצוֹר *m.* (from צוּר), with suffix מְצוֹרֵךְ, Ezek. iv. 8.

1. *Pressure, affliction,* Deut. xxviii. 53, &c. Jer. xix. 9.

2. *Siege,* Ezek. iv. 7. v. 2. בּוֹא בַּמָּצוֹר *to be besieged,* said of a city, 2 Kings xxiv. 10. xxv. 2. Jer. lii. 5. Comp. Ezek. מֵי מָצוֹר *water in the time of a siege,* Nah. iii. 14.

3. *Rampart of the besiegers,* Deut. xx. 20. Ezek. iv. 2. Micah iv. 14.

4. *Works of fortification, a fortress,* 2 Chron. xxxii. 10. Hab. ii. 1. More frequently עָרֵי מָצוֹר, עִיר מָצוֹר, *a fortified city, cities,* Ps. xxxi. 22. lx. 11. Micah vii. 12. 2 Chron. viii. 5.

II. מָצוֹר i. q. מִצְרַיִם, a proper name for Egypt. (The Hebrew might advert in it to the etymology from No. 1. since the ancients frequently speak of the natural strength of the country. *Diod.* I. 18 Comp. *Bocharti Phaleg.* IV. 24.) יְאֹרֵי מָצוֹר *the rivers of Egypt,* Isai. xix. 6. xxxvii. 25. 2 Kings xix. 24.

מְצוּרָה *fem.* from צוּר.

1. *Rampart of the besiegers,* Isai. xxix. 3.

2. *A strong place, fortress,* 2 Chron. xi. 11. More frequently עָרֵי מְצוּרָה, *fortified cities,* 2 Chron. xiv. 5. and עָרֵי מְצוּרוֹת, xi. 10, 11, 23. xii. 4. xxi. 3.

מַצּוּת *fem.* i. q. מָצָּה, (from נָצָה), *contention, strife,* Isai. xli. 11.

מֵצַח gen. com. (Ezek. iii. 8. Isai. xlviii. 4.)

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with *suffix* מִצְחִי, *the forehead, front.* 1 Sam. xvii. 49. מֵצַח אִשָּׁה זוֹנָה *the (shameless) front of an unchaste woman* or *harlot,* Jer. iii. 3. Ezek. iii. 7: חֲזֵק מֵצַח *of a bold forehead.* Verse viii. 9. Isai. xlviii. 4: מִצְחֲךָ נְחוּשָׁה *thy forehead is of brass.*

מִצְחָה *fem. greaves,* 1 Sam. xvii. 6. see the preceding. The Hebrew denotes the *forehead, shin-bone,* and *greaves,* on account of their similarity, by the same expression.

מְצִלָּה *fem. plur.* מְצִלּוֹת, (from צָלַל, No. 1.) *small metal plates,* which in the east are hung upon the horses and camels as an ornament, Zech. xiv. 20. See מְצִלְתַּיִם.

מְצָלָה *fem.* (from צָלַל, No. 2.) *a shady place,* Zech. i. 8.

מְצִלְתַּיִם *dual,* (from צָלַל, No. 1.) *pair of cymbals,* a musical instrument consisting of two plates, *cymbala,* 1 Chron. xiii. 8. Ezra iii. 10. Neh. xii. 27. See צֶלְצְלִים.

מִצְנֶפֶת *fem.* (from צָנַף *to wind, to roll,*) *the turban,* of the high priest, Exod. xxviii. 4, 39. xxix. 6. xxxix. 28, 31. *of the king,* Ezek. xxi. 39. Concerning the distinction of this turban from that of the common priest, no mention is made in the text; as to the conjectures of the Rabbins, see *Braun de Vestitu Sacerd. Hebr.* p. 625, &c.

מַצָּע *m.* (from יָצַע) *a bed, couch.* Isai. xxviii. 20.

מִצְעָד *m.* (from צָעַד), *a step, walk.* Ps. xxxvii. 23. Prov. xx. 24. בְּמִצְעָדָיו *in his steps,* i. e. in his train, attendance, retinue, Dan. xi. 43. Comp. בִּרְגְלָיו, Judg. iv. 10.

מִצְעִירָה *fem. sub parvum, parvulum,* composed of מִן and צְעִירָה, Dan. viii. 9. comp. מִגְּאַל.

מִצְעָר *m.* (from צָעַר),

1. *Any thing little, small, trifling, insignificant.* Gen. xix. 20. Job viii. 7. לִמְצָעָר *nearly, almost,* Isai. lxiii. 18.
2. *Small number,* מִצְעַר אֲנָשִׁים *a small number of men,* 2 Chron. xxiv. 24.
3. הַר מִצְעָר, Ps. xlii. 7, probably a proper name of a peak of Mount Lebanon, not far from Hermon. Others, *the little mount,* in opposition to the higher mount Sion.

מִצְפָּה *m.* (from צָפָה),

1. *A high place which affords an extensive view, a beacon, watch-tower,* Isai. xxi. 8. 2 Chron. xx. 24.
2. A proper name,
 (*a*) *Of a city in the plains of the tribe of Judah,* Josh. xv. 38.
 (*b*) מִצְפֵּה־מוֹאָב *a city in Moab,* 1 Sam. xxii. 3.
 (*c*) *A valley in the neighbourhood of Mount Lebanon,* Josh. xi. 8. Comp. xi. 3.
 (*d*) מִצְפֵּה־גִלְעָד Judg. xi. 29. *a city in the tribe of Gad,* otherwise מִצְפָּה, see the following, No. 1.
 (*e*) מִצְפֵּה, Josh. xviii. 26. *a city in the tribe of Benjamin,* otherwise מִצְפָּה, see the following, No. 2.

מִצְפָּה *a high place, beacon, watch-tower.*

1. The name of a place in Gilead, on the other side of the Jordan. Judg. x. 17. xi. 11, 34: the same is called, xi. 29, מִצְפֵּה־גִלְעָד.
2. *A place in the tribe of Benjamin,* where was frequently held a convocation of the people, once מִצְפֵּה, (Josh. xviii. 26), Judg. x. 1. xxi. 1. 1 Sam. vii. 5. x. 17. King Asa made it a fortification on the frontiers against the empire of Israel. 1 Kings xv. 22. 2 Chron. xvi. 6. In later times the governor Gedaliah had his residence there, Jer. xl. 6. Comp. also Neh. iii. 7, 19.

מַצְפֻּנִים *m. plur.* (from צָפַן *to hide*), *hidden places,* Obad. 6.

מָצַץ, *to suck, to sip, with pleasure.* Isai. lxvi. 11. See מָצָה, No. 2. (Arab. and Chald. *idem.*)

מֵצַר *m.* (from צָרַר, as מֵסַב from סָבַב), *pressure, distress.* Ps. cxviii. 5. Plur.

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מְצָרִים, *stat. const.* מְצָרֵי, Lam. i. 3. Ps. cxvi. 3.

מִצְרַיִם a proper name, *dual fem. Egypt*, construed with the singular. Hos. ix. 6. Josephus (*Archæol.* I. 6, 2.) explains the name as of Coptic origin, but in the present fragments of the Coptic language there is no similarity whatever to be traced. The land is called by them χημι, see חָם. But in Arab. and Chald. مصر, מְצַר has, as appellative, the signification, *limes*. The Arabs retain it in the singular مصر, the dual in Heb. and Syr. might refer to the division of the country by the Nile, or, to Upper and Lower Egypt. The *nom. gent.* is מִצְרִי *an Egyptian, plur.* מִצְרִים *Egyptians, fem.* מִצְרִית.

מַצְרֵף *m.* (from צָרַף), *the fining pot*, or *melting pot*, Prov. xvii. 3. xxvii. 21.

מַק *m.* (from מָקַק, comp. Ps. xxxviii. 6.) *putrefaction, mud.* Isai. iii. 24: וְהָיָה תַּחַת בֹּשֶׂם מַק יִהְיֶה *instead of perfume shall be putrefaction*, i. e. *a foul smell.* v. 24: שָׁרְשָׁם כְּמַק יִהְיֶה *their root shall be as mud*, as decayed wood.

מַקָּבָה *fem.* (from נָקַב, see Hab. iii. 15.) *a hammer*, 1 Kings vi. 7. Isai. xliv. 12. Jer. x. 4.

מַקֶּבֶת *fem.* from נָקַב.

1. i. q. the preceding, Judg. iv. 21.
2. *Cavity of a rock, a chasm* or *cleft in a rock*, Isai. li. 1.

מַקֵּדָה a proper name of a city in the plain of the tribe of Judah, formerly a royal city of the Canaanites, Josh. x. 10. xii. 16. xv. 41.

מִקְדָּשׁ *m.* (from קָדַשׁ).

1. *Sanctuary, a holy place*, of the tabernacle, and the temple, Exod. xxv. 8. Levit. xii. 4. xxi. 12. Numb. x. 21. xviii. 1, &c. *Plur.* מִקְדָּשִׁים *of the temple*, Jer. li. 51. Amos vii. 9. מִקְדַּשׁ מֶלֶךְ *a place consecrated to the king*, Amos vii. 13.
2. *Any thing consecrated*, or *to be consecrated*, Numb. xviii. 29. מִקְדְּשֵׁי אֵל probably, *the holy counsels of God*, Ps. lxxiii. 17.
3. *Asylum*, Isai. viii. 14. Ezek. xi. 16.

מַקְהֵלוֹת *m. plur.* Ps. xxvi. 12, and מַקְהֵלוֹת *fem. plur.* (from קָהַל), Ps. lxviii. 27, *places of convocation.* The latter occurs also as a proper name of an encamping place of the Israelites in the desert, Numb. xxxiii. 25.

I. מִקְוֶה *m.* (from קָוָה, No. 1.)

1. *Hope, confidence.* 1 Chron. xxix. 15. Ezra x. 2.
2. *The object of hope*, Jer. xiv. 8. xvii. 13. l. 7.

II. מִקְוֶה *m.* (from קָוָה, No. 2.)

1. *A collection* or *company of men.* Hither I now refer the difficult passage, 1 Kings x. 28: וּמִקְוֵה סֹחֲרֵי הַמֶּלֶךְ *and the caravan of merchants of the king*, יִקְחוּ מִקְוֵה בְּמְחִיר. According to the common punctuation מִקְוֵה, it gives scarcely a sense to the latter part of the verse, for it ought to be rendered by *spun yarn*, (comp. in Arab. قوي *torsit funem*, and in Hebrew קָו, תִּקְוָה). But it is not probable that the historian should have played with two words of the same sound; and there is also in the following verse mention made of the horses. It appears therefore preferable, to point it here מִקְוֵה, according to the Vulg. *de Coa*, which reminds one very obviously of the Nile island *Co*. The punctuator could err nowhere more easily than in such a case. Or should the second מִקְוֵה perhaps be erased entirely out of the text? It is omitted in 172 *Codd. Kennicott*, but occurs however in all versions. 2 Chron. i. 16. מִקְוֵא is the Chald. form.
2. מִקְוֵה הַמַּיִם *the gathering* or *collection of the waters*, Gen. i. 10. Exod. vii. 19. Levit. xi. 36.

מִקְוָה *fem. a place where any thing is kept in store, reservoir, repository*, Isai. xxii. 11.

מָקוֹם *plur.* מְקוֹמוֹת comm. (from קוּם in the signification, *to stand.*)

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1. *A place, spot,* very frequently, Gen. i. 9. xxiv. 23, 25. xxviii. 11, 17, &c. Job xvi. 18: אַל יְהִי מָקוֹם לְזַעֲקָתִי *let my cry find no place,* namely, to hide itself, let it come incessantly to God. Before the relative אֲשֶׁר it is always used in the form of the *stat. const.* e. g. Levit. iv. 24: בִּמְקוֹם אֲשֶׁר יִשְׁחַט אֶת הָעוֹלָה *in the place where the burnt-offering is killed.* verse 33. xiv. 13. Jer. xxii. 12. Ezek. xxi. 35. Hos. ii. 1. so also when the relative is omitted. Ps. civ. 8. Job xviii. 21. Isai. liv. 2. Ezek. xxxix. 11. Sometimes מָקוֹם is used pleonastically, as מָקוֹם אֲשֶׁר *loco, quo* for *ubi.* Esth. iv. 3: *and in all provinces* מְקוֹם אֲשֶׁר דְּבַר הַמֶּלֶךְ וְדָתוֹ מַגִּיעַ *where the king's command and his decree came.* viii. 17. Eccles. xi. 3. Ezek. vi. 13. (In Syr. ܐܬܪ *idem.*)

2. Especially, *a dwelling-place.* Gen. xxx. 25: אֵלְכָה אֶל מְקוֹמִי וְלְאַרְצִי *I will go unto my dwelling-place and my country.* Exod. iii. 8: מְקוֹם הַכְּנַעֲנִי *the dwelling-place of the Canaanites.* Numb. xxiv. 25. Isai. viii. 7.

3. *Place, township,* for, *city, village,* מְקוֹם שְׁכֶם *the place Sichem.* Gen. xii. 6. xviii. 24. xxxviii. 32: אַנְשֵׁי הַמָּקוֹם *the people* or *men of the place.* Judg. xix. 16. שַׁעַר מְקוֹמוֹ *the gate of his place, of his town,* Ruth. iv. 10.

4. For, instead of, *loco,* Isai. xxxiii. 21.

מָקוֹר *m.* (from קוּר), *a well, fountain,* מְקוֹר חַיִּים *the fountain of life, happiness.* Ps. xxxvi. 10. Prov. x. 11. xiii. 14. xiv. 27. מְקוֹר דָּמִים *the fountain of blood:* euph. for, *muliebria pudenda.* Levit. xii. 7. xx. 18. and without דָּמִים, for, *courses,* xx. 18. Ps. lxviii. 27: בָּרְכוּ אֱלֹהִים אֲדֹנָי מִמְּקוֹר יִשְׂרָאֵל *praise God the Lord, ye of the fountain of Israel,* i. e. *ye descendants of Israel.* Comp. מַיִם, No. 2.

מַקָּח *m.* (from לָקַח), *the act of taking, receiving,* 2 Chron. xix. 7.

מַקָּחוֹת *fem. plur. merchandise, articles for sale, venalia,* Neh. x. 32. The root לָקַח *to take,* is used for, *to buy,* Neh. x. 31. Comp. in Thalmud מקח *emtio.*

מְקְטָר *m.* (from קָטַר), *the act of fumigating,* Exod. xxx. 1.

מִקְטֶרֶת *fem.* from קָטַר, *a pan in which incense is burned, a censer,* 2 Chron. xxvi. 19. Ezek. xviii. 11.

מַקֵּל *stat. const.* מַקַּל and מִקַּל. *Plur.* מַקְלוֹת *a staff.* Gen. xxx. 37, &c. xxxii. 11. 1 Sam. xvii. 40. Zech. xi. 7. מַקַּל יָד, *a hand staff,* a kind of weapon. Ezek. xxxix. 9, (Chald. מקל יד *spiculum.* Castell.)

מִקְלָט *m. an asylum,* a place where the innocent murderer found a protection against the avenger of blood. עָרֵי מִקְלָט *places* or *cities of refuge.* Numb. xxxv. 6—15. Josh. xx. 2. Root קָלַט Chald. *to receive,* particularly a fugitive, e. g. שִׁית קִרְוִין דְּקָלְטָן קְטוֹלָא *sex urbes, quæ recipiant occisorem.* Targum to Numb. xxxv. 6.

מִקְלַעַת *fem.* (from קָלַע, No. 2.) *carved work, a sculpture.* 1 Kings vi. 18. Plur. מִקְלָעוֹת, *stat. const.* מִקְלְעוֹת, *ibid.* vi. 29, 32. vii. 31.

מִקְנֶה *m.* from קָנָה,

1. *Any thing bought,* Gen. xlix. 32: מִקְנֵה הַשָּׂדֶה וְהַמְּעָרָה־מֵאֵת בְּנֵי־חֵת *the field and the cave, bought of the sons of Heth.*

2. *Possession,* but exclusively *of cattle,* as the principal and almost only possession of the Nomades. (For the same reason are the cattle in Holstein called by way of preference, (*das Gut*) *goods, estate.* In Greek κτῆνος signifies properly i. q. κτῆμα *a possession.* But in Latin *oïs, ovis, sheep,* and *ops* were originally the same, whence we have still *opilio, estate, riches*). אַנְשֵׁי מִקְנֶה *people, who attend to the breed of cattle.* Gen. xlvi. 32, 34. אֶרֶץ מִקְנֶה *land for pasture.* Numb. xxxii. 1, 4. It is generally used of horned cattle and flocks, excluding horses, asses, and the like, e. g. Gen. xxvi. 14: מִקְנֵה־צֹאן וּמִקְנֵה בָקָר *the flock*

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and the herd, xlvii. 17. 2 Chron. xxxii. 29. Eccles. ii. 7.

מִקְנָה *fem.* of the preceding.

1. *The act of buying.* סֵפֶר הַמִּקְנָה *a bill of purchase,* Jer. xxxii. 11, &c.
2. *Any thing bought, purchased,* מִקְנַת כֶּסֶף *a slave purchased for money,* Gen. xvii. 12, 13, 23. Exod. xii. 44.
3. *Price of purchase,* Levit. xxv. 16, 51.
4. *A possession,* Gen. xxiii. 18.

מִקְסָם *m.* (from קָסַם), *a prediction, divination,* Ezek. xii. 24. xiii. 7.

מָקַץ or according to some MSS. and editions מָקֵץ, 1 Kings iv. 9 only, the name of a place in Palestine, otherwise unknown. Vulg. *Macces.*

מִקְצוֹעַ *m. plur.* מִקְצֹעִים and מִקְצֹעוֹת, *a corner.* Neh. iii. 19, 20, 24, 25. Exod. xxvi. 24. xxxvi. 29. Root קָצַע *to cut off.*

מַקְצוֹעָה *fem.* probably *a plane,* or some other sharp instrument. Isai. xliv. 13. Targ. אִזְמֵל *a knife* generally, but also used of the blade of a plane. Root קָצַע *to scrape off.*

מִקְצָת *fem. a part.* Dan. i. 2, 5. Neh. vii. 70. Comp. in Chald. קְצָת. Root קָצָה in Chald. (in the signification of חָצָה) *to divide.*

מָקַק in two conjugations; in *Niph.* נָמַק, (synonymous with מָאַס, No. II. and מָסַס).

1. *To flow, run down.* Ps. xxxviii. 6: נָמַקּוּ חֲבוּרֹתָי *my sores run down,* comp. מָאַס, Job vii. 5, and מָסַס, 1 Sam. xv. 9.
2. *To perish, consume, waste away, tabescere.* Zech. xiv. 12: עֵינָיו תִּמַּקְנָה בְּחֹרֵיהֶן וּלְשׁוֹנוֹ תִּמַּק בְּפִיהֶם *their eyes shall waste away in their sockets, and the tongue in their mouth.* (Comp. כָּלָה). Levit. xxvi. 39: וְתִנָּשְׁאִרִים בָּכֶם יִמַּקּוּ בַעֲוֹנָם *and the rest of you shall perish in their transgression.* Ezek. xxiv. 23. xxxiii. 10: *our iniquity lies upon us* וּבָם אֲנַחְנוּ נְמַקִּים *and we perish under them.* (Comp. מוּג, Isai. lxiv. 6.) Isai. xxxiv. 4: נָמַקּוּ כָּל־צְבָא הַשָּׁמַיִם *the whole hosts of heaven disappear.*

Hiph. הֶמֵק causat. of *Niph.* Zech. xiv. 12. Deriv. מַק. In Chald. frequently.

מִקְרָא *m.* (from קָרָא).

1. *The act of convoking, convocation,* prop. the Aramaic infinitive of קָרָא. Numb. x. 2: לְמִקְרָא הָעֵדָה *to convoke the assembly.*
2. *A convoked assembly, convocation,* מִקְרָא קֹדֶשׁ *an holy convocation, solemn feast,* which took place every sabbath, and on the first and seventh day of the great feast. Levit. xxiii. 28. Numb. xxviii. 18, 25. Without קֹדֶשׁ, Isai. i. 13.
3. *The act of reading.* Neh. viii. 8: וַיָּבִינוּ בַּמִּקְרָא. Vulg. *et intellexerunt, quum legeretur.*

מִקְרֶה *m.* (from קָרָה),

1. *An accident, chance.* 1 Sam. vi. 6. xx. 26. Ruth. ii. 3: וַיִּקֶר מִקְרֶיהָ חֶלְקַת הַשָּׂדֶה לְבֹעַז *and chance led her into a piece of land, belonging to Boaz.*
2. *Fate, destiny.* Eccles. ii. 14: *I also know* שֶׁמִּקְרֶה אֶחָד יִקְרֶה אֶת־כֻּלָּם *that one fate happens to them all.* v. 15. iii. 19. ix. 2, 3.

מִקֶּרֶה *m. the beams, timber, the inner roof,* of a house, Eccles. x. 18. See קָרָה *to lay beams.*

מִקֳּרָה *fem.* (from קָרַר), *the act of cooling, coolness,* Judg. iii. 20, 24.

מִקְשֶׁה *m.* properly, *turned work,* from קָשָׁה. Arab. ﻗﺸﻮ, which has, among others, the signification, *opere tornatili elaboravit lignum.* Comp. מִקְשָׁה. Hence, Isai. iii. 24: מַעֲשֶׂה מִקְשֶׁה *plaited* or *twisted hair.*

I. מִקְשָׁה *fem.* of the preceding, *rounded, turned work.* Exod. xxv. 18: מִקְשָׁה תַּעֲשֶׂה אֹתָם *opere tornatili facias eos* (*Cherubos*). It is evident from comp. with 28, 1 Kings vi. 23, that they were made from the wood of the olive tree overlaid with gold; hence it is incorrectly rendered by *solid*

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or *massive*, as derived from קָשָׁה *to be hard, solid.* It is also applied to the golden candlestick, Exod. xxv. 31, 36. xxxvii. 17, 22. Numb. viii. 4. to the silver trumpets, Numb. x. 2. to a column, Jer. x. 5.

II. מִקְשָׁה *fem.* for מִקְשֶׁא, (denom. from קִשֶּׁא), *m.* Isai. i. 8, a garden of cucumbers, melons.

I. מַר *m. a drop.* Isai. xl. 15. Root in Arab. مر *to flow.*

II. מַר *m.* מָרָה *fem. adj.* (from מָרַר *to be bitter*).

1. *Bitter,* Isai. v. 20. Prov. xxvii. 7. of water, *saltish,* Exod. xv. 23. As subst. *neut. bitterness.* 1 Sam. xv. 32: מַר־הַמָּוֶת *the bitterness of death.*

2. *Sharp, cruel, harsh, bitter, acerbus, (of fate).* Prov. v. 4: אַחֲרִיתָהּ מָרָה כַּלַּעֲנָה *her end will be bitter as wormwood.* Amos x. 10. *destructive, pernicious, bringing a curse (upon one),* i. e. an object of divine vengeance. Jer. ii. 19: *know and perceive* כִּי רַע וָמָר עָזְבֵךְ אֶת־יְהוָה אֱלֹהָיִךְ *that it is evil and destructive, that thou forsake Jehovah thy God.* As subst. מֵי הַמָּרִים, Numb. v. 18, 19, 24.

3. *Afflicted, grieved,* mostly combined with נֶפֶשׁ. 1 Sam. xxx. 6: כִּי מָרָה נֶפֶשׁ כָּל הָעָם *for the soul of the whole people was afflicted.* Job xxi. 25. מַר נֶפֶשׁ used as *adj.* 1 Sam. i. 10. xxii. 2. and as *subst. grief, affliction,* Job vii. 11. x. 1.

4. *Bitter, lamentable,* צְעָקָה גְדוֹלָה וּמָרָה *a great and bitter cry.* Gen. xxvii. 34. Esth. iv. 1. Ezek. xxvii. 31: מִסְפֵּד מַר *a bitter lamentation.* מַר used adverbially Isai. xxxiii. 7, and מָרָה, Ezek. xxvii. 30, *bitterly.*

5. *Violent, cruel, savage, acerbus, acer.* (Comp. مرير *validus, fortis.*) Hab. i. 6: הַגּוֹי הַמַּר *an enraged, savage people.* מַר נֶפֶשׁ *idem.* Judg. xviii. 25. 2 Sam. xvii. 8. According to this chain of ideas there is, in Judg. xiv. 14, an opposition between עַז *strong,* and מָתוֹק *sweet.*

מֹר and מוֹר, with Makkaph, מָר־, Exod. xxx. 23, *myrrh,* a white balsam, which in Arabia flows from a little thorny tree resembling the acacia. The ancients, however, differ in their description of it. Ps. xlv. 9. Prov. vii. 17. Cant. iii. 6. iv. 14. v. 6, 13. (Arab. *idem.* Root مر *to drop*). See *Celsii Hierobot.* T. I. p. 520, &c.

מָרָא probably as the Arab. مرى *to drive* (a horse on swiftly) *with the whip.* It occurs in *Hiph.* intrans. and referring to the clapping of the wings of the running ostrich. Job xxxix. 18, (21): כָּעֵת בַּמָּרוֹם תַּמְרִיא Eichhorn: *but when she spurs herself up to the course,* namely, by clapping her wings. All the ancient translators express it by, *to lift one's-self up,* but it is not clear whether they followed an idiom known to them, or merely conjectured it from the context.

Obs. מוֹרָאָה, Zeph. iii. 1, is used instead of מוֹרָה *rebellis,* see מָרָה.

מָרֵא Chald. *lord, master.* Dan. ii. 47, iv. 16, 21. v. 23. (In Syr. and Arab. *idem.*) In the Targum it is frequently written מָר, מָרֵי, and מָארֵי.

מְרֹדַךְ בַּלְאֲדָן the name of a Babylonian king. Isai. xxxix. 1. also בְּרֹאדַךְ בַּ q. v. He lived during the time of Hezekiah, see מְרֹדָךְ.

מַרְאָה *m.* (from רָאָה).

1. *The act of seeing, inspection, sight.* Levit. xiii. 12: לְכָל מַרְאֵה עֵינֵי הַכֹּהֵן *according to the full inspection of the priest.* Deut. xxviii. 34: *thou shalt be mad* מִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה *in that which thine eyes shall perceive.* ver. 67. Isai. xi. 3: לֹא לְמַרְאֵה עֵינָיו יִשְׁפּוֹט *not after that which his eyes see, (according to appearance) he will judge,* Ezek. xxiii. 16. Eccles. xi. 9.

2. *Phenomenon, vision.* Exod. iii. 3: *I will go thither* וְאֶרְאֶה אֶת־הַמַּרְאֶה הַגָּדוֹל הַזֶּה *and*

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see this great phenomenon. Ezek. viii. 4. xi. 24. xliii. 3. Dan. viii. 16: הָבֵן לְהַלָּז *explain to this man the vision.*

3. *Appearance, form,* Exod. xxiv. 17: וּמַרְאֵה *and the appearance of the glory of Jehovah was as a consuming fire.* Ezek. i. 16, 28. Cant. ii. 14. Frequently placed after the *stat. const.* יְפַת מַרְאֶה, Gen. xii. 11. xxix. 17. xxxix. 6. טוֹבַת מַרְאֶה, xxiv. 16. xxvi. 7. *of a beautiful countenance, figure,* also נֶחְמָד לְמַרְאֶה *pleasant in form,* Gen. ii. 9. Josh. xxii. 10. In the prophetic language it is used as דְּמוּת, (see No. 3.) to express the indistinct form of an apparition in vision. Dan. x. 18: וַיִּגַּע־בִּי כְּמַרְאֵה אָדָם *and something touched me in the shape of a man.* Combined with דְּמוּת, Ezek. i. 26. viii. 2: *I saw, and behold!* דְּמוּת כְּמַרְאֵה אֵשׁ מִמַּרְאֵה מָתְנָיו וּלְמַטָּה אֵשׁ *something like fire was on his legs, and downward* וּמִמָּתְנָיו וּלְמַעְלָה מִמַּרְאֵה־זֹהַר כְּעֵין הַחַשְׁמַלָה *and above his legs it was as the brightness of heaven, like amber.* Plur. מַרְאִים in the same construction as the singular. Dan. i. 13: מַרְאֵינוּ *our form.* verse 15. Ezek. i. 5, 13. x. 22.

מַרְאָה *fem.* (of the preceding).

1. *An appearance, vision,* i. q. חָזוֹן. 1 Sam. iii. 15. Dan. x. 7, 8, 16. מַרְאֹת הַלַּיְלָה *nightly visions.* Gen. xlvi. 2. מַרְאֹת אֱלֹהִים *visions sent by God,* Ezek. viii. 3. xl. 2.

2. *Mirror,* Exod. xxxviii. 8. (Arab. مرآة *idem,*) comp. רְאִי.

מֵרְאָה *fem. the crop of a bird.* Levit. i. 16. (Arab. مريء *idem,* derived from مرأ to digest well; of food, to be digestible.)

מָרְאָשָׁה a proper name, Josh. xv. 14. and מָרֵשָׁה, 2 Chron. xi. 8. xiv. 8, 9. Micah i. 15. Greek Μαρισά, 2 Maccab. xii. 35. a fortified town in the plain of the tribe of Judah, see Josephus, (*Archæol.* viii. 3, 6. xii. 12. xiv. 2, 8. x. 27. *Bella Jud.* i. 6.)

מֵרַאֲשׁוֹת *fem. plur.* (denom. from רֹאשׁ), *towards the head,* as מַרְגְּלוֹת *towards the feet.* The *accus.* is used for, *at the head,* i. e. near, or under the head. 1 Sam. xix. 13: כְּבִיר הָעִזִּים שָׂמָה מֵרַאֲשֹׁתָיו *and the cover of goats' hair she put under his head.* ver. 16. Chron. xxvi. 7, 11, 16. 1 Kings xix. 6: וְהִנֵּה מֵרַאֲשׁוֹתָיו עֻגַת רְצָפִים *and behold at his head was placed a cake of ashes.* Gen. xxviii. 11, 18.—With a double plural termination, (as בָּמוֹתַי,) 1 Sam. xxvi. 12: מֵרַאֲשֹׁתַי שָׁאוּל *from the head of Saul,* for מִמְּרַאֲשֹׁתַי שָׁאוּל.

מְרָאֲשׁוֹת *plur. fem. idem.* Jer. xiii. 18: יָרַד מַרְאֲשֹׁתֵיכֶם עֲטֶרֶת *the crown is fallen from off your heads.* Here the *prep.* מִן is to be supplied.

מַרְבַדִּים *plur. coverings, mattrasses,* Prov. vii. 16. xxxi. 22. Root רָבַד which occurs with מַרְבַדִּים, chap. vii. 16.

מִרְבָּה *fem.* (from רָבָה), *greatness, largeness,* as concrete, *large, ample,* Ezek. xxiii. 32.

מַרְבֶּה *m. increase, augmentation, quantity,* Isai. ix. 6.

מַרְבִּית *fem.* (from רָבָה),

1. *Multitude, greatness.* 2 Chron. ix. 6: מַרְבִּית חָכְמָתְךָ *the greatness of thy wisdom,* xxx. 18.

2. *The greatest part,* 1 Chron. xii. 29.

3. *Increase of family, soboles,* 1 Sam. ii. 33.

4. *Interest,* as it were the increase of the capital, Levit. xxv. 37. (So in Greek τόκος signifies interest, derived from τέκτω to bring forth, and in Latin *fœnus* from *feo* to bear, whence *fœtus, fœcundus, fœnum,* &c. See *Gellius* xvi. 13. In Arab. comp. ربا iv. to lend on usury. ربا, gain, usury, Syr. ܪܒܝܐ *idem.*)

מַרְבֵּץ *m.* (from רָבַץ), *a place of lying down, resting place,* Zeph. ii. 15.

מִרְבָּץ *m.* i. q. the preceding, Ezek. xxv. 5.

מַרְבֵּק *m. the act of feeding or fattening (cattle).* Amos vi. 4. עֵגֶל מַרְבֵּק *a fatted calf.* 1 Sam. xxviii. 24. Jer. xlvi. 21. Malach. iii. 20. Root רָבַק Chald.

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to feed, (with a view to make fat), *to fatten.*

מַרְנוֹעַ *m.* (from רָנַע), *rest, a resting place,* Jer. vi. 16.

מַרְגְּלוֹת *fem. plur.* (denom. of רֶגֶל), *the place about the feet, toward the feet.* Ruth iii. 4, &c. Dan. x. 6. (comp. מְרַאֲשׁוֹת). As accusative, *at the feet,* Ruth iii. 8.

מַרְגֵּמָה *fem. a heap of stones,* (root רָגַם, *to throw stones,* Arab. رجم *to heap up stones*). According to this, Prov. xxvi. 8: כִּצְרֹר אֶבֶן בְּמַרְגֵּמָה *as a bag of precious stones thrown upon a heap of stones.* Luth. *als ob man Edelsteine auf den Rabenstein würfe.* According to the LXX. מַרְגֵּמָה signifies *sling,* (also from רָגַם, *to throw, to sling stones,*) hence the sense: *as if one bindeth a precious stone in a sling.* The expression is proverbial, as in Matt. vii. 6.

מַרְגֵּעָה *fem.* (from רָגַע), *quiet, tranquillity, a quiet place,* Isai. xxviii. 12.

מָרַד *fut.* יִמְרֹד *to fall off, to revolt* from a sovereign, to whom one was subject or *tributary.* Gen. xiv. 4. Commonly construed with בְּ, 2 Kings xviii. 7, 20. xxiv. 1, 20. 2 Chron. xxxvi. 13, more rarely with עַל, Neh. ii. 19. 2 Chron. xiii. 6. מָרַד בַּיהוָה *to apostatize from* or *rebel against Jehovah* (*by idolatry*), Josh. xxii. 16, &c. Ezek. ii. 3. Dan. ix. 9. מֹרְדֵי־אוֹר *they who rebel against the light,* i. e. hate it, declare war, as it were, against it, Job xxiv. 13.

מְרַד Chald. *to rebel,* as in Hebrew, Ezra iv. 19.

מֶרֶד *m. the act of rebelling,* Josh. xxii. 22.

מָרָד Chald. *adj. rebellious. Fem.* מָרְדָּא, *stat. emph.* מָרַדְתָּא, Ezra iv. 12, 15.

מַרְדוּת *fem. disobedience, obstinacy, refractoriness* (of a son), 1 Sam. xx. 30. (In Arab. *idem.*)

מְרֹדַךְ *m.* the name of an idol of the Babylonians, Jer. l. 2. It is as אֵל and בַּעַל, compounded with other words to form proper names. Comp. אֱוִיל מְרֹדַךְ, מְרֹדַךְ בַּלְאָדָן, *Mesessimordacus, Sisimardocus,* &c. (The latter are names of Assyrio-Babylonian kings).

מָרְדְּכַי the name of a Jew, who lived in Persia, foster-father of Esther, afterwards vizier at the court of Ahasuerus. Esth. ii. 10. LXX. Μαρδοχαῖος. It is probably of Persian origin, as the name Esther, comp. مرگ *mardach, homunculus.*

מָרְדָּף *m.* (from רָדַף), *persecution,* Isai. xiv. 6. It is prop. *part. Hoph.* here used substantively.

I. מָרָה in two conjugations; in *Kal, to be obstinate, refractory, rebellious,* Deut. xxi. 18, 20: בֵּן סוֹרֵר וּמוֹרֶה *a stubborn and rebellious son,* Ps. lxxviii. 8. Jer. v. 23. Isai. i. 20: אִם תְּמָאֲנוּ וּמְרִיתֶם *when ye refuse and are refractory,* Lam. iii. 42. Numb. xx. 10. It is construed,

(*a*) With the *accus.* of the person and thing against whom or which one is refractory. Jer. iv. 17: כִּי אֹתִי מָרָתָה *for she has been obstinate against me.* Ps. cv. 28: וְלֹא מָרוּ אֶת־דְּבָרוֹ *and they were not rebellious against his word.* Most frequently מָרָה אֶת פִּי יְהוָה *to be disobedient to the command of God.* Numb. xx. 24. xxvii. 14. 1 Sam. xii. 15. 1 Kings xiii. 21, 26. Lam. i. 18, 20.

(*b*) With בְּ, Ps. v. 11. Hos. xiv. 1.

Hiph. הִמְרָה *fut. apoc.* וַתֶּמַר, (Ezek. v. 6.)

1. *To quarrel, contend with one,* (in Arab. conj. III. *idem.* Job xvii. 3: בְּהַמְרֹתָם תָּלִין עֵינִי *mine eye abides in their contention* (*against me*), i. e. mine eye must continually see their provocation. (The dagesh in מ is euphonic).

2. *To be refractory, rebellious against.* Ps. cvi. 7. It is construed

(*a*) With the *accus.* Ps. lxxviii. 17, 40, 56. cvi. 33. cvii. 11. Ezek. v. 6. Hence הִמְרָה אֶת פִּי יְהוָה *to be rebellious against Jehovah's command,* Deut. i. 26, 43. Josh. i. xviii. 1 Sam. xii. 14. and in the same sense with עֲנִים, Isai. iii. 8.

(*b*) With בְּ, Ps. cvi. 43. Ezek. xx. 8, 13, 21.

(*c*) With עִם, Deut. ix. 7, 24. li. 27. Deriv. מְרִי.

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II. מָרָה i. q. מָרַר *to be bitter*, 2 Kings xiv. 26: עֳנִי מֹרֶה *the bitter misery of Israel.* So all the ancient translators, and the proposed emendation to point it מָרָה would be at least against the gender. Comp. also מָרִי, Job xxiii. 2. Invertedly the form תָּמֵר from מָרַר, Exod. xxiii. 21, has the signification of מָרָה.

מָרָה *fem. dual* מְרָתַיִם, properly, (*double apostacy*, or *rebellion*), a prophetical name of Babylon, Jer. l. 21.

מָרָה (bitterness), Exod. xv. 23. Numb. xxxiii. 8, the name of a place in the Arabian desert, so called by reason of its bitter and brackish wells. Compare *Pococke Beschreibung des Morgenlandes*, T. I. p. 234. of the German translation.

מָרָה (read morra), *fem.* (from מָרַר), *sorrow, grief*, Prov. xiv. 10.

מָרָה *fem. idem.* Gen. xxvi. 35: מֹרַת רוּחַ *sorrow* or *grief of heart.*

מָרוּד *m.* (from רוּד), Lam. iii. 19. *plur.* מְרוּדִים i. 7. *persecution*, that one suffers. As *concrete* Isai. lviii. 7: מְרוּדִים the persecuted. So it is expressed by all the old versions.

מֵרוֹז the name of a city in the northern regions of Palestine, Judg. v. 23 only. Jerome (in his *Onomast.*) *est autem nunc vicus, Merrus nomine, in duodecimo milliario urbis Sebaste, juxta Dothaim.*

מָרוֹחַ *m.* Levit. xxi. 21: מְרוֹחַ אֶשֶׁךְ *he that has crushed testicles.* Root מָרַח, in Arab. also used of, *to rub, rub in pieces*, comp. مرخ *arbor, quæ confricta ignem reddit.*

מָרוֹם *m.* (from רוּם),

1. *Height*, Hab. ii. 9. Ps. vii. 8. מְרוֹם הָרִים *the height of the mountains.* 2 Kings xix. 23. הַר מְרוֹם יִשְׂרָאֵל *the high mountain of Israel*, (Sion). Ezek. xvii. 23. xx. 40. xxxiv. 14. Frequently, of the height of heaven. Ps. xviii. 17. Jer. xxv. 30. Also *on high.* Isai. xxxvii. 23: וַתִּשָּׂא מָרוֹם עֵינֶיךָ *and thou hast lifted up thine eyes on high.* xl. 26. As concrete *the Most High, Highest.* Ps. xcii. or i. q. אֱלֹהֵי מָרוֹם, Micah vi. 6. and collectively, *the high one's*, for *men of rank.* Isai. xxiv. 4: מְרוֹם עַם הָאָרֶץ *the chief of the inhabitants of the land.*

2. *Pride, arrogance*, hence as adv. *with pride*, or *proudly*, Ps. lvi. 3.

3. *Any thing at a distance*, (comp. רוּם, Isai. xxx. 18.) Ps. x. 5: מָרוֹם מִשְׁפָּטֶיךָ מִנֶּגְדּוֹ *thy judgements are far from him.*

מֵרוֹם only in combination, מֵי מֵרוֹם (*the waters of height*), Josh. xi. 5, 7. the name of a lake known by the Greek name *Samachonitis*, which extends to the Jordan, 60 stadia long, and 30 broad. Comp. *Joseph. Archæol.* v. 6, with the cited passage in Joshua. See also *Relandi Palæstina*, p. 262.

מֵרוֹץ *m.* (from רוּץ), *the act of running, a race, course*, Eccles. ix. 11.

I. מְרוּצָה, *fem.* of the preceding, *idem.* 2 Sam. xviii. 27. Jer. xxiii. 10.

II. מְרוּצָה (from רוּץ) *oppression*, Jer. xxii. 17. It borrows its signification from רָצַץ.

מְרוּקִים *m. plur. act of cleansing, purifying*, Esth. ii. 12. Root מָרַק.

מָרוֹת (*Amara*), the name of a city in Judah, Micah i. 12 only.

מַרְזֵחַ *m. a cry of lamentation, mourning*, Jer. xvi. 5, and

מִרְזַח *m. a shout of rejoicing, jubilee.* Amos vi. 7. Comp. رزح the act of raising the voice for joy, or misery. Jos. Kimchi. مرزيح *magna et vehementi voce præditus.* Gol. Also the translation of the LXX. in Amos: χρεμετισμος ἱππων reading סוּסִים for סְרוּחִים appears to proceed from a knowledge of the idiom. The more rare word (מִרְזַח) was perhaps chosen on account of the Paranomasy with מִזְרָק. The Rabbins and Jerome express it by *convivium*, without any etymological reason.

מָרַח, Arab. مرخ *to rub in, to spread over*, e. g. the body with oil; conj. iv. *to soften.*

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It occurs only in *Kal*, and applied to the laying on a wound any substance as a lenitive, (comp. Isai. i. 6.) Isai. xxxviii. 21: *let them take dried figs* וְיִמְרְחוּ עַל הַשְּׁחִין *and lay them on the boil*, or, *comminute them upon the boil*, LXX. και τριψον και καταπλασαι. Deriv. מָרוֹחַ.

מֶרְחָב *m.* (from רָחַב), *a large, wide place.* Hos. iv. 16. Hab. i. 6. Frequently metaph. Ps. xviii. 20: וַיּוֹצִיאֵנִי לְמֶרְחָב *he brought me forth into a large place*, i. e. gave me freedom, happiness. (Compare the antithesis צָר oppression.) Ps. xxxi. 9: הֶעֱמַדְתָּ בַמֶּרְחָב רַגְלָי *thou hast set my feet upon a level place*, better, *thou hast placed my feet at large*, i. e. made them free. cxviii. 5. In a bad sense, Hos. iv. 16: כַּכֶּבֶשׂ בַּמֶּרְחָב *as a sheep going astray.*

מֶרְחָק *m.* (from רָחַק), *a distance, a distant region.* Isai. x. 3. xvii. 13. xxx. 27. אֶרֶץ מֶרְחָק *a distant land.* Isai. xiii. 5. xlvi. 11. Plur. מֶרְחַקִּים, Zech. x. 9. אֶרֶץ מֶרְחַקִּים, Jer. viii. 19. מֶרְחַקֵּי־אֶרֶץ, Isai. viii. 9, *idem.*

מַרְחָק *m. idem. plur.* מַרְחַקִּים, Isai. xxxiii. 17.

מִרְחֶשֶׁת *fem.* (from רָחַשׁ), *a vessel, in which something is boiled, baked,* Levit. ii. 7. vii. 9.

מָרַט in three conjugations; in *Kal,*

1. *To make smooth,* (cognate with מָלַט, q. v.) hence, when applied to the sword, *to sharpen,* as in Ezek. xxi. 14, 33.
2. *To make* (one's head) smooth, *to pluck off his hair,* Ezra ix. 3: וָאֶמְרְטָה מִשַּׂעַר רֹאשִׁי properly, *et vellebam caput, ita ut non esset crinis,* (see מִן). Neh. xiii. 25: וָאֶמְרְטֵם *and I plucked off their hair.* Isai. l. 6: וּלְחָיַי לְמֹרְטִים *and my cheeks* (*I presented*) *to those who plucked me.* Ezek. xxix. 18: כָּל־כָּתֵף מְרוּטָה *every shoulder is bald,* from bearing constantly heavy burdens.

Niph. נִמְרַט, *to grow, become bald,* only in the future, Levit. xiii. 40, 41.

Pual, מֹרַט

1. *To be polished, made smooth,* (of metal), 1 Kings vii. 45.
2. *To be sharpened,* (of the sword). Part. מוֹרָטָה for מְמֹרָטָה, Ezek. xxi. 15, 16.
3. Here belongs also the difficult text, עַם מוֹרָט, Isai. xviii. 2, 7. commonly, *populus glaber, depilis,* which Vitringa (comp. Herod. ii. 47.) understood of the Egyptians. Perhaps better expressed by *populus celer,* i. e. *vehemens.* מֹרָט signifies also according to No. 2. *sharp,* i. q. חַד, חָרִיף, but this notion is in Hebrew and Arabic in several words metonymically applied to, *to be swift, hasty, violent,* see חָדַד, No. 2. and the similar passage, Hab. i. 8. The notion of *swiftness, haste,* might also be derived from the cognate and synonymous form מָלַט, ملط, ملص.

מְרַט Chald. *to pluck out,* (see No. 2, in Hebrew,) Dan. vii. 4.

I. מְרִי *m.* in Pausa מֶרִי, with suffix מִרְיָם, מִרְיָךְ, Deut. xxxi. 27. Neh. ix. 17. (from מָרָה I.) *refractory.* Prov. xvii. 11. Ezek. ii. 5: כִּי בֵּית מְרִי הֵמָּה *for they are a refractory house,* i. e. generation. v. 8. iii. 9. xxvi. 27. xii. 2, 3, 9. בְּנֵי מֶרִי *the obstinate* or *refractory.* Numb. xvii. 25. Sometimes מְרִי is used elliptically for אַנְשֵׁי מֶרִי, אִישׁ. Ezek. ii. 7: כִּי מְרִי הֵמָּה *for they are refractory.* ver. 8: אַל־תְּהִי מֶרִי כְּבֵית הַמֶּרִי *be not refractory as the refractory house,* i. e. *family,* xliv. 6.

II. מְרִי probably, *bitterness,* Job xxiii. 2. See מָרָה, No. II. i. q. מָרַר *to be bitter.*

מְרִיא *m. fat, fattened, subst. a head of fat cattle,* perhaps especially, *a fat calf,* μοσχος σιτευτος. Luc. xv. 23, 27. It is mostly joined to שׁוֹר and בָּקָר. 2 Sam. xvi. 13: שׁוֹר וּמְרִיא *cattle and fat calves,* 1 Kings i. 9, 19, 25. As epithet. Ezek. xxxix. 18: פָּרִים מְרִיאֵי בָשָׁן *oxen fattened in Basan.* Comp. Isai. i. 11. xi. 6. Amos v. 22. Root מָרָא, Arab. مرأ *to digest*

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well, hence, *to feed well, to grow* or *become fat*. Chald. *Pael*, to fatten. (Comp. בָּרָה, בָּרִיא).

מְרִיבָה *fem.* (from רִיב).

1. *Contention, strife*, Gen. xiii. 8. Exod. xvii. 7. Numb. xxvii. 14.

2. מֵי מְרִיבָה (*waters of contention*), the name of a well in the desert of Sin, where the people strove with Jehovah. Numb. xx. 13, 24. Deut. xxxiii. 8. Ps. lxxxi. 8. cvi. 32. The same is expressed by מֵי מְרִיבוֹת קָדֵשׁ, Ezek. xlvii. 19.

מֹרִיָּה, Gen. xxii. 2, and מוֹרִיָּה, 2 Chron. iii. 1, the name of the hill Moriah in Jerusalem, on which Solomon erected the temple. אֶרֶץ הַמֹּרִיָּה *the country of Moriah*. It was separated from the neighbouring mountains by a valley, but at the top re-united by a bridge. See *Joseph. Archæol.* xv. 14. *Bel. Jud.* iv. 14. vi. 6. vii. 13. On this mountain, where afterwards the temple was erected, the Patriarch Abraham gave (see Gen. xxii. 2.) the greatest proof of his piety. In both passages an allusion is made to the derivation of the word מֹרִיָּה from רָאָה to see, which according to the present orthography of the word is rather ungrammatical. The Samaritan text endeavours to aid and to facilitate the etymology by the form מוֹרָאָה in Gen. xxii. 2.

מִרְיָם (properly, *their refractoriness*), *Miriam*, sister of Moses, songstress and prophetess. Exod. xv. 20. Numb. xii. 1. Micah vi. 4. Greek Μαρίαμ, Μαριὰ.

מְרִירוּת *fem. affliction*, (from מָרַר), Ezek. xxi. 11.

מְרִירִים *m. plur.* Job iii. 5. See כְּמְרִיר.

מְרִירִי *m. adj.* (from מָרַר), *bitter*, here, *poisonous*. Deut. xxxii. 24. Comp. מְרֹרָה.

מֹרֶךְ *m.* Properly, *tenderness, weakness*, metaph. *fear*. Levit. xxvi. 36. LXX. δειλία. Vulg. *pavor*. So also Syr. and *Saad*. In Rabb. נתמרך *mollescere*, Syr. ܬܡܪ *attenuavit*. Respecting the metaph. comp. רַךְ לֵבָב.

מֶרְכָּב *m.* (from רָכַב),

1. *A chariot*, 1 Kings iv. 26. (v. 6.)

2. *The seat of a chariot*, Cant. iii. 10. Levit. xv. 9.

מֶרְכָּבָה *fem.* of the preceding, *a chariot, waggon, carriage*, 2 Sam. xv. 1. 1 Kings vii. 33. x. 29. xx. 33. 2 Chron. i. 17. As *stat. const.* מַרְכֶּבֶת, Gen. xli. 43. With *suffix* מֶרְכַּבְתּוֹ, Gen. xlvi. 29. 1 Sam. viii. 11. Plur. מַרְכָּבוֹת, *stat. const.* מַרְכְּבוֹת, Joel ii. 5. Exod. xv. 4.

מַרְכֹּלֶת *fem.* (from רָכַל), *a market, a place of trade*, Ezek. xxvii. 24.

מִרְמָה *fem.* (from רָמָה in *Piel*, q. v.) *deception, fraud*. Gen. xxvii. 35. xxxiv. 13. Ps. xvii. 1. xxxiv. 14. xliii. 1. אַבְנֵי מִרְמָה *false weights*. Micah vi. 11. מְאֹזְנֵי מִרְמָה *false balance, scales*. Prov. xi. 1. xx. 23. Metaph. for *property acquired unjustly*, Jer. v. 27. Plur. מִרְמוֹת, Ps. x. 7. xxxv. 20.

מִרְמָס *m.* (from רָמַס), *that which is trodden, trampled upon*. Isai. v. 5: וְהָיָה לְמִרְמָס *and it (the vineyard) shall be trodden down*. vii. 25: וְהָיָה לִמְרֹמַס שֶׂה *and shall be trampled upon by the flock*. x. 6. Ezek. xxxiv. 19. Dan. viii. 13. Micah vii. 10.

מְרֹנֹתִי *m.* 1 Chron. xxvii. 30. Neh. iii. 7. *a Meronothite*, one born in Meronoth, but which place otherwise does not occur.

מֵרֵעַ *m.* (with two *impure Tzeres*), i. q. רֵעַ *a friend, associate*. With *suffix* מֵרֵעֵהוּ, *plur.* מֵרֵעִים, Gen. xxvi. 26. Judg. xiv. 20. xv. 6. It is most probably *part. Hiph.* of רעע, but which has borrowed its signification of רָעָה, No. 2. The first Tzere is impure, like the Kametz in מָגֵן, מָעֹז, מָסָךְ.

מִרְעֶה *m.* (from רָעָה), *pasture, fodder* for cattle, Gen. xlvii. 4. Joel i. 18. Job xxxix. 8.

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מַרְעִית *fem.* (from רָעָה),

1. *The act of tending a flock in pasture,* applied to the shepherd, צֹאן מַרְעִתִי *the flock which I tend, feed.* Jer. xxiii. 1. Ps. lxxiv. 1. lxxix. 13. c. 3. עַם מַרְעִיתוֹ *the people whom he tends, feeds,* Ps. xcv. 7.

2. *The herd itself,* Jer. x. 21.

מַרְעֲלָה the name of a place in the tribe of Zebulun, Josh. xix. 11. As appellative, *the act of trembling, quaking, earthquake,* from רָעַל *to tremble.*

I. מַרְפֵּא *m.* and מַרְפֵּה, (Jer. viii. 15,) from רָפָא *to heal.*

1. *The act of healing, cure, recovery.* 2 Chron. xxi. 18: לְאֵין מַרְפֵּא *so that there was no cure,* xxxvi. 16. Jer. xiv. 19.

2. *Health, vigour, relief,* Prov. iv. 22: וּלְכָל בְּשָׂרוֹ מַרְפֵּא *and vigour to his whole body,* xvi. 24. xii. 18. xiii. 17.

3. *Deliverance, rescue,* (from misfortune), Prov. vi. 15. xxix. 1. Mal. iii. 20.

4. *Remedy,* Jer. xxxiii. 6.

II. מַרְפֵּא (from רָפָא=רָפָה), *quietness, calmness.* Prov. xiv. 30: לֵב מַרְפֵּא *a quiet, gentle heart.* xv. 4: מַרְפֵּא לָשׁוֹן *a temperate tongue,* i. e. a gentle, modest speech. Eccles. x. 4: כִּי מַרְפֵּא יַנִּיחַ חֲטָאִים גְּדוֹלִים *for temperance pacifies great faults.*

מִרְפָּשׂ *m.* (from רָפַשׂ, q. v.) *troubled* or *muddy water,* here proceeding from treading in it with the feet, Ezek. xxxiv. 19.

מָרַץ according to Kimchi, *to be powerful, forcible, efficacious,* which is also applicable to all passages. It occurs in two conjugations; in

Niph. Job vi. 25: מַה נִּמְרְצוּ אִמְרֵי־יֹשֶׁר *how efficacious are the words of truth.* 1 Kings ii. 8: קְלָלָה נִמְרֶצֶת *a violent curse.* LXX. ὀδυνηρά. Vulg. *pessima.* Syr. and Chald. *amara.* Micah ii. 10: חֶבֶל נִמְרָץ *a sore destruction, corruptio vehementissima.*

Hiph. to make violent, to provoke. Job xvi. 3: מַה־יַּמְרִיצְךָ *what does provoke thee so much?* As it is uncertain, whether the expression of this word by the Rabbins proceeded from a knowledge of an idiom in the language, or merely, (as frequently), from conjecture, so has another explanation also as much probability in its favour, and appears perhaps preferable for some passages. It is taken in Job vi. 25, as equivalent to מָלַץ *to be sweet,* (as one MS. reads), and in the other passages, *ægrum esse, to be afflicting, vexatious,* comp. مرض *to be ill.*

מַרְצֵעַ *m.* (from רָצַע), *an awl, piercer,* Exod. xxi. 6. Deut. xv. 17.

מַרְצֶפֶת *fem.* (from רָצַף), *pavement, a paved floor,* 2 Kings xi. 17.

מָרַק in two conjugations; in *Kal, to clean, to polish.* 2 Chron. iv. 16: נְחֹשֶׁת מָרוּק *polished metal, brass.* Jer. xlvi. 4: מִרְקוּ הָרְמָחִים *furbish the spears.*

Pual pass. מֹרַק, Levit. vi. 21 only: וּמֹרַק וְשֻׁטַּף בַּמָּיִם *it shall be cleaned,* (*scoured*) *and rinsed out with water.* (Arab. and Syr. *idem*). Deriv. מְרוּקִים, תַּמְרוּקִים.

מָרָק *m. broth, soup.* Judg. vi. 19, 20. and Isai. lxv. 4 in *Kri.* (Arab. *idem.*)

מֶרֶק *m.* (from רָקַח), *sweet herbs,* or *aromatic herbs,* Cant. v. 13.

מֶרְקָחָה *fem.* (from רָקַח), *salve, ointment,* Ezek. xxiv. 10, perhaps, *a pot of ointment,* Job xli. 23, (31).

מִרְקַחַת *fem.* (from רָקַח),

1. *The art of sweetening or perfuming ointment,* Exod. xxx. 25. 2 Chron. xvi. 14.

2. *Salve, ointment,* 1 Chron. ix. 30.

מָרַר, in five conjugations; in *Kal,*

1. *To be bitter,* (so in all dialects.) *Impers.* מַר לִי *amarum est mihi, I am grieved.* Lam. i. 4: וְהִיא מַר־לָהּ *and she is grieved.* Ruth i. 13: מַר־לִי מְאֹד מִכֶּם *I am very much grieved for your sakes.*

2. *To be grieved,* 1 Sam. xxx. 6: מָרָה נֶפֶשׁ כָּל הָעָם *the soul of the whole people was grieved.*

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Niph. fut. יֵמַר (for יִמַּר), *to be bitter.* Isai. xxiv. 9: יֵמַר שֵׁכָר לְשֹׁתָיו *the strong drink becomes bitter to the drinkers.* The *pret.* נָמַר, Jer. xlviii. 11, belongs to the form מוּר, q. v.

Piel fut. יְמָרֵר,

1. *To make bitter, embitter.* Exod. i. 14. Isai. xxii. 4: אֲמָרֵר בִּבְכִי *I shall weep bitterly.*
2. *To irritate, provoke, irritare, lacessere,* comp. *Hithp.* Gen. xlix. 23.

Hiph. הֵמַר, *inf.* הָמֵר,

1. *To embitter,* Job xxvii. 2: שַׁדַּי הֵמַר נַפְשִׁי *the Almighty hath embittered my life.*
2. With לְ, *to cause sorrow, to afflict.* Ruth i. 20: הֵמַר לִי שַׁדַּי *the Almighty has afflicted me.* Comp. הֵרַע לְ, verse 21.
3. With the omission of בְּכִי, *to weep bitterly.* Zech. xii. 10.

Obs. Exod. xxiii. 21, תַּמֵּר occurs for תָּמֵר in the signification of מָרָה.

Hithp. to be embittered, provoked. Dan. viii. 7. וַיִּתְמָרְמַר אֵלָיו *and he was embittered against him.* (Syr. ܐܬܡܪܡܪ *to embitter, to provoke, to challenge*). Deriv. besides those which follow alphabet. are, מַר, מָרָה, תַּמְרוּרִים, מַמְרֵרִים, מֶמֶר, מְרִירוּת, מְרִירִי.

מְרֵרָה *fem.* from מָרַר, *gall.* Job xvi. 13.

מְרֹרִים *m. plur. bitter herbs.* Exod. xii. 8. Numb. ix. 11. LXX. πίκριδες. Vulg. *lactucæ agrestes.* Respecting the herbs which the Jews reckon under that denomination, see *Carpzov. Apparat. ad Antiquit. Sac. cod.* p. 402, &c. In Lam. iii. 15, it is placed in parallel with לַעֲנָה *wormwood.*

מְרֹרָה *fem.* (from מָרַר), *plur.* מְרֹרֹת.

1. *Bitternesses, amaritudines.* Deut. xxxii. 32: אַשְׁכְּלוֹת מְרֹרוֹת *bitter grapes, uvæ amaritudinum.* Metaph. Job xiii. 26: כִּי תִכְתֹּב עָלַי מְרֹרוֹת *that thou writest,* i. e. *decreest against me bitter things.*
2. *Gall,* Job xx. 25.
3. *Poison.* Job xx. 14: פִּתְנֵים מְרֹרַת *poison of serpents* or *adders.* Perhaps properly, *the gall of vipers,* in which, according to *Plinius,* (N. H. viii. 11, 37,) is the seat of their poison. But otherwise also, the notions of poison and bitterness in Hebrew, flow, as it were, one into another. (See מְרִירִי. Syr. ܡܪܝܪܝ, and מרא in Zabian signifies *poison*).

מָרְאֹשָׁה, see above מַרְאֹשָׁה.

מִרְשַׁעַת *fem.* (from רָשַׁע), *profligacy, wickedness,* 2 Chron. xxiv. 7. Here used as a concrete *wicked,* as *scelus,* in Latin for *scelesta.* With other vowels, מַרְשַׁעַת it might be the *part. Hiph.* and signify *the profligate woman,* which would be still more applicable:

מַשָּׂא *m.* (from נָשָׂא).

1. *The act of bearing any thing.* It is construed completely as *infin.* Numb. iv. 24: לַעֲבֹד וּלְמַשָּׂא *to labour and to bear.* 2 Chron. ii. 25: לְאֵין מַשָּׂא *so that it was not to be borne.* Comp. xxxv. 3. Construed in the proper form of a substantive, Numb. iv. 19: אִישׁ אִישׁ עַל עֲבֹדָתוֹ וְאֶל מַשָּׂאוֹ *every one to his labour and to his bearing.* xxvii. 31, 32, 47: לַעֲבֹד־עֲבֹדַת מַשָּׂא בְּאֹהֶל מוֹעֵד *to execute the service of bearing in the tabernacle of the congregation.*
2. *Burden.* 2 Kings v. 17. viii. 9: מַשָּׂא אַרְבָּעִים גָּמָל *the burden of forty camels.* Neh. xiii. 15, 19. Jer. vii. 21, &c. Numb. xi. 11: לָשׂוּם אֶת־מַשָּׂא כָּל־הָעָם הַזֶּה *to lay the burden of all this people upon me.* הָיָה לְמַשָּׂא *to become a burden.* 2 Sam. xv. 33. xix. 36. With עַל, Job vii. 20.
3. מַשָּׂא נֶפֶשׁ *that, upon which one sets his heart, mind.* Ezek. xxiv. 25. Comp. the phrase נָשָׂא נֶפֶשׁ אֶל, Prov. xix. 18. Ps. xxv. 1.
4. *A saying, sentence,* (from נָשָׂא *efferre*), e. g. Prov. xxx. 1. xxxi. 1: מַשָּׂא אֲשֶׁר יִסְּרַתּוּ אִמּוֹ *sentences which his mother taught him.* Especially, *an oracle from God.* 2 Kings ix. 25. or from a prophet. Isai. xiii. 1:

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מַשָּׂא בָּבֶל *the oracle concerning Babylon.* Isai. xv. 1. xvii. 1. xix. 1. xxi. 1, 11, 13. xxii. 1. xxiii. 1.

5. *Donation, tribute,* as מִנְחָה. (Comp. נָשָׂא in *Piel,*) 2 Chron. xvii. 11. *they who brought to Jehoshaphat* מִנְחָה וְכֶסֶף מַשָּׂא *presents and silver as tribute.* Vulg. *vectigal argenti.*

6. Perhaps, *a song, hymn,* (comp. נָשָׂא, letter *e.*) 1 Chron. xv. 27: שַׂר הַמַּשָּׂא perhaps, *the singing master, precentor.* LXX. ἄρχων τῶν ὠδῶν. So also Kimchi. Others, the superintendent of the bearing (of the ark).

7. מַשָּׂא פָּנִים *the quality of being partial, partiality,* 2 Chron. xix. 7. See the phrase נָשָׂא פָּנִים.

מַשָּׂאָה *fem. the state of burning, conflagration, fire,* Isai. xxx. 27. See מַשָּׂאֵת, No. 3.

מַשָּׂאֵת *fem. stat. const.* מַשַּׂאַת, *plur.* מַשָּׂאוֹת.

1. *The act of lifting up.* Ps. cxli. 2: מַשַּׂאַת כַּפַּי, *the lifting up of my hands.*

2. *A burden,* Zeph. iii. 18.

3. *The state of rising,* especially, *of the smoke in a fire.* Judg. xx. 38: מַשַּׂאַת הֶעָשָׁן *the rising smoke.* ver. 40. וְהַמַּשָּׂאֵת הֵחֵלָּה לַעֲלוֹת מִן הָעִיר עַמּוּד עָשָׁן *and the smoke began to rise out of the city like a column.* Comp. מַשָּׂאָה.

4. *A banner, standard,* i. q. נֵס, perhaps *a sign* or *signal given by a lighted fire,* (after No. 3). Jer. vi. 1.

5. *Tax, tribute,* 2 Chron. xxiv. 6, 9: מַשַּׂאַת מֹשֶׁה *the contribution introduced by Moses.* Ezek. xx. 40. Amos v. 11.

6. *A sentence,* Lam. ii. 14.

7. *A present,* (comp. נָשָׂא *Piel,*) Esth. ii. 18. Jer. xl. 5. Especially, *the part* or *portion* which the host presents out of respect to his guest, (γέρας in Homer). Gen. xliii. 34. 2 Sam. xi. 8.

Obs. מַשָּׂאוֹת, Ezek. xvii. 9, is the *Aram.* inf. of נָשָׂא, as otherwise מַשָּׂא. Comp. e. g. the *inf. Piel,* מַלְּאוֹת for מַלֵּא.

מַשָּׂאוֹת *fem. plur.* Ps. lxxiv. 3, according to some editions. See מַשָּׂאוֹת.

מִשְׂגָּב *m. pron.* מִשְׂגַּבִּי, (from שָׂגַב).

1. *Height,* Isai. xxv. 12.

2. *An eminence, hill, rock;* serving as a place of security, hence, *shelter, protection, refuge,* Ps. ix. 10. xviii. 3. xlvi. 8, 12. xlviii. 4. lix. 10, 18. xciv. 22.

מְשׂוּכָה *fem.* (from שׂוּךְ), *a hedge of thorns, quick-hedge,* Isai. v. 5. Prov. xv. 19, also מְסוּכָה, Micah vii. 4.

מַשּׂוֹר *m. a saw.* Isai. x. 15. Root נָשַׂר as the Chald נְסַר, *to saw.*

מְשׂוֹרָה *fem.* a measure for liquids, Levit. x. 35. Ezek. iv. 11, 16. Root מָשַׂר, Arab. مشر II. *to divide.*

מָשׂוֹשׂ *m.* (from שׂוּשׂ), *joy,* and *the object of joy,* Ps. xlviii. 3. Isai. xxiv. 11.

מִשְׂחָק *m.* (from שָׂחַק), *laughter,* and *the object of laughter,* Hab. i. 10.

מַשְׂטֵמָה *fem.*

1. *A snare, foot-trap,* i. q. פַּח, Hos. ix. 8. Root סָטַם, Syr. ܣܛܡ *vinxit, compedivit.* Whence

2. *Destruction,* Hos. ix. 7. Others, *hatred, persecution,* from שָׂטַם.

מַשְׂכִּיל *a poem,* see שָׂכַל.

מַשְׂכִּית *fem.*

1. *An image, figure.* (Comp. שְׂכִיָּה, שְׂכִוִי), Ezek. viii. 12: חַדְרֵי מַשְׂכִּית *chambers of imagery,* i. e. chambers, the walls of which were painted with images or idols. Comp. verses 10, 11. אֶבֶן מַשְׂכִּת, Levit. xxvi. 1. and מַשְׂכִּיּוֹת Numb. xxxiii. 52, *stones with idolatrous figures.* Prov. xxv. 11: תַּפּוּחֵי זָהָב בְּמַשְׂכִּיּוֹת כָּסֶף *golden apples with silver figures.* Others, *in silver vessels* or *baskets,* from שָׂכָה = שָׂכַךְ.

2. *Representation, imagination, thought.* Ps. lxxiii. 7. Prov. xviii. 11.

מַשְׂכֹּרֶת *fem.* from שָׂכַר *wages, reward,*

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pay. Gen. xxix. 15. xxxi. 7, 41. Ruth ii. 12.

מַשְׁמֻרוֹת *fem. plur. nails.* Eccles. xii. 11. See מַסְמְרִים.

מִשְׁפָּח *m. the shedding of blood, slaughter,* Isai. v. 9. Root שָׁפַה or סָפַח *to pour,* in Arabic especially, *to shed blood.*

מִשְׂרָה *fem. dominion, power,* Isai. ix. 5, 6. Root שָׂרַר = שָׂרָה and שׂוּר *to exercise dominion, to rule.*

מִשְׁרָפוֹת *fem. plur.* (from שָׂרַף).

1. *The act of burning,* applied to lime, Isai. xxxiii. 12. (comp. Gen. xi. 3.)
2. *To consume by fire,* e. g. dead bodies, Jer. xxxv. 5. (Comp. 2 Chron. xvi. 14.)
3. מִשְׁרְפוֹת מַיִם (*a water course,* from the Chaldee שְׁרַף, Ithpe *stillavit*), the name of a city or district in the neighbourhood of Sidon, Josh. xi. 8. xiii. 6.

מַשְׂרֵקָא the name of a place, probably situated in Idumæa. Gen. xxxvi. 36. 1 Chron. i. 47 only, otherwise unknown. As appellative, Simonis interprets it, *the place where the precious vines* שׂרֵק *grow.*

מַשְׂרֵת *a pan,* 2 Sam. xiii. 9. (Chald. מַסְרֵת, מַסְרִיתָא, מַסְרִיתָא *idem.*)

מַשׁ Gen. x. 23, *mount Masius,* a part of the Gordiean mountains, north of Nesibis, called by the Arabs جودي Dshoodi. The Samaritan text has משא, and Joseph. Μησαϛ. The LXX. has Μοσοχ after the reading of מֹשֶׁךְ, which is used in the parallel passage 1 Chron. i. 17, instead of מַשׁ.

מַשָּׂא *m.* (from נָשָׂא),

1. *Gain, profit, usury,* נָשָׂא מַשָּׂא *to practice usury, to seek gain,* Neh. v. 7.
2. *That which one owes, a debt,* Neh. x. 31.

מַשָּׂא, Gen. x. 30 only, a frontier place of Arabia, inhabited by the Joktans, very obscure. By the supposition that the eastern boundary is meant thereby, it is most properly compared with *Mesene* of the ancients, *Maishan* and *Moshan,* two cities in the country of the present Bassora, whence the Syrians call the whole country along the Tigris and Euphrates below Seleucia on the Persian gulph *Maishon.* Comp. סְפָר.

מַשְׁאַב *m.* (from שָׁאַב), *a water trough* or *channel* for cattle, *canalis,* Judg. v. 11.

מַשָּׁאָה *fem.* (from נָשָׁא), *a debt, obligation, debitum.* Deut. xxiv. 10. Prov. xxii. 26. i. q. מַשָּׂא, No. 2.

מַשָּׁאוֹן *m. deception, imposition,* Prov. xxvi. 26: תְּכֻסֶּה שִׂנְאָה בְמַשָּׁאוֹן *hate is concealed* or *covered by deception.* Root נָשָׁא *to deceive.*

מַשָּׂאוֹת, Ps. lxxiv. 3. See מַשּׂוֹאוֹת.

מִשְׁאָל the name of a city of the Levites in the tribe of Asher. Josh. xix. 26. xxi. 30. 1 Chron. vi. 59, (74), it is written by contraction מָשָׁל for מַשְׁאָל.

מַשְׁאָלָה (from שָׁאַל), *entreaty, petition, request.* Ps. xx. 6. xxxvii. 4.

מִשְׁאֶרֶת *fem.* with *suffix* מִשְׁאַרְתָּךְ, with *suffix* plur. מִשְׁאַרְתֵּיכֶם, *a kneading trough,* or perhaps *a wooden dish, which contains the dough,* such as is still in use among the orientals. Exod. vii. 28, (with תַּנּוּר), xii. 34. Deut. xxviii. 5, 17. The etymology is obscure, with ש for שׂ, it might be derived from שְׂאוֹר *sour dough, leaven.*

מִשְׁבְּצוֹת *fem. plur.* from שָׁבַץ.

1. With זָהָב, *work of wrought gold,* or *stuff interwoven with gold,* Ps. xlv. 14. See שבץ, No. 1.
2. *The setting of precious stones,* Exod. xxviii. 11, 13, 14, 25. xxxix. 13, 16. See root, No. 2.

מַשְׁבֵּר *m. the orifice of the womb, matrix.* Isai. xxxvii. 3. 2 Kings xix. 3. Properly, *part. Hiph.* of שָׁבַר, q. v. Arab. مِشْبَر *idem.*

מִשְׁבָּר *m.* from שָׁבַר.

1. i. q. the preceding, Hos. xiii. 13: כִּי עֵת לֹא יַעֲמֹד בְּמִשְׁבַּר בָּנִים *for it is time, and yet does he not come before the orifice, to be brought forth.* Ephraim is compared with a child just about to be brought forth.

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2. Plur. מְשָׁבְרִים *the floods, waves, breakers,* Ps. xlii. 8. lxxxviii. 8. Jon. ii. 4. מִשְׁבְּרֵי־יָם *the breakers* or *billows of the sea,* Ps. xciii. 4.

מִשְׁבָּתִים *m. plur. destruction, misfortune,* Lam. i. 7. comp. שָׁבַת in *Hiph.* No. 3.

מִשְׁגֶּה *m.* (from שָׁגָה) *error, mistake,* Gen. xliii. 12.

מָשָׁה in two conjugations; in *Kal, to draw, to draw out,* Exod. ii. 10.

Hiph. idem. 2 Sam. xxii. 17. Ps. xviii. 17. Syr. ܐܫܟ *idem.*

מֹשֶׁה *Moses,* the great commander and lawgiver of the Israelites. LXX. Μωϋσῆς. A Hebrew etymology is given of it in Exod. ii. 10. by *drawing out,* as *part.* of מָשָׁה; but his being brought up among the Egyptians would speak more in favour of an Egyptian name. Thus, Josephus (*Archæol.* II. 9. §. 6.) explains it by, *he that is drawn out of the water,* from μω *water,* and υσης *delivered,* (comp. Mo *water,* and *oushe to save,* see *Jablonski ed. te Water,* T. I. p. 152—157), and the orthography of the Greek is also in favour of it. The Hebrews afterwards, by a slight alteration, gave to the word a form, according to which it has also an etymology in their language.

מַשֶּׁה *m.* (from נָשָׁה, *a debt.*) Deut. xv. 2.

מְשׁוֹאָה *fem.*

1. *Desolation,* Zeph. i. 15.

2. *Desolate places,* Job xxx. 3. xxxviii. 27. See שׁוֹאָה, with which it is always combined.

מַשּׁוֹאוֹת *plur. fem.*

1. Ps. lxxiii. 18, *deceitful, slippery places,* from נָשָׁה *to deceive, impose.*

2. Ps. lxxiv. 3: מַשָּׁאוֹת נֶצַח *everlasting ruins.* Without *dagesh* it might be derived from שָׁאָה. With *dagesh,* it must either be derived from נָשָׁא in the signification of שָׁאָה, or it is to be read מַשָּׁאוֹת with שׁ, according to several editions, derived from נָשָׁא, *to destroy, ruin,* (Job xxxii. 22. Gen. xviii. 24. xxvii. 21.)

מְשׁוּבָה *fem.* (from שׁוּב),

1. *The act of falling off, desertion.* Prov. i. 32: מְשׁוּבַת פְּתָיִם *the desertion of the fools (from wisdom).* Especially, *apostacy, departing from God.* Jer. v. 8. Hos. xi. 5: מְשׁוּבָתִי *departing from me.* Plur. מְשׁוּבוֹת, Jer. ii. 19. iii. 22. v. 6. xiv. 7. Hos. xiv. 5.

2. Concrete מְשֻׁבַת יִשְׂרָאֵל *backsliding Israel,* Jer. iii. 6, 8, 11, 12.

מְשׁוּנָה *fem. error, mistake.* Job xix. 4. Root שׁוּג = שָׁגָה and שָׁגַג.

מָשׁוֹט *m.* (from שׁוּט), *an oar, rudder.* Ezek. xxvii. 29.

מְשׁוֹט *m.* i. q. the preceding. Ezek. xxvii. 6. Root נָשַׁט i. q. שׁוּט.

מָשַׁח *fut.* יִמְשַׁח *inf.* also מָשְׁחָה, (Exod. xxix. 29.) in two conjugations; in *Kal,*

1. *To spread over with oil,* e. g. *cakes,* Exod. xxix. 2. Levit. ii. 4, 7, 12. מָשַׁח מָגֵן *to oil the shield,* i. e. to rub the shield over with oil, so that the leather becomes more pliable and impenetrable. Isai. xxi. 5. 2 Sam. i. 21. Once, *to cover* with paint, *to paint.* Jer. xxii. 14: וּמְשׁוּחַ בַּשָּׁשֶׁר *and painted it with red colour.* So all the ancient translators.

2. *To anoint,* e. g. a priest, Exod. xxviii. 41. xl. 15; a prophet. 1 Kings xix. 16. a king. 1 Sam. x. 1. ii. 7. 1 Kings i. 34. xix. 15: מָשַׁחְתָּ אֶת חֲזָאֵל לְמֶלֶךְ עַל אֲרָם *and anoint Hazael to be a king over Aram,* 2 Kings ix. 3. Also elliptically, 2 Sam. xix. 11: *Absalom* אֲשֶׁר מָשַׁחְנוּ עָלֵינוּ *whom we have anointed (as king) over us.* Hence *to consecrate,* or *to sanctify one* for some purpose. Isai. vi. 1: יַעַן מָשַׁח יְהוָה אֹתִי לְבַשֵּׂר *because Jehovah has consecrated (appointed me) to announce good tidings,* &c. The thing, wherewith one is anointed, is construed with the *accus.* Psal.

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xlv. 8: עַל־כֵּן מְשָׁחֲךָ אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שָׂשׂוֹן *therefore God, thy God has anointed thee, with the oil of gladness.* Amos vi. 5: וְרֵאשִׁית שְׁמָנִים יִמְשָׁחוּ *and with best ointments they anoint themselves,* here properly, *they consume the best salve.* With בְּ, lxxxix. 21. When applied to inanimate things, it signifies *to sanctify by unction,* e. g. *the altar,* Exod. xxix. 36. xxx. 26. *the sanctuary,* Dan. ix. 24. and frequently. The proper *part. pass.* מָשׁוּחַ is used 2 Sam. iii. 39, elsewhere the more substantive form מָשִׁיחַ q. v.

Niph. נִמְשַׁח *to be anointed,* 1 Chron. xiv. 8. Numb. vii. 10: בְּיוֹם הִמָּשַׁח אֹתוֹ *in the day when he was anointed,* verses 84, 88.

מְשַׁח Chald. *oil.* Ezra vi. 9. vii. 22. In the Targ. more frequently, Syr. ܡܫܚܐ.

I. מִשְׁחָה *fem.* (from מָשַׁח), *the act of anointing.* שֶׁמֶן הַמִּשְׁחָה *the oil for anointing,* Exod. xxv. 6. xxix. 7, 21. xxxi. 11. xxxv. 15. שֶׁמֶן מִשְׁחַת קֹדֶשׁ *the holy anointing oil,* or, *the sacred unction.* Exod. xxx. 25, 31.

II. מִשְׁחָה *part, portion, share, portio, dimensio.* Levit. vii. 35: זֹאת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת מִאִשֵּׁי יְהוָה *this is the portion of Aaron, and the portion of his sons out of the sacrifices of Jehovah.* Root משׁח, Syr. ܡܫܚ, Arab. مسح *mensus est.* See also מִמְשַׁח, מָשְׁחָה.

I. מָשְׁחָה *fem.* (*inf.* from מָשַׁח) *to anoint,* Levit. xxix. 29. See the preceding I.

II. מָשְׁחָה *fem. a part, portion,* Numb. xviii. 8. See the preceding II.

מַשְׁחִית subst. properly participle *Hiph.* from שָׁחַת.

1. *The act of destroying, spoiling, ruining.* Exod. xii. 13. Ezek. v. 16: אֲשֶׁר הָיוּ לְמַשְׁחִית *which serve for destruction.* xxi. 36: חָרָשֵׁי מַשְׁחִית *artifices perniciei.* xxv. 15. 2 Chron. xxx. 23: אִישׁ בְּרֵעֵהוּ לְמַשְׁחִית *for each other's destruction,* xxii. 4. Dan. x. 4.

2. *Snares which lead to destruction.* Jer. v. 26: הִצִּיבוּ מַשְׁחִית אֲנָשִׁים יִלְכֹּדוּ *they place snares and entrap men.*

3. הַר הַמַּשְׁחִית, 2 Kings xxiii. 13, *the mountain of destruction* or *corruption,* applied to the Mount of Olives, because several idols of the neighbouring people were worshipped there. So also is called the kingdom of Babylon in Jer. li. 25.

מִשְׁחָר i. q. שַׁחַר *the break of the day, dawn, morning time,* Ps. cx. 3.

מַשְׁחֵת *m.* i. q. מַשְׁחִית *the act of destroying, destruction,* Ezek. ix. 1.

מִשְׁחַת *m.* (from שָׁחַת), *any thing destroyed, destruction, ruin.*

מִשְׁחָת *m.* (from שָׁחַת), *any thing corrupted, corruption, perdition,* Levit. xxii. 25.

מִשְׁטוֹחַ *m.* Ezek. xlvii. 10, and מִשְׁטָח xxvi. 5, 14, from שָׁטַח *a place where any thing is spread out, extended.*

מִשְׁטָר *m. dominion.* Job xxxviii. 35: אִם תְּשִׂים מִשְׁטָרוֹ בָּאָרֶץ *canst thou fix the dominion (of heaven) over the earth?* See שׁטר.

מִשִׁי *m.* Ezek. xvi. 10, 13, according to the Hebrew interpreters, *silk.* By the etymology from מָשָׁה *to draw,* it may denote *threads drawn* from silk stuff, according to the observation of Plinius, (H. N. xi. cap. 22.) stating that the silk came from the east of Asia in half silk stuffs, which in Greece was first unravelled, and then used for weaving cloth of entire silk.

מָשִׁיחַ *m.* from מָשַׁח.

1. Properly, part. pass. *anointed.* 2 Sam. i. 21. הַכֹּהֵן הַמָּשִׁיחַ *the anointed priest,* i. e. *the high priest,* Levit. iv. 3, 5, 16. vi. 15.

2. Subst. *the anointed,* i. e. *the prince.* Dan. ix. 25, 26. More frequently מְשִׁיחַ יְהוָה *the anointed of Jehovah, the king,* 1 Sam. xxiv. 7, 11. xxvi. 16. 2 Sam. i. 14, 16. xix. 22.

3. Also of *priests, patriarchs,* Ps. cv. 15.

מָשַׁךְ *fut.* יִמְשֹׁךְ, in three conjugations; in *Kal,*

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1. *To lay hold of, seize, take.* (Arab. *idem*). Exod. xii. 21: מִשְׁכוּ וּקְחוּ לָכֶם צֹאן *take for yourselves sheep.*
2. *To hold, to hold fast,* with בְּ, Judg. v. 14: מֹשְׁכִים בְּשֵׁבֶט סֹפֵר *they who hold the staff of the prince.*
3. *To draw,* Judg. iv. 7. Cant. i. 4. Ps. x. 9. Gen. xxxvii. 38: וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר *and they drew Joseph out of the pit.* Jer. xxxviii. 13. Deut. xxi. 3: אֲשֶׁר לֹא מָשְׁכָה בְעֹל *which has not drawn in the yoke.* Especially,

(*a*) מָשַׁךְ הַיּוֹבֵל, Exod. xix. 13, and מָשַׁךְ בְּקֶרֶן הַיּוֹבֵל Josh. vi. 5 *to blow the jubilee horn.* However, it does not from thence follow that the sounding of this instrument consisted in drawing, as that of a sackbut. In Arab. جلب signifies *to draw,* conj. I. II. also i. q. הֵרִיעַ *to cry aloud, to blow* or *sound the trumpet.*

(*b*) מָשַׁךְ הַקֶּשֶׁת *to bend, to stretch the bow,* 1 Kings xxii. 34. Isai. lxvi. 19.

(*c*) מָשַׁךְ הַזֶּרַע *to draw or extend the seed,* i. e. to strew or sow it along the furrows, Amos ix. 13. Comp. Ps. cxxvi. 6.

(*d*) Hos. vii. 5: מָשַׁךְ יָדוֹ אֶת־לֹצְצִים *he stretches out his hand with scorners,* i. e. shakes hands with them, makes them his companions.

4. *To take* or *snatch away.* Ps. xxviii. 3. Ezek. xxxii. 20. Job xxiv. 22: מָשַׁךְ אַבִּירִים בְּכֹחוֹ *he snatcheth away the mighty by his power.*
5. *To draw, to extend, to prolong, to let continue.* Neh. ix. 30: וַתִּמְשֹׁךְ עֲלֵיהֶם שָׁנִים רַבּוֹת *thou lettest many years pass over them.* Ps. xxxvi. 11: מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ *continue thy kindness unto thy adorers.* cix. 12. Jer. xxxi. 3: מָשַׁכְתִּיךְ חֶסֶד *I have preserved (my) kindness for thee.* Ps. lxxxv. 6: תִּמְשֹׁךְ אַפְּךָ *thou keepest thine anger.* (So in Syr. ܡܫܟ signifies to draw, whence the subst. ܡܫܟܐ long duration). Hence
6. *To make durable, to strengthen.* Eccles. ii. 3: לִמְשׁוֹךְ בַּיַּיִן אֶת־בְּשָׂרִי *to strengthen his body with wine.* (Syr. ܡܫܟ *induruit.*) Comp. *Pual.*
7. *To spread one's-self out, to extend at length.* Judg. iv. 6: מָשַׁכְתָּ בְּהַר תָּבוֹר *extend thyself upon the mount Tabor.* xx. 37: וַיִּמְשֹׁךְ הָאֹרֵב *and the men in ambush extended themselves.* (See Targum on both passages.)

Niph. to be delayed, to be put off, Isai. xiii. 22. Ezek. xii. 25, 28.

Pual, part. מְמֻשָּׁךְ.

1. *To be drawn out, protracted, deferred, procrastinated,* Prov. iii. 12.
2. Passive of *Kal,* No. 6, *to be strong, valiant, mighty.* Isai. xviii. 2, 7: גּוֹי מְמֻשָּׁךְ, comp. also مسكة *vir fortis, validus, strenuus.* Others, according to the LXX. *long-extended (gigantic) people.*

מֶשֶׁךְ *m.* (from מָשַׁךְ, *to hold,* hence, *to possess*).

1. *Possession,* Job xxviii. 18.
2. Ps. cxxvi. 6: מֶשֶׁךְ הַזֶּרַע *the drawing of the seed,* (comp. Amos ix. 13), i. e. the strewing or sowing of the seed.
3. *The Moshians,* the name of a people who inhabit the Moshian mountains, between Iberia, Armenia and Colchis, Ps. cxx. 5. Elsewhere, always in combination with תֻּבַל, תּוּבַל *the Tibarenes,* Gen. x. 2. Ezek. xxvii. 13. xxxii. 26. xxxviii. 2, 3. xxxix. 1. Which neighbouring people are also combined in Herodot. (iii. 94. vii. 78). The Samaritan MS. reads מושך and מושך, LXX. Μοσόχ, Vulg. *Mosoch,* which express the same meaning as above.

מִשְׁכּוֹת, see מוֹשָׁכוֹת. See root, No. 2.

מִשְׁכָּב *m.* (from שָׁכַב).

1. *The act of lying down, state of repose,* 2 Sam. iv. 5: שֹׁכֵב אֶת מִשְׁכַּב הַצָּהֳרַיִם *taking his noon rest.* Ps. xli. 4: כָּל־מִשְׁכָּבוֹ הָפַכְתָּ בְחָלְיוֹ *thou turnest his state of rest when he is sick.*

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2. *Lying with, coition.* Levit. xviii. 22: *and thou shalt not lie with men* מִשְׁכְּבֵי־אִשָּׁה *as with women.* xx. 13. Numb. xxxi. 17: מִשְׁכַּב זָכָר *lying with a man,* verses 18, 35. Judg. xxi. 11, 12.

3. *Couch, bed.*

4. *Bier, coffin,* 2 Chron. xvi. 4.

מִשְׁכָּב *m.* Chald. *couch, bed.* See the preceding, No. 3. Dan. ii. 28, 29. iv. 2, 7, 10. vii. 1.

מִשְׁכָּן *m.* (from שָׁכַן). Plur. ־ִים and ־וֹת.

1. *Habitation,* Ps. xxvi. 8. lxxiv. 7. lxxv. 60. מִשְׁכְּנוֹת יְהוָה *the habitations of God,* a poetical expression, applied to the temple. Ps. lxxxiv. 2. cxxxii. 5. Applied to the last habitation, the grave, Isai. xxii. 16.

2. Especially, *a tent,* Cant. i. 8. Applied very frequently to *the tabernacle* in the wilderness. Exod. xxv. 9. xxvi. 1, &c. xl. 9, &c. More fully, מִשְׁכַּן הָעֵדוּת *the tabernacle of the law.* Exod. xxxviii. 21. Numb. i. 50, 53. x. 11. It is evident from Exod. xxvi. 7, 9, &c. that it particularly denoted the floored part of the tabernacle, in opposition to אֹהֶל, which designated the covering over the same. Hence מִשְׁכַּן אֹהֶל מוֹעֵד Exod. xxxix. 32, 40. ii. 6, 29. Comp. 2 Sam. vii. 6: וָאֶהְיֶה מִתְהַלֵּךְ בְּאֹהֶל וּבְמִשְׁכָּן *and I walked about in the tent and in the tabernacle.*

I. מָשַׁל *fut.* יִמְשֹׁל in two conjugations; in *Kal, to rule, to be master,* with בְּ, Gen. iii. 16. iv. 7. xxxvii. 8. less frequently with עַל, Prov. xxviii. 15. Sometimes it signifies, *to be placed, to have the command over any thing.* Gen. xxiv. 2: *his servant* הַמֹּשֵׁל בְּכָל־אֲשֶׁר־לוֹ *who was placed over all that was his.* Construed with לְ, before an *inf. to have power to do any thing.* Exod. xxi. 8: לְעַם נָכְרִי לֹא יִמְשֹׁל לִמְכָרָהּ *to sell her to a strange nation he shall have no power.*

Hiph. הִמְשִׁיל *to cause to rule, to make one master.* Ps. viii. 7. Dan. xi. 39. The infinitive used substantively. Job xxv. 2: הַמְשֵׁל וָפַחַד עִמּוֹ *dominion and fear is with him.* Deriv. מֶמְשָׁל מֶמְשֶׁלֶת.

II. מָשַׁל (denom. of מָשָׁל), in five conjugations; in *Kal,*

1. *To propose, deliver a parable,* Ezek. xxiv. 3.

2. *To use a proverb,* Ezek. xii. 13. xvii. 2. xviii. 2, 3.

3. *To sing an ironical song,* Joel ii. 17.

Niph. נִמְשַׁל *to be like, similar,* with אֶל, Isai. xiv. 10. with עִם, Ps. xxviii. 1. cxliii. 7. בְּ, Ps. xlix. 13, 21.

Piel, i. q. *Kal, to speak in parables,* Ezek. xx. 49. (xxi. 5.)

Hiph. to compare, Isai. xlvi. 5.

Hithp. as *Niph. to be like, resembling,* with בְּ, Job xxx. 19. (Arab. مثل to be like. Syr. and Chald. ܡܬܰܠ, מְתַל *idem.*)

I. מֶשֶׁל *m. dominion,* Zech. ix. 10.

II. מֶשֶׁל *any thing that has a resemblance, likeness.* Job xli. 25: אֵין עַל עָפָר מָשְׁלוֹ *his likeness is not upon earth,* or *nothing is like him on earth.*

מָשָׁל *m. plur.* מְשָׁלִים.

1. *Similitude, likeness, parable.* Ezek. xvii. 2. xxiv. 3.

2. *Sentiment, maxim,* but which according to the spirit of the Orientals, contains generally a certain witty comparison, (comp. e. g. Prov. xxvi. 1, 2, 3, 6, 7, 8, 9, 11, 14, 17. chap. xxv. &c.) Prov. i. 1, 6. x. 1. xxv. 1. xxvi. 7, 9. Eccles. xii. 9. Job xiii. 12. 1 Kings iv. 32. (v. 12.) Since short sentiments like these become often proverbial, (1 Sam. xxiv. 13.) hence,

3. *Proverb,* παροιμια, e. g. 1 Sam. x. 12: עַל־כֵּן הָיְתָה לְמָשָׁל הֲגַם שָׁאוּל בַּנְּבִיאִים *hence it is become a proverb, is Saul also among the prophets?* Ezek. xviii. 2, 3. xii. 22, 23. Comp. παραβολη, Luc. iv. 13.

4. *Allegories* generally, hence, *song, poem,*

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e. g. of the curse and blessing of Balaam, Numb. xxiii. 7, 18. xxiv. 3, 15, 20, 21. Of Job's speech, Job xxvii. 1. xxix. 1. Ps. xlix. 5. lxxviii. 2. Especially, *a song of joy, an ironical song,* which the enemies chaunted on the ruin of a state. Isai. xiv. 4: וְנָשָׂאתָ הַמָּשָׁל הַזֶּה עַל־מֶלֶךְ בָּבֶל *and then shalt thou raise this song against the king of Babylon.* Micah ii. 4. Hab. ii. 6. Frequently in the phrase: הָיָה לְמָשָׁל וּלְשִׁנְינָה *to become a song of irony and reproach.* Deut. xxviii. 37. 1 Kings ix. 7. 2 Chron. vii. 20. Ps. xliv. 15. Jer. xxiv. 9. comp. Ps. lxix. 12: וָאֱהִי לָהֶם לְמָשָׁל *I became unto them a (subject of) derision.* (Arab. مثل a comparison, fable, moral sentence. Plur. امثل verses.)

מָשָׁל a proper name, 1 Chron. vi. 59, contracted from מַשְׁאָל, i. q. מִשְׁאָל, q. v.

מִשָּׁל *inf. nom.* i. q. מָשָׁל, No. 4. *an ironical song,* Job xvii. 6.

מִשְׁלָח *m.* (from שָׁלַח).

1. *A place whither one sends another, lets him go.* Isai. vii. 25: מִשְׁלַח שׁוֹר *a place whither oxen are driven.*
2. With יָד and יָדַיִם *any thing one puts his hand to, a business, which one undertakes.* Deut. xv. 10: *therefore Jehovah thy God shall bless thee in all thy works* וּבְכֹל מִשְׁלַח יָדֶךָ *and in all which thy hand begins* or *undertakes,* xxiii. 21. xxviii. 8, 20. xii. 7, 18.

מִשְׁלֹחַ, מִשְׁלוֹחַ *m.* (from שָׁלַח).

1. *The act of sending,* Esth. ix. 19, 22.
2. With יָד *laying hold of, laying hand on* a thing, Isai. xi. 14.

מִשְׁלַחַת *fem.* of the preceding.

1. *The act of sending,* Ps. lxxviii. 49.
2. *Dismissing, discharging,* from war service, captivity. Eccles. viii. 8. Comp. the verb in *Piel,* No. 2.

מִשְׁלֹשׁ *m. three united, the number three, a triad, trias,* Gen. xxxviii. 24. See שָׁלֹשׁ *three.*

מְשַׁמָּה *fem.* (from שָׁמַם).

1. *Desolation.* Ezek. vi. 14: נָתַתִּי אֶת־הָאָרֶץ שְׁמָמָה וּמְשַׁמָּה *I will make this land a desert and desolation,* xxxiii. 28, 29. xxxv. 3. *plur.* Isai. xv. 6. Jer. xlviii. 34.
2. *Astonishment,* Ezek. v. 15.

מִשְׁמָן *m.* (from שָׁמַן), *fatness,* Isai. xvii. 4. וּמִשְׁמָן בְּשָׂרוֹ יֵרָזֶה *and his fat body shall become lean.* Plur. מִשְׁמַנִּים.

1. *The fat, fruitful regions* of a land, Gen. xxvii. 28, 30. Dan. xi. 24.
2. As concrete, *they who are fat,* i. e. well bodied, possessed of strength, robust, active, (of soldiers). Ps. lxxviii. 31. Isai. x. 16.

מַשְׁמַנִּים *m. plur. fat* or *good things,* Neh. viii. 10.

מִשְׁמָע *m.* (from שָׁמַע), *any thing which one hears,* Isai. xi. 3.

מִשְׁמַעַת *fem.* of the preceding.

1. *The private audience of the monarch,* to which the more eminent officers are only admitted. 1 Sam. xxii. 14: וְסָר אֶל מִשְׁמַעְתֶּךָ *and having access to thy private audience.* 2 Sam. xxiii. 23: וַיְשִׂמֵהוּ דָוִד אֶל מִשְׁמַעְתּוֹ *and David took him into his private audience,* i. e. into his privy council, 1 Chron. xi. 25.
2. *Obedience,* here as concrete, *obedient, submissive subjects,* Isai. xi. 14.

מִשְׁמָר *m.* (from שָׁמַר).

1. *A place where one keeps guard, post, station.* Neh. vii. 3: אִישׁ בְּמִשְׁמָרוֹ *every one at his post.* Jer. li. 12: הַחֲזִיקוּ הַמִּשְׁמָר *occupy the posts.* Also applied to *the guard, watch.* Neh. iv. 3, 16. Job vii. 12: כִּי תָשִׂים עָלַי מִשְׁמָר *that thou settest guard over me.*
2. *Safe keeping, care, custody,* Gen. xl. 3, &c. xlii. 17. Levit. xxiv. 12.
3. *Any thing taken care of.* Prov. iv. 23: מִכָּל־מִשְׁמָר נְצֹר לִבֶּךָ *above all things which thou takest care of, guard thy heart.*
4. *Any thing which is observed, attended to, a custom, usage,* Neh. iii. 14.

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5. As concrete, *observantia,* for, *quem observant, imperator.* Ezek. xxxviii. 7: וְהָיִיתָ לָהֶם לְמִשְׁמָר *and thou shalt be their commander.*

מִשְׁמֶרֶת *plur.* מִשְׁמָרוֹת *fem.* of the preceding.

1. *A watch, guard.* 2 Kings xi. 5, 6: שֹׁמְרֵי מִשְׁמֶרֶת בֵּית הַמֶּלֶךְ *they who keep guard in the king's palace.*

2. *The place where a person keeps guard.* Isai. xxi. 8. Hab. ii. 1. also *the guard on duty.* Neh. vii. 3: הַעֲמִיד מִשְׁמָרוֹת יֹשְׁבֵי יְרוּשָׁלַם *set ye guards of the inhabitants of Jerusalem.* xii. 9. xiii. 30. 1 Chron. ix. 23.

3. *The act of keeping, preserving.* Exod. xii. 6. xvi. 32: *fill an omer of it* לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם *to be kept for your future generation.* verses 33, 44. As concrete, *any thing which is kept,* or *person protected.* 1 Sam. xxii. 23: כִּי מִשְׁמֶרֶת אַתָּה עִמָּדִי *for with me thou art under protection.*

4. *That which is to be observed, attended to, law, command, custom.* Gen. xxvi. 5: וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי וְחֻקֹּתַי וְתוֹרֹתָי (*because*) *he observed that which is to be observed towards me, my commands, my statutes, and my laws.* Levit. xviii. 30. xxii. 9. Deut. xi. 1. Josh. xxii. 3. 1 Kings ii. 3: וְשָׁמַרְתָּ אֶת מִשְׁמֶרֶת יְהוָה אֱלֹהֶיךָ *and observe that which is to be observed towards Jehovah thy God,* 2 Chron. xiii. 11. xxiii. 6. Zech. iii. 7. Mal. iii. 14.

5. *The charge, care,* or *management of a business,* Numb. iv. 27: בְּמִשְׁמֶרֶת אֶת כָּל מַשָּׂאָם *in taking care of all which they have to carry.* Ver. 31: זֹאת מִשְׁמֶרֶת מַשָּׂאָם *this is the care of their carrying, this they have to carry.* Ch. iii. 31: וּמִשְׁמַרְתָּם הָאָרֹן וגו׳ *and their care was the ark,* &c. ver. 36. iv. 32: אֶת־כְּלֵי מִשְׁמֶרֶת מַשָּׂאָם *the utensils of which they have the care of carrying.* xviii. 8: הִנֵּה נָתַתִּי לְךָ אֶת מִשְׁמֶרֶת *behold! I have given thee the charge of my heave-offerings.* Hence שָׁמַר מִשְׁמֶרֶת הַמִּשְׁכָּן, Numb. i. 53. xxxi. 30, 47; or הַקֹּדֶשׁ, iii. 28. xxxii. 28; or יְהוָה, Levit. viii. 35, *to attend to the service of the tent of the congregation,* more rarely simply, *to keep watch.*

6. *The taking one's part, sequi partes alicujus.* 1 Chron. xii. 29: שֹׁמְרֵיהֶם מִשְׁמֶרֶת בֵּית שָׁאוּל. Vulg. *magna pars eorum adhuc sequebatur domum Saul, the greater part of them held still with Saul.*

מִשְׁנֶה *m.* (from שָׁנָה).

1. *The second place,* in succession or rank, dignity; commonly as genitive, placed after a noun. כֹּהֵן הַמִּשְׁנֶה *the priest of the second rank, the second priest,* next to the high priest, (כֹּהֵן הָרֹאשׁ), 2 Kings xxv. 18. Jer. lii. 24. Plur. כֹּהֲנֵי הַמִּשְׁנֶה *sacerdotes secundarii, subordinate priests.* 2 Kings xxiii. 4. מֶרְכֶּבֶת הַמִּשְׁנֶה *the second chariot.* Gen. xli. 43. 2 Chron. xxxv. 24. אָחִיהוּ הַמִּשְׁנֶה *his second brother.* 2 Chron. xxxi. 12. הָעִיר מִשְׁנֶה *the second part,* or *division of the city,* Neh. xi. 9. Also simply, מִשְׁנֶה, 2 Kings xxii. 14. Zeph. i. 10.

2. As concrete, *the second.* מִשְׁנֵה הַמֶּלֶךְ *the second after the king.* 2 Chron. xxviii. 7. Comp. 1 Sam. xxiii. 17. Esth. x. 3. Tob. i. 22. especially *the second brother.* 1 Chron. v. 12. 1 Sam. viii. 2. xvii. 13. Neh. xi. 17. *plur.* אֲחֵיהֶם הַמִּשְׁנִים *their other* (*remaining*) *brothers,* who follow after the eldest. 1 Chron. xv. 18. כְּפוֹרֵי כֶסֶף מִשְׁנִים *silver cups of the second quality,* Ezra i. 10. According to this analogy, הַמִּשְׁנִים (1 Sam. xv. 9.) signifies *cattle of inferior quality,* opposed to מֵיטָב. Perhaps also, *autumnal lambs, secundo partu editi.*

3. *A doubling, double.* Gen. xliii. 12: כֶּסֶף מִשְׁנֶה *double as much money.* Exod. xvi. 22. Isai. lxi. 7. Zech. ix. 12. Job xlii. 10.

4. *A duplicate, copy,* Deut. xvii. 18. Josh. viii. 32.

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מְשִׁסָּה *fem.* (from שָׁסַס), *the act of plundering, pillaging, booty.* הָיָה לְמִשְׁסָה *to become a booty,* 2 Kings xxi. 14. Jer. xxx. 16. Zeph. i. 13. נָתַן לְמִשְׁסָה *to give for booty* or *prey,* Isai. xlii. 24.

מִשְׁעוֹל *m. a narrow path, hollow way,* Numb. xxii. 24 only: מִשְׁעוֹל הַכְּרָמִים *path between the vineyards.* Comp. שׁוֹעַל, *the hollow hand.*

מִשְׁעִי Ezek. xvi. 4: לְמִשְׁעִי, according to Yarchi, *ad nitorem.* It is then used for מִשְׁעָה (as הָחֱלִי for הָחֱלָה), from שָׁעָה = שָׁעַע. According to others it is derived from מָשַׁע, Arab. مشع, conj. II. *to wash off, to cleanse,* conj. V. *to cleanse one's self.* Comp. in Syr. ܡܫܥ *splendidus,* hence לְמִשְׁעִי *for cleansing.* The inf. here has a *Yod parag.*

מִשְׁעָן *m.* (from שָׁעַן), *a staff, support.* Isai. iii. 1: כֹּל מִשְׁעַן־לֶחֶם וְכֹל מִשְׁעַן־מָיִם *every support of bread and of water.* Comp. מַטֶּה and סָעַד. Metaph. Ps. xviii. 19.

מַשְׁעֵן *m. idem.* Isai. iii. 1: מַשְׁעֵן וּמַשְׁעֲנָה *every support.* The noun *masc.* combined with the noun *fem.* expresses *universality.*

מִשְׁעֶנֶת *fem.* of the preceding, *a staff,* Judg. vi. 21. 2 Kings iv. 31. xviii. 21, and frequently.

מִשְׁפָּחָה *fem. stat. const.* מִשְׁפַּחַת, with suffix מִשְׁפַּחְתִּי. Plur. מִשְׁפָּחוֹת. Root שָׁפַח, in Ethiopic, *to spread out,* in Arabic سفح *idem.*

1. *Gender, kind,* of beasts, Gen. viii. 19. Also applied to inanimate things. Jer. xv. 3: פָּקַדְתִּי עֲלֵיהֶם אַרְבַּע מִשְׁפָּחוֹת *I send upon them four kinds* (*of plagues*), *the sword, the dogs,* &c.

2. *The origin, stem, tribe,* of a people. Gen. x. 18. מִשְׁפְּחוֹת הַכְּנַעֲנִי *the tribes of the Canaanites.* Verses 20, 31, 32. xii. 3: כֹּל־מִשְׁפְּחוֹת הָאֲדָמָה *the whole generation of the earth.* xxviii. 14. Ps. xxii. 28: כֹּל־מִשְׁפְּחוֹת גּוֹיִם *all families of the nations.* Also applied to a whole people. Ezek. xx. 32: מִשְׁפְּחֹת הָאֲרָצוֹת *the people of the earth.* Jer. viii. 3. xxiii. 9. Micah ii. 3. Amos ii. 3. iii. 1. Zech. xiv. 17, 18.

3. In the division of the Israelites a tribe (שֵׁבֶט, מַטֶּה) was divided into מִשְׁפָּחוֹת, and these again subdivided into בָּתֵּי הָאָבוֹת *houses of descent.* In this particular construction this word occurs always when the question is of the Israelitish people. Exod. vi. 14, &c. Numb. i. 2: לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם *according to their families and houses.* Comp. ver. 20, &c. iii. 21: מִשְׁפַּחַת הַלִּבְנִי *the family of the Libnites.* Ver. 23, &c. xxvi. 5, &c. Deut. xxix. 17. Josh. vii. 14, &c. xxi. 5, &c. Ruth ii. 1, 3. 1 Sam. xx. 29: זֶבַח מִשְׁפָּחָה לָנוּ *we have a family sacrifice.* 2 Sam. xvi. 5: מִשְׁפַּחַת בֵּית שָׁאוּל *the family of the house of Saul.* Less frequently and less precisely used also for שֵׁבֶט, e. g. Josh. vii. 17: מִשְׁפַּחַת יְהוּדָה, equivalent to שֵׁבֶט יְהוּדָה as in the preceding, ver. 16.

מִשְׁפָּט *m.* (from שָׁפַט),

1. *Judgement, the act of administering justice,* Levit. xix. 15: לֹא תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט *ye shall do no wrong in judgement,* or *ye shall not practise evil in judgement.* Ver. 35. Deut. i. 17: כִּי הַמִּשְׁפָּט לֵאלֹהִים *for the judgement is of God.* Eccles. iii. 16: מְקוֹם הַמִּשְׁפָּט *the place of judgement.* Isai. xxviii. 6: יוֹשֵׁב עַל־הַמִּשְׁפָּט *he that sitteth in judgement.* Ezek. xxi. 32: עַד בּוֹא אֲשֶׁר לוֹ הַמִּשְׁפָּט *until he comes, who shall hold judgement.* בּוֹא בַּמִּשְׁפָּט עִם *to go to law* or *before a court of justice, with one.* Job ix. 32. xxii. 4. Ps. cxliii. 2. Comp. Job xiv. 3. Eccles. xi. 9. בַּעַל מִשְׁפָּטִי *he that goes with me to law,* my opponent, plaintiff, Isai. l. 8. Especially, *sentence, punishment,* Isai. liii. 8.

2. *Decree, judicial decision, determination.* 1 Kings iii. 28: אֶת הַמִּשְׁפָּט אֲשֶׁר שָׁפַט הַמֶּלֶךְ *the judgement which the king has judged.*

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xx. 40. Ps. xvii. 2: מִלְּפָנֶיךָ מִשְׁפָּטִי יֵצֵא *let my sentence* or *judgement come from thee.* Plur. מִשְׁפְּטֵי יְהוָה *the judgements* or *decrees of Jehovah,* Ps. xix. 10. cxix. 75, 137. and frequently. Especially, *judgement by which punishment is decreed.* דִּבֶּר מִשְׁפָּטִים אֶת פְּלֹנִי *to pronounce judgement against,* or *to pass sentence upon one.* Jer. l. 16. iv. 12. xxxix. 5. lii. 9. 2 Kings xxv. 6. Once only the same phrase occurs in another sense in Jer. xii. 1: אַךְ מִשְׁפָּטִים אֲדַבֵּר אוֹתָךְ properly, *yet I must talk with thee of judicial proceedings.*

3. *Guilt, crime,* מִשְׁפַּט דָּמִים *the guilt of blood, the crime of having shed blood.* Ezek. xxvii. 23. Jer. li. 9: כִּי נָגַע אֶל הַשָּׁמַיִם מִשְׁפָּטָהּ *for her guilt reaches unto heaven.* Deut. xxi. 22: חֵטְא מִשְׁפַּט־מָוֶת *a sin committed by which one forfeits his life,* or *a sin incurring death.* Comp. xix. 6. Jer. xxvi. 11: מִשְׁפַּט־מָוֶת לָאִישׁ הַזֶּה *this man is guilty of death.* Ver. 16. Ezek. v. 8: עָשִׂיתִי בְתוֹכֵךְ מִשְׁפָּטִים לְעֵינֵי הַגּוֹיִם *I will execute the sentence of punishment in the midst of thee, in the sight of the nations,* Ps. cxix. 84.

4. *Legal cause.* Numb. xxvii. 5: וַיַּקְרֵב מֹשֶׁה אֶת מִשְׁפָּטָן לִפְנֵי יְהוָה *and Moses brought their cause before Jehovah.* Job xiii. 18: הִנֵּה־נָא עָרַכְתִּי מִשְׁפָּט *en! exponam causam* (*meam*). xxiii. 4. עָשָׂה, שָׂפַט מִשְׁפַּט פְּלוֹנִי *to plead one's cause, to be his defender, advocate,* Deut. x. 18. Ps. ix. 5. 1 Kings viii. 59. Jer. v. 28. (Comp. דִּין and רִיב).

5. *Right* or *privilege,* מִשְׁפַּט הַגְּאֻלָּה *the right of redemption, rebuying.* Jer. xxxii. 7. מִשְׁפַּט הַבְּכֹרָה *the privilege* or *right of the first-born.* Deut. xxi. 17. מִשְׁפַּט הַמֶּלֶךְ *the privilege* or *prerogative of the king.* 1 Sam. viii. 9, 11. x. 26. Especially, *a just claim, due.* Deut. xviii. 3: מִשְׁפַּט הַכֹּהֲנִים מֵאֵת הָעָם *the claim of the priests upon the people.* 1 Sam. ii. 13. Exod. xxi. 9: כְּמִשְׁפַּט הַבָּנוֹת *according to the legal claim of daughters.* Levit. xxiv. 22. Numb. xv. 16.

6. *State of being right, justice, righteousness,* synonymous with צֶדֶק. Deut. xxxii. 4: כָּל דְּרָכָיו מִשְׁפָּט *all his ways are just.* Job xix. 7: אַשַּׁוֵּעַ וְאֵין מִשְׁפָּט *I cry aloud, but there is no justice.* הִטָּה מִשְׁפָּט *to bend, wrest the law.* Deut. xvi. 19. xxvii. 19. 1 Sam. viii. 3. עָשָׂה מִשְׁפָּט וּצְדָקָה *to practise justice and righteousness.* Jer. xxii. 15. xxiii. 5. xxxiii. 15. 2 Sam. viii. 15. מֹאזְנֵי מִשְׁפָּט *just balance.* Prov. xvi. 11. Jer. xxx. 11. xlvi. 28: יִסַּרְתִּיךְ לַמִּשְׁפָּט *I will chastise thee according to justice.* Deut. xvii. 9: אֶת דְּבַר הַמִּשְׁפָּט *that which is right.* בְּלֹא מִשְׁפָּט *with injustice.* Prov. xvi. 11. Jer. xxii. 13. Ezek. xxii. 23.

7. *Law, statute, ordinance,* synonymous with חֹק. Exod. xxi. 1. xxiv. 3. especially, *of the law of God.* Levit. xviii. 4: אֶת־מִשְׁפָּטַי תַּעֲשׂוּ *ye shall obey my laws.* verses 5, 26. Levit. xix. 37. xx. 22, &c. Deut. iv. 1. v. 1. vii. 11, 12. xi. 32.

8. *Custom, habit.* 1 Kings xviii. 28: *and cut themselves* כְּמִשְׁפָּטָם *after their custom with knives.* xvii. 33, 34, 40. Ezek. v. 7, 11, 12. Hence,

9. *Way, manner.* Gen. xl. 13, *and thou shalt give the cup of Pharaoh into his hand* כַּמִּשְׁפָּט הָרִאשׁוֹן *according to the former manner.* Judg. xviii. 7: כְּמִשְׁפַּט צִידֹנִים *after the manner of the Zidonians.* Exod. xxvi. 30: כְּמִשְׁפָּטוֹ אֲשֶׁר הָרְאֵתָ בָהָר *after the manner which has been shewn thee on the mountain.* 2 Kings i. 7: מֶה מִשְׁפַּט הָאִישׁ *what manner* or *what kind of man was he?* Jer. xxx. 18: וְאַרְמוֹן עַל מִשְׁפָּטוֹ יֵשֵׁב *and the palace shall be inhabited after the former manner.* Judg. xiii. 12: מַה יִּהְיֶה מִשְׁפַּט הַנַּעַר וּמַעֲשֵׂהוּ *what shall be the child's manner and conduct.*

מִשְׁפְּתַיִם *dual.* Gen. xlix. 14. Judg. v. 16. and שְׁפָתַיִם, Ps. lxviii. 14, probably, *hurdles,* or *folds for cattle,* particularly the open summer stalls in which the cattle in the warmer climates pass the whole of the summer,

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derived from שָׁפַת *to place*, as *stabula*, (comp. Virg. *Georg*. iii. 228. and the note of Voss on the passage,) from *stare*. Commonly rendered *water-troughs*, for watering cattle, derived from سفت, (see J. D. Michaelis *Epimetr. ad Lowth. Prælect.* xxvii. p. 563), but the Arab. سفت does not signify to drink generally, it only refers to that drinking which gives no satisfaction and nourishment, but always increases the thirst. Others have proposed, according to the same derivation from שפת to set up, (the pot), the signification *chytropus*. The use of the form dual is not clear.

מֶשֶׁק *m.* Gen. xv. 2 only; the most applicable interpretation, according to Simonis, *possession*, i. q. מְשֶׁכֶת, with the interchange of כ and ק, (see כ). Hence בֶּן מֶשֶׁק *the son of possession, possessor*, hence, *the possessor of my house will be Eliezer of Damascus*. A derivative of this root is מִמְשַׁק.—Onkelos *Pseudojon. Saad. Samar. Vulg.* express it by *filius procurationis, dispensator*.

מַשָּׁק *m. a running to and fro*, (from שָׁקַק), with Chald. inflection. Isai. xxxiii. 4.

מַשְׁקֶה *m.* (from שָׁקָה).

1. As *part. Hiph.* of שָׁקָה *a cup-bearer*.
2. *Drink*. Levit. xi. 34. 1 Kings x. 21: כְּלֵי מַשְׁקֶה *drinking vessels*.
3. *A well-watered tract of land*, Gen. xiii. 10. Ezek. xlv. 15.

מִשְׁקוֹל *m.* (from שָׁקַל) *weight*, Ezek. iv. 10.

מַשְׁקוֹף *m. the lintel of the door*, Exod. xii. 7, 22, 23. Comp. שְׁקָפִים, שְׁקֻפִּים.

מִשְׁקָל *m.* (from שָׁקַל), *weight*. Levit. xix. 35. 1 Chron. xxii. 3: אֵין מִשְׁקָל *so that it was not to be weighed*.

מִשְׁקֶלֶת *fem.* of the preceding, Isai. xxviii. 17. and מִשְׁקֹלֶת, 2 Kings xxi. 13. *a perpenticle, plummet*.

מִשְׁקָע *m.* (from שָׁקַע), *a place in which the water has settled*, Ezek. xxxiv. 18.

מִשְׁרָה *fem.* (from שרה *to dissolve*), *the act of dissolving*. Numb. xvi. 3: מִשְׁרַת־עֲנָבִים *drink which is obtained by dissolving* or *macerating of grapes*.

מַשְׁרוֹקִיתָא, מַשְׁרוֹקִיתָא, (from שׁרק), Chald. an instrument made of reeds, *a pipe, flute*. Dan. iii. 5. vii. 10, 25. Theod. σύριγξ.

מִשְׁרָעִי nom. gent. *of an unknown place*, מִשְׁרָע (*lubricitas*), 1 Chron. vii. 53 only.

מָשַׁשׁ in three conjugations; in *Kal, to feel, to touch*, as מוּשׁ, No. II. Gen. xxvii. 12. comp. מוּשׁ verse 21.

Piel, מִשֵּׁשׁ.

1. *To touch, feel*, as *Kal*, Gen. xxxi. 34, 37.
2. *To grope in darkness*. Deut. xxviii. 29: *thou shalt grope about in mid-day, as the blind man gropes in darkness*, Job v. 14. With the accus. xii. 25.

Hiph. to feel, touch, as *Kal*. Exod. x. 21: וְיָמֵשׁ חֹשֶׁךְ *and one could feel the darkness with the hands*.

מִשְׁתֶּה *m.* from שָׁתָה.

1. *The act of drinking*. Esth. v. 4, 5, 6. vii. 2. בֵּית מִשְׁתֵּה הַיַּיִן *the room for drinking wine*, vii. 8.
2. *Drink*, Dan. i. 10. Ezra iii. 7. יֵין מִשְׁתָּיו *the wine of his drink*, i. e. which he drank, Dan. i. 5, 8, 16.
3. *A banquet*, συμπόσιον, Esth. i. 3. ii. 18. viii. 17. Job i. 4.

מִשְׁתֵּה, *stat. emph.* מִשְׁתְּיָא Chald. *idem*. Dan. v. 10.

מֵת *m.* (part. of מוּת *to die*), *a dead person, corpse*, see מוּת. Plur. מֵתִים *dead idols*, opposed to the living God, Jehovah. Ps. cvi. 28. Isai. viii. 9.

מְתִים and defect. מְתֻם in *plur.* only, *men*. Deut. iii. 6: מְתִים וְנָשִׁים וְטַף *men, women, and children*. iii. 6. Job xi. 3. Isai. iii. 25: מְתֵיךְ *thy men*. מְתֵי מִסְפָּר *a few*. Gen. xxxiv. 30. Ps. xxvi. 4. Job xi. 11. מְתֵי סוֹדִי *my confidential friends*. Job xix. 19. מְתֵי אָהֳלִי *my domestic people*. Job xxxi. 31. (Sing. מת *met*, in *Æthiop. vir*, pecul. *maritus*. It occurs also in the proper

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names in the form of מְתוּ, e. g. מְתוּשֶׁלַח. Comp. אָב, *stat. const.* אֲבִי, Chald. אֲבוּ, q. v.

מַתְבֵּן *m.* i. q. תֶּבֶן, *straw, chaff,* Isai. xxv. 10.

מָתֶג *m.* with *suff.* מִתְגִי *a bridle.* Ps. xxxii. 9. Prov. xxvi. 3. 2 Kings xix. 28.

מָתוֹק *adj. fem.* מְתוּקָה, *plur.* מְתוּקִים (from מָתַק) *sweet.* Judg. xiv. 14, 18. Prov. xvi. 24. xxiv. 13. Eccles. v. 11. Ps. xix. 11. As neuter, *sweetness.* Ezek. iii. 4: לְמָתוֹק *for sweetness.*

מָתַח, Syr. ܡܬܚ *to extend.* Isai. xl. 22, comp. Ps. civ. 2. In the Targum it occurs in the same construction. Deriv. אַמְתַּחַת *sack.*

מָתַי *when?* (Arab. *idem.*) Mostly as an interrogation, e. g. Gen. xxx. 30. Ps. xlii. 3. xciv. 8. cxix. 82, 84. seldom without it. Ps. ci. 2. Prov. xxiii. 35: מָתַי אָקִיץ אוֹסִיף אֲבַקְשֶׁנּוּ עוֹד *when I awake I will seek it* (*the wine*) *again.* לְמָתַי Exod. viii. 5. and עַד מָתַי *how long?* 1 Sam. xvi. 1. Ps. lxxiv. 10. אַחֲרֵי מָתַי *after how long time,* Jer. xii. 27.

מַתְכֹּנֶת *fem.* (from תָּכַן), *measure.* Ezek. xlv. 11: אֶל הַחֹמֶר יִהְיֶה מַתְכֻּנְתּוֹ *its measure shall be according to the homer.* Of the daily task, tale, e. g. Exod. v. 8. Comp. תָּכֵן, ver. 18. Exod. xxx. 32: בְּמַתְכֻּנְתּוֹ *after this measure,* i. e. in proportion of ingredients, verse 37. 2 Chron. xxiv. 13, *and they erected the house of God* עַל מַתְכֻּנְתּוֹ *according to its* (*former*) *measure.*

מַתְלָאָה Mal. i. 13, contracted from מַה־תְּלָאָה *what toil* or *trouble.* See observations on מָה letter *d.*

מִתַּלְעוֹת *fem. plur.* Job xxix. 17. Prov. xxx. 14. Joel i. 6. and by transposition מַלְתָּעוֹת Ps. lviii. 7. (two MSS. have the first reading) *the front cutting teeth,* or perhaps, *the prominent eye teeth, dentes canini,* which are particularly dangerous among wild beasts. Root לָתַע, Arab. لتع *to bite,* or תָּלַע, تلع *to project.* The first derivation would accord with the interpretation, *front teeth,* the second with *eye teeth;* in favour of the latter are all the oriental translations.

מִתֹּם *m.* (from תָּמַם), *any thing unhurt, uninjured, sound.* Ps. xxxviii. 4, 8. Isai. i. 6. In Judg. xx. 48, it is a corrupt reading for מִתֹּם *men,* which is found in several MSS.

מַתָּן *m.* (from נָתַן) *a present.* Gen. xxxiv. 12. אִישׁ מַתָּן *one who gives, makes presents,* Prov. xix. 6.

מַתָּנָה *fem.* of the preceding.

1. *Present,* Gen. xxv. 6. Especially *bribery,* Eccles. vii. 7. *a sacred donation, oblation.* Exod. xxviii. 38. Ezek. xx. 26.

2. The name of a place between the desert and the jurisdiction of the Moabites, Numb. xxi. 18, 19.

מַתְנָא Chald. *present,* as the Heb. מַתָּנָה, Dan. ii. 6, 48. v. 17.

מִתְנִי *nom. gent.* of an unknown place מִתְנָה or מִתָּן, 1 Chron. xi. 43 only.

מָתְנַיִם *dual, m. the loins,* especially *the upper part of the hip,* including the small of the back, ὀσφύς, where the girdle is worn. חָגַר מָתְנַיִם *to gird the loins.* 2 Kings iv. 29. ix. 1. Jer. i. 17. שׂוּם שַׂק בְּמָתְנַיִם *to put sackcloth* (*mourning*) *on the loins.* Gen. xxxvii. 34. 1 Kings xx. 31. Isai. xx. 2. Jer. xlviii. 37. Ps. lxvi. 11: שַׂמְתָּ מוּעָקָה בְּמָתְנֵינוּ *thou layest a heavy burden on our loins,* i. e. on our back. The seat of pain of a woman in travail. Isai. xxi. 3: מָלְאוּ מָתְנַי חַלְחָלָה *my loins are filled with pain* (*of travail*), *pain fills my loins.* Comp. Nah. ii. 11. Ps. lxix. 24: מָתְנֵימוֹ תָּמִיד הַמְעַד *cause their loins continually to shake.* מָחַץ מָתְנַיִם *to crush one's loins.* Deut. xxxiii. 11. comp. Ezek. xxi. 11. Respecting the difference from יָרֵךְ, see the word. (Arab. and Syr. *idem.* Root מָתַן, متن *to be firm, strong,* whence אֶמְתְּנִי).

מָתַק *fut.* יִמְתַּק in two conjugations; in *Kal, to be, become sweet.* Exod. xv. 25. Prov.

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ix. 17. Job xxi. 33: מָתְקוּ לוֹ רִגְבֵי בָתַל *the clods of the valley rest softly upon him, est ei terra levis.* xxiv. 20: מְתָקוֹ רִמָּה for מָתְקָה לוֹ רִמָּה *the worm is sweet to him,* the mould. Others take מָתַק in the Syriac signification, *to suck,* hence, *the worms feed upon him.* Syr. ܡܨ ; ܡܨ ; ܡܨ which the Arab. translates *sugit eos vermis.*

Hiph.

1. *To sweeten.* Ps. lv. 15: אֲשֶׁר יַחְדָּו נַמְתִּיק סוֹד *we who sweetened together the confidential conversation,* i. e. passed away the hours in a cordial conversation.

2. Intrans. *to be sweet,* Job xx. 12. Deriv. מַמְתַּקִּים.

מֶתֶק *m. sweetness,* Prov. xxvii. 9. Metaph. *agreeableness.* xvi. 21.

מֹתֶק *m. idem.* Judg. ix. 11.

מִתְקָה a proper name of an encamping place of the Israelites in the Arabian desert. Numb. xxxiii. 28 only. The Samaritan text has מתיקה, LXX. Μαθεκκά.

מַתַּת *fem.* (contracted from מַתָּנֶת *fem.* of מַתָּן), *a present, gift,* always as *stat. const.* Prov. xxv. 14. Eccles. iii. 13. iv. 17. v. 18. Ezek. xlvi. 5, 11.

נ

Nun, the fourteenth letter of the alphabet, and as numeral 50. The name נון designates in Syriac, Chaldaic, and Arabic *a fish.* This is not applicable to the square figure, and to apply it to the final figure, which is of a later origin, ought not to come in consideration. In the Phenician alphabets it has mostly a curved form, (similar to the square *Lamed*), but its form in the original alphabet was perhaps more applicable to the signification.

Instances, in which this letter is interchanged with Lamed and Mem, have already been given under those letters. It is also interchanged

(*a*) With ר, but very rarely, e. g. זָרַח, Chald. דְּנַח *the sun rises;* שְׁנַיִם Aram. תְּרֵין *two.*

(*b*) With י as first radical, e. g. יָאָה and נָאָה *to be fair, becoming, just;* יָצַב and נָצַב *to place;* נָקַשׁ and יָקֹשׁ *to lay snares.* Both י and ו are letters of formation which, when placed before two immutable radicals, form thereout primitive words of three letters. Hence it comes, that the verbs פן, as well as the verbs פי and פא, agree frequently in the signification with the verbs עו, ע gemin. and לה. Thither belong the following examples: נֵר, אֵר, Hebr. גרר *to saw;* נָדַם, נָדַח, דוּחַ, דָּחָה *to drive, to push;* נָהַם, הָמָה, *to make a noise, to roar;* נָמַל, מוּל *to circumcise;* נָסַג, סוּג *to draw back, recede;* נָפַח and פּוּחַ *to breathe, to blow;* נָפַץ, פּוּץ *to break in pieces;* נָקַב, קָבַב *to curse;* נָקַט קוּט *to feel a disgust;* נָקַשׁ, קוּשׁ *to lay snares.* Compare also נבל with בָּלָה; נבע and בָּעָה.

I. נָא a particle, which gives to a proposition the impression of politeness answering to our particles, *now, indeed, pray.* Vulgate, *quæso, obsero.* Onkelos, כְּעַן. It is used

(*a*) With the imperative in a request or exhortation. Gen. xii. 13: אִמְרִי נָא שְׁתַּם נָא יָדְךָ תַּחַת יְרֵכִי *say now.* xxiv. 2: *pray place thy hand under my thigh.* xxiv. 45: הַשְׁקֵנִי נָא *pray let me drink.* Sometimes it cannot be well expressed in English, particularly when it seems merely to be an expletive in the Hebrew, e. g. Numb. xx. 10: שִׁמְעוּ־נָא הַמֹּרִים *hear ye*

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rebels. Judg. xii. 6: אֱמָר־נָא שִׁבֹּלֶת *say Shibboleth*. It is also used in negations, with אַל and the future, Gen. xviii. 3: אַל־נָא תַּעֲבֹר מֵעַל עַבְדֶּךָ *pass not now away from thy servant*. Verse 32: אַל־נָא יִחַר לַאדֹנָי *let not the Lord indeed be angry*, xix. 7. Numb. x. 31.

(*b*) With the *fut.* whereby the optative is formed, Ps. xxiv. 1: יֹאמַר־נָא יִשְׂרָאֵל *so* or *then may Israel say*. cxxix. 1. Cant. vii. 9: יְהִי־נָא שָׁדַיִךְ כְּאֶשְׁכְּלוֹת הַגֶּפֶן *then thy breasts shall be unto me as the grapes of the vine*. Particularly in the first person, when a permission is to be requested. Exod. iii. 3. iv. 18: אֵלְכָה נָּא *I will go, with thy permission*, or *permit me to go*. 1 Kings i. 12: אִיעָצְךָ נָא עֵצָה *I will give thee a counsel*, with the implied addition, *if it be allowed*. Cant. iii. 2. Isai. v. 1. Numb. xx. 17: נַעְבְּרָה נָּא *pray, let us pass through*, or *permit us to pass through*. Comp. Gen. xliv. 18: יְדַבֶּר־נָא עַבְדְּךָ דָבָר *do permit thy servant to speak a word*. xviii. 4: יֻקַּח נָא *it shall be brought*, (*if thou wilt allow it*), or *allow it to be brought*.

(*c*) With אִם, *εἰ ποτε, ἐαν, si quidem, if, indeed*. Gen. xviii. 3: אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ *if I indeed have found favour in thy sight*. xxiv. 42: אִם יְשָׁךְ־נָא מַצְלִיחַ דַּרְכִּי *if thou indeed wilt prosper my way*. xxx. 27. xxxiii. 9. xlvii. 29. l. 4. Exod. xxxiii. 13. xxxiv. 9.

(*d*) With אַל in the signification, *no!* e. g. Gen. xxxiii. 10: אַל־נָא אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ *O no! if indeed I have found favour in thy sight*. xix. 18.

(*e*) הִנֵּא־נָא *behold now, observe well*. Gen. xii. 11. xvi. 2. xviii. 27, 31. xix. 8, 19, 20.

(*f*) אוֹי־נָא *woe! woe is me!* Lam. v. 16. Jer. iv. 31. xlv. 3. Ps. cxvi. 14, 18: נֶגְדָה־נָּא לְכָל עַמּוֹ (*let it be done*), *now, in the presence of all his people*. The more courteous the Hebrew is in his entreaties, the more frequent use he makes of this particle. See Gen. xviii. 3. xix. 7, 8. xviii. 9.

II. נָא *adj. raw, half boiled, (of meat)*. Exod. xii. 9. (Root ניא, Arab. ن for نيء *to be raw, half boiled*. LXX. ὠμὸν. Vulg. *crudum*. Syr. and Chald חי, ܚܝ.)

נֹא a proper name, Ezek. xxx. 14, 15, 16. Jer. xlvi. 25. more fully expressed נֹא־אָמוֹן, Nah. iii. 8. Thebes, the very ancient capital of Upper Egypt. LXX. in Ezek. Διόσπολις, in Nahum. μέρις Ἀμμών. The latter appears to be an etymological translation, according to the Egyptian language; in which נסת signifies *line, measuring line*, hence, *the portion, measured out* or *allotted*, consequently נא אָמוֹן *portio, possessio Amonis*, the abode of the God Amon, who was particularly worshipped there. See *Jablonskii Opuscula ed. te Water*, T. I. p. 163—168. The Syriac has retained ܢܐ, but the Chald. always expresses it, *Alexandria*, guessing from the context, that it meant the largest city in Egypt, which in his time was that place; Jerome follows him incorrectly. See *Bochart. Phaleg*. lib. I. cap. i. p. 6, 7. *Michaelis Supplem*. p. 1578.

נֹאד *m. plur.* נאדות, (once נאד, Judg. iv. 19 in Chethib), *a skin; a leathern bottle* or *bag*. Judg. iv. 19: נֹאד הֶחָלָב *a bottle of milk*. 1 Sam. xvi. 20: נֹאד יַיִן *a bottle* or *skin of wine*, Josh. ix. 4, 13. These leathern bottles were hung up in the smoke. Ps. cxix. 83.

נָאָה *to be beautiful*, cognate to יָאָה. By doubling the last radical it becomes a quadrilitteral נַאֲוָה, and by contraction נָאוָה, (as הִשְׁתַּחֲוָה from שָׁחָה.) *Plur.* נָאוּ, *to be beautiful*. Cant. i. 10: נָאוּ לְחָיַיִךְ *beautiful are thy cheeks*. ii. 14. iv. 3. Isai. lii. 7: מַה נָּאוּ עַל הֶהָרִים רַגְלֵי מְבַשֵּׂר *how beautiful upon the mountains are the feet of the messenger of glad tidings*. See Obs. to אָוָה, p. 17. col. 2.

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נָאוָה *m.* נָאוָה *fem. adj.* from נָאָה.

1. *Fair, beautiful,* i. 5. vi. 4.

2. *Becoming, suitable.* Ps. xxxiii. 1: לַיְשָׁרִים נָאוָה תְהִלָּה *a song of praise becometh the righteous,* i. e. it is seemly for them to praise God. xciii. 5: לְבֵיתְךָ נָאוָה קֹדֶשׁ *holiness becometh,* or *is suitable to thy house.* cxlvii. 1. Prov. xvii. 7. xix. 10. xxvi. 1.

נָאָה i. q. נָוָה, נָוֶה. It occurs only in the *plur. stat. const.*

1. *Dwellings, habitations.* lxxiv. 20: נְאוֹת חָמָס *habitations of violence.* lxxxiii. 13: נְאוֹת אֱלֹהִים *the habitations of God.* Lam. ii. 2: נְאוֹת יַעֲקֹב *the habitation of Jacob.*

2. *Meadow, pasture, common,* נְאוֹת מִדְבָּר *the pastures of the desert.* Ps. lxv. 13. Jer. ix. 10. xxiii. 9. Joel i. 19, 20. ii. 22. נְאוֹת דֶּשֶׁא *green pastures.* Ps. xxiii. 2. Jer. xxv. 37: נְאוֹת הַשָּׁלוֹם *the peaceable herds* or *pastures.* Amos i. 2: נְאוֹת הָרֹעִים *the pastures of the shepherds.*

נָאַם *to pronounce, to make a declaration.* As a finite verb only in Jer. xxiii. 31: וְיִנְאֲמוּ נְאֻם *and (who) pronounce oracles,* properly, *and make declarations* from God, i. e. in his name. (Besides this passage in one MS. in Zech. iv. 2: הבל ינאמן). Whence נְאֻם *part. pass. an oracle,* very frequently in the phrase, נְאֻם יְהוָה *an oracle of Jehovah,* or (*thus*) *saith Jehovah,* especially in the prophets, when they repeat the oracles immediately as it were from the mouth of Jehovah. It occurs in Jeremiah and Ezekiel more than an hundred times. Such a divine oracle is more rarely ascribed to mortal seers, Numb. xxiv. 3: נְאֻם בִּלְעָם *the oracle of Balaam.* verse 15. 2 Sam. xxiii. 1. Prov. xxx. 1. Ps. xxxvi. 2: נְאֻם פֶּשַׁע לָרָשָׁע בְּקֶרֶב לִבּוֹ *an oracle of iniquity has the ungodly in his heart.* The reading לִבּוֹ for לִבִּי adopted here, has been expressed by most of the ancient translators, and is likewise to be found in several ancient editions. De Wette translates this passage: *Götterspruch redet Bosheit dem Frevler im Herzen.*

נָאַף only in *Kal* and *Piel,* and as both conjugations express one and the same sense, *to commit adultery,* they are not separated. Fut. *Kal* יִנְאַף. *Piel* נִאֵף, *part.* מְנָאֵף, spoken of man and wife. Exod. xx. 14: לֹא תִנְאָף *thou shalt not commit adultery.* Levit. xx. 10: הַנֹּאֵף וְהַנֹּאֶפֶת *the adulterer and the adulteress.* Ps. l. 18. Prov. xxx. 20. It is construed with the accusative, Prov. vi. 32: נֹאֵף אִשָּׁה *he who commits adultery with a woman.* Levit. xx. 10. Jer. xxix. 23. Metonymically applied frequently (like the cognate word זָנָה) to the faithlessness of the Israelites towards God, to their apostacy and idolatry. Jer. iii. 8: אֲשֶׁר נִאֲפָה מְשֻׁבָה יִשְׂרָאֵל *because the apostate Israel has committed adultery.* v. 7. ix. 1: כִּי כֻלָּם מְנָאֲפִים *for they all (the prophets) are adulterers.* xxiii. 14. Also with the *accus.* Jer. iii. 9: וַתְּנָאֵף אֶת הָאֶבֶן וְאֶת הָעֵץ *she committed adultery with stones and wood,* Ezek. xxiii. 37.

נְאָפִים *m. plur.* (from נָאַף), *adultery.* Jer. xiii. 27. Ezek. xxiii. 43.

נַאֲפוּפִים *m. plur. idem.* Hos. ii. 4: תָּסֵר נַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ *let her put away her adulteries from her open breasts,* parallel with *let her put away fornication from her countenance.* The manner of her look, and the exposition of her breasts, are here represented as signs of fornication and adultery. Thus the *collum resupinum,* is represented as the sign of pride in Ps. lxxiii. 6, and the *nape of the neck* as the sign of strength, in Job xli. 14.

נָאַץ in four conjugations; in *Kal, to despise, reject with contempt,* often *to scorn, insult,* as e. g. a people, Jer. xxxiii. 24: אֶת עַמִּי יִנְאָצוּן מִהְיוֹת עוֹד גּוֹי לְפָנֵיהֶם *they despise my people, so that it is no more a people in their sight; doctrine, instruction,*

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Prov. i. 30. v. 12. xv. 5; *the counsel of God*. Ps. cvii. 11. Applied to God who rejects men, Deut. xxxii. 19. Lam. ii. 6, and absolutely, Jer. xiv. 21: אַל תְּנַאֵץ לְמַעַן שְׁמֶךָ *reject not for thy name's sake*. Comp. the cognate words זָנַח and מָאַס.

Piel נִאֵץ, *fut.* יְנַאֵץ.

1. As *Kal, to despise*, Isai. lx. Especially God, Ps. x. 3, 13. lxxiv. 18. Isai. i. 4. v. 24. Numb. xiv. 23. xvi. 30. (In this construction the LXX. have frequently rendered it by παροξύνειν *ad iram permovere*, and which other ancient translators have often expressed.)

2. Causative, *to occasion blasphemy*, 2 Sam. xii. 14 only: אֶפֶס כִּי־נִאֵץ נִאַצְתָּ אֶת־אֹיְבֵי יְהוָה *because thou hast given cause to the enemies of Jehovah to blaspheme*. Vulg. *blasphemare fecisti*.

Hiph. fut. יָנִאַץ intrans. *is despised*, Eccles. xii. 5. It is here written in the Syriac form, for יִנְאַץ.

Hithpo. to be despised, to be blasphemed. Isai. lii. 5, מְנֻאָץ is used for מִתְנַאֵץ.

נְאָצָה *fem. scorn, abuse*, Isai. xxxvii. 3.

נְאָצָה *fem. plur.* נְאָצוֹת, Neh. ix. 18, 26. and נְאָצוֹתֶיךָ, Ezek. xxxv. 12, *idem*.

נָאַק i. q. אָנַק, only in *Kal, to cry out, groan, to lament*, Ezek. xxx. 24. Job xxiv. 12.

נְאָקָה *fem. stat. const.* נַאֲקַת *cry, lamentation*, Exod. ii. 24. vi. 5. Judg. ii. 18.

נָאַר only in *Piel*, נִאֵר *to abhor, reject*. Lam. ii. 7. Ps. lxxxix. 40: נֵאַרְתָּה בְּרִית־עַבְדֶּךָ *thou rejectest the covenant with thy servant*. (Arab. نور, نار *med. Vau, abhorruit ab aliqua re, refugit*).

נֹב the name of a priest's city in the tribe of Benjamin, not far from Jerusalem. 1 Sam. xxii. 11, 19. Neh. xi. 32. Isai. x. 32. נֹבָה *to Nob*, 1 Sam. xxi. 2. xxii. 9. Would it not be more correct to pronounce it נֹבָה in the two last passages? since one should here expect ־ָה *locale*.

נָבָא in *Kal inus*. In Arab. it signifies *to bring forth*, especially *words*, hence, *to declare, announce*. Derivatives נָבִיא, נְבוּאָה. It occurs in the following two conjugations,

Niph. נִבָּא.

1. *To declare oracles* or *the word of the deity, to speak as God's interpreter*, with whatever view it may be. Jer. xxiii. 1. Joel iii. 1. Numb. xi. 25. Important is the passage in Amos iii. 8: *the lion roars, who would not fear,* אֲדֹנָי יֱהוִה דִּבֶּר מִי לֹא יִנָּבֵא *the Lord Jehovah speaketh, who would not be the interpreter of his word?* Since those oracles generally referred to the future, hence it signifies

2. *To prophesy, to predict*, (in the name of God), 1 Kings xxii. 8, 10, 12, 13, with לְ, Jer. xx. 6. xxix. 31. Ezek. xii. 27. אֶל Jer. xxvi. 11. עַל Jer. xxv. 13.

3. *To sing songs, hymns*, (because the singer is inspired by God). 1 Sam. x. 11. xix. 19, 20. 1 Chron. xxv. 2, 3. Comp. Luke i. 67. In 1 Kings xix. 29, it is applied to the singing of the priests of Baal. נִבֵּיתָ occurs once for נִבֵּאתָ, Jer. xxvi. 9.

Hithp. הִתְנַבֵּא, sometimes הִנַּבֵּא, Ezek. xxxvii. 10. Jer. xxiii. 13. Inf. הִתְנַבּוֹת, 1 Sam. x. 13. (after the manner of the verbs לה).

1. As *Niph.* 1 Sam. x. 5, 6. xix. 21, 23, 24.

2. *To behave one's self like a mad man*, μαίνεσθαι. 1 Sam. xviii. 10. It is the deity who produces this state of enthusiasm in the inspired, as well as in the raving person, it shews itself in both by violent motions of the body, even by distortions and convulsions. Hence μάντις *the convulsive seer*, from μαινομαι *to rave; fatuus* (from *fari*), *the prophet, seer, madman; furor, insanity, inspiration*. Hence in Jer. xxix. 6, מִתְנַבֵּא וּמְשֻׁגָּע are united, and in 2 Kings ix. 11, even Elisha's disciple is called מְשֻׁגָּע *a madman*.

נְבָא Chald. *Ethpa.* הִתְנַבִּי *to prophesy*, Ezra v. 1.

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נָבָה a root which some Lexicographers have admitted on account of 2 Kings iii. 24, where the Chethib has וַיִּבוּ בָהּ, instead of which the *Kri* has וַיַּכּוּ בָהּ. So the Chaldee also: *and they effected a defeat among them,* וְתַכּוֹת אֶת־מוֹאָב *and smote the Moabites.* Respecting הִכָּה בְּ, comp. 1 Sam. vi. 19. xviii. 7. xxi. 12. 1 Kings xx. 21. The sense of the passage is so easy, that one may be much inclined to consider the ב as merely an error of the transcriber; however the repetition of הִכָּה is somewhat singular. It may therefore be in like manner conjectured with much probability, that under ויבו the reading ויבאו is concealed, which is expressed by the LXX. Vulg. and Syr. Comp. the form וַיָּבוֹ, 1 Kings xii. 12. LXX. Καὶ εἰσῆλθον εἰσπορευόμενοι, καὶ τύπτοντες τὴν Μωάβ. Vulg. *venerunt igitur qui vicerunt, et percusserunt Moab.* Syr. ܘܥܠܘ ܘܡܚܘ ܒܡܘܐܒ.

In none of these cases is a new root adopted for this passage. That however is done by *Alb. Schulten's* (*de Defect Ling. Hebr.* p. 324), since he pronounces the Chethib וַיִּבּוּ, and compares it with the Arab. نَبَا *retusus fuit ab ictu (ensis); habetatus fuit (visus).* He interprets therefore: *they blunted their swords upon them.*

נֹבֶה, see נוב.

נְבוֹ a proper name,

1. Of a mountain on the other side of the Jordan, opposite to Jericho, Deut. xxxii. 48. xxxiv. 1.
2. A city in the neighbourhood of that mountain, belonging to the tribe of Reuben, Numb. xxxii. 3, 38. Isai. xv. 2.
3. Another city belonging to the tribe of Judah, Ezra ii. 29. x. 43. called by way of distinction נְבוֹ אַחֵר, Neh. vii. 33.
4. An idol of the Chaldeans. Isai. xlvi. 1. Among the Zabians the planet Mercury is so named. It occurs also in many Chaldee names of persons, see besides *Nebuchadnezzar,* other names which are not found in the Bible, as *Nabonassar, Nabopolasser, Nabonebus.*

נְבוּאָה *fem.* (from נָבָא), *a prophecy.* Neh. vi. 12. 2 Chron. xv. 8. Hence *the writing of a prophet,* 2 Chron. ix. 29.

נְבוּאָה Chald. *idem.* Ezra vi. 14.

נְבוּכַדְרֶאצַּר and נְבוּכַדְנֶאצַּר, (the latter reading in some passages of Jeremiah,) *Nebuchadnezzar, Nabuchadrezzar,* king of Babylon, who destroyed Jerusalem, and led the Jews into captivity. LXX. Ναβουχοδονοσορ. Arab. *Bokhtnasar.* It occurs frequently in the books of Kings, Jeremiah and Daniel. The names of the Babylonian kings are mostly compounded with נְבוֹ, נֵרֶגַל, and מְרוֹדַךְ, which are names of deities. Hence, נְבוּכַדְנֶאצַּר, نبوخذانصر signifies *Nebu deorum princeps.* See Lorsbach, Th. ii. p. 247.

נָבוּב *hollow,* see בוּב.

נִבְזָבָה *fem.* Chald. *present, gift.* Dan. ii. 6. מַתְּנָן וְנִבְזְבָה, Theod. δόματα καὶ δωρεάν. Vulg. *præmia et dona.* So likewise the Arabic and the Hebrew translation מתנות ותשורה. Syr. *dona et divitias.* v. 17: מַתְּנָתָךְ וְנִבְזְבֵיתָךְ *thy presents and thy gifts.* (Some MSS. also have Patach נִבְזְבֵיתָךְ). The Hebrew translator only has here as above. All the others: *dona domus tuæ,* because they derive the consonants ביתך from בית *house.* Comp. the Targum, Jonathan on Jer. xl. 5. Deut. xxxiii. 24. Root probably בָּזַז *erogare, expendere,* whence נִבְזְבָה, and by syncope of ז, נִבְזָבָה, for which many analogies are to be found. It is usually taken, but erroneously, for the Greek νόμισμα, *a coin,* (מ being changed into ב), for neither *coin* nor *money* is here applicable. According to others it is the Persian *novarish,* نوازش, *blanda tractatio.*

נָבַח *to bark,* Isai. lvi. 10 only. (Arab. نبح *idem.*)

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נֹבַח the name of a city in Gilead, Judg. viii. 11 only. It was otherwise called קְנָת, and received this name from the conqueror נֹבַח.

נִבְחַז an idol of the Avites, 2 Kings xvii. 31. The Hebrew commentators render it *latrator*, (from נָבַח), and they assert that this idol was made in the form of a dog. Traces of the ancient worship of an idol in the form of a dog, have been discovered in Syria, even in modern times. Comp. *Ikenii Dissert. de Nibchas*, in his *Dissert.* 1749. p. 143, &c.

נָבַט in three conjugations; in
Piel נִבֵּט, Isai. v. 30 only, and
Hiph. הִבִּיט.

1. *To look towards a place, regarder*, (different from רָאָה). Gen. xv. 5: הַבֶּט־נָא הַשָּׁמַיְמָה *look now towards heaven.* 1 Kings xviii. 43. Job xxxv. 5: הַבֵּט שָׁמַיִם וּרְאֵה *look towards heaven, and see.* Ps. cxlii. 5. 1 Sam. xvii. 42. Isai. lxiii. 5: אַבִּיט וְאֵין עֹזֵר *I looked (around) but none helped.* Ps. xxxiii. 13: מִשָּׁמַיִם הִבִּיט יְהוָה *Jehovah looketh down from heaven.* lxxx. 15. cii. 20. It is construed

(*a*) With אַחֲרֵי *to look after any one*, Exod. xxxiii. 8. and אַחֲרָיו *to look behind one's self, to look back*, 1 Sam. xxiv. 9. Gen. xix. 17: אַל תַּבִּיט אַחֲרֶיךָ *look not behind thee.* ver. 26: וַתַּבֵּט אִשְׁתּוֹ מֵאַחֲרָיו, literally, *and his (Lot's) wife looked away from behind him.* She ought properly to have always looked forward to Lot's back, but she looked back, behind herself, hence the Vulg. *respiciens uxor ejus post se*, is correct as to the sense, but not as to the words.

(*b*) With אֶל *to look after any thing, to look upon any thing.* Exod. iii. 6. Numb. xxi. 9. 2 Kings iii. 14: אִם אַבִּיט אֵלֶיךָ *I would not look at thee.* Especially, *to look for (any thing) with hope.* Isai. li. 1, 2. Ps. xxxiv. 6. Also, *to look upon, to take notice of it*, 1 Sam. xvi. 7: אֶל תַּבֵּט אֶל מַרְאֵהוּ *look not upon his form.* Isai. lxvi. 2. Ps. cxix. 6: בְּהַבִּיטִי אֶל־כָּל מִצְוֹתֶיךָ *when I respect all thy commands.* Comp. ver. 15, with the accusative. Instead of אֶל, also לְ, Ps. lxxiv. 20. civ. 32. and עַל, Hab. ii. 15.

(*c*) With the accusative, *to look upon something*, especially spoken of God, *to look graciously upon.* Amos v. 22: וְשֶׁלֶם מְרִיאֵיכֶם לֹא אַבִּיט *and I will not look upon the peace-offering of your fatted beasts.* Ps. lxxxiv. 10. Lam. iv. 16. Hab. i. 13, without a case, Ps. xiii. 4. Isai. lxiv. 8.

2. *To perceive, to see*, synonymous with רָאָה. Numb. xii. 8. 1 Sam. ii. 32: וְהַבַּטְתָּ צַר מָעוֹן *thou shalt see the enemy in the habitation.* Isai. xxxviii. 11. Ps. x. 14.

3. With בְּ, *to see with pleasure.* Ps. xcii. 12. Comp. רָאָה, חָזָה.

4. Transitive, *to cause to see.* Hab. i. 3. Derivat. מַבָּט.

נָבִיא *m.* (from נָבָא),

1. *Interpres Dei*, one through whom God makes known his will to men. Judg. vi. 8. 2 Sam. vii. 2. The signification is quite clear from Exod. vii. 1: נְתַתִּיךָ אֱלֹהִים לְפַרְעֹה וְאַהֲרֹן אָחִיךָ יִהְיֶה נְבִיאֶךָ *thou shalt be with reference to Pharaoh*, i. e. in the discourse with him, *the God*, i. e. the inspirer, *and Aaron thy brother, shall be thine interpreter.* Chald. and Arab. *interpres tuus.* Comp. chap. iv. 16: וְהוּא יִהְיֶה לְךָ לְפֶה *and he shall be thy mouth (spokesman)*, also Jer. xv. 19: כְּפִי תִּהְיֶה *thou shalt be as my mouth.* Deut. xviii. 18. (In Greek προφήτης, ὑποφήτης, properly, a priest who delivers oracles, is likewise *interpres Deorum*). Hence,

2. The peculiar friend of God, entrusted with his secrets, e. g. of Abraham, Gen. xx. 7. Of the patriarchs generally, Ps. cv. 15. Of Moses, xxxiv. 10.

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3. *A prophet, one inspired by God to teach the people, and to predict future events,* Deut. xiii. 2. 1 Sam. ix. 9. 1 Kings xxii. 7: הֲאֵין פֹּה נָבִיא לַיהוָה עוֹד *is there not here yet another prophet of Jehovah?* 2 Kings iii. 11. 2 Chron. xxviii. 9. It is also applied to prophets of false Gods, as נְבִיאֵי־הַבַּעַל, 1 Kings xviii. 19, 40. 2 Kings x. 19. and נְבִיאֵי הָאֲשֵׁרָה, 1 Kings xviii. 19, *the prophets of Baal, the prophets of Asherah.*—Those who were educated as prophets, whether younger, or as was sometimes the case, older persons (2 Kings iv. 1.) are called בְּנֵי נְבִיאִים *sons of the prophets,* i. e. disciples of the prophets. 1 Kings xx. 35. 2 Kings ii. 3, 5, 7, 15. iv. 1, 38. v. 22. vi. 1. ix. 1. Comp. *filii Magorum,* i. e. disciples of the Magians among the Persians. Hyde *de Rel. Vet. Persarum,* p. 372. Ed. 1700.

4. *A chanter, minstrel, poet,* (in as far as he likewise is inspired by the deity). See נְבוּאָה, No. 3.

נָבִיא Chald. *idem.* Ezra v. 1, 2. vi. 14.

נְבִיאָה *fem.*

1. *A prophetess, a female prophet who also by divine revelations declares future events,* 2 Kings xxii. 14. 2 Chron. xxxiv. 22. Neh. vi. 14. Judg. iv. 4.

2. *The wife of a prophet,* Isai. viii. 3.

3. *A chantress, poetess,* Exod. xv. 20. See נָבִיא, No. 4.

נְבָיוֹת Nabatheans, the name of an Arabian people, according to Gen. xxv. 13. xxviii. 9. of the race of Ishmael. Isai. lx. 7. Greek Ναβαταῖοι (or Ναναταῖοι), 1 Macc. v. 24, 25. ix. 35. xii. 31. Arab. نبط and نبيط. *Hieron. in Quæst. Hebr.* on this passage: *primogenitus fuit Nebajoth, a quo omnis regio ab Euphrate usque ad mare rubrum Nabatena usque hodie dicitur, quæ pars Arabiæ est.* Comp. *Diod. Sic.* II. 48. *Reland's Palestina,* p. 90, &c.

נֶבֶךְ only in the *plur.* Job xxxviii. 16; נִבְכֵי־יָם commonly, *the heights of the sea.* Comp. نبك *collis acuto vertice,* from نبك conj. VIII. *eminuit, altus fuit.* Vulg. and Syr. *profunda maris.* The Alex. πηγὴ θαλάσσης, might give a better sense, comp. נבץ and נָבַג in Chald. and Arab. *to spring forth,* but it is uncertain whether his interpretation proceeded from mere conjecture, or from a knowledge of the actual usage of the language.

נָבֵל *fut.* יִבֹּל, in two conjugations; in *Kal,*

1. *To wither, to fade, to fall off,* (of leaves and flowers). Ps. i. 3: וְעָלֵהוּ לֹא־יִבּוֹל *and its leaf,* or *the leaf of which doth not wither.* xxxvii. 2. Isai. i. 30. xxviii. 1. xl. 7, 8. Ezek. xlvii. 12. Hence in comparisons, as Isai. xxxiv. 4: כָּל צְבָאָם יִבֹּל כִּנְבֹל עָלֶה מִגָּפֶן *its whole host, (the host of heaven), shall fall down, as the leaf of the vine falleth.* Ps. xxxvii. 2: כְּיֶרֶק דֶּשֶׁא יִבֹּלוּן *may they fade away, as the green herb.*

2. *To sink down, to lie withered, exhausted.* Exod. xviii. 18. Isai. xxiv. 4: אָבְלָה וְנָבְלָה הָאָרֶץ *the land lieth mournful and withered.* Job xiv. 18: הַר־נוֹפֵל יִבּוֹל *a mountain which falls remaineth lying.* (Cognate are בָּלָה and נָפַל). Deriv. נְבֵלָה *corpse.*

3. *To act foolishly, basely, wickedly.* Prov. xxx. 32. see *nom.* נָבָל. (In the Arabic also, the notions of laxity and folly are united in several words.)

Piel נִבֵּל.

1. *To esteem lightly, to reject,* Deut. xxxii. 15. Micah vii. 6.

2. *To slander, defame, to disgrace,* Nah. iii. 6. Jer. xiv. 21: אַל תְּנַבֵּל כִּסֵּא כְבוֹדֶךָ *dishonour not the throne of thy glory.* Comp. נַבְלוּת.

נָבָל *m.*

1. *Foolish, a fool.* Prov. xvii. 7, 21. Jer. xvii. 11. Deut. xxxii. 6. Ps. xxxix. 9. According to a concatenation of ideas which prevail in the Semitic languages, it was also used to express,

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2. *A bad, wicked man, reprobate.* (Comp. חָכָם, אֱוִיל), 1 Sam. xxv. 25. 2 Sam. iii. 33. Job ii. 10: כְּדַבֵּר אַחַת הַנְּבָלוֹת תְּדַבֵּרִי *thou speakest as one of the ungodly (women).* The peculiar meaning of the word is clear from Ps. xiv. 1. liii. 2: אָמַר נָבָל בִּלְבּוֹ אֵין אֱלֹהִים *the fool saith in his heart, There is no God.* (The Arab. also comprehends under the synonymous word كافر the ideas of atheist, unbeliever, reprobate.)

נֵבֶל and נָבֶל, *plur.* נְבָלִים, נִבְלֵי *m.*

1. *A vessel, pitcher, mug,* especially *an earthen wine vessel.* Isai. xxx. 14: נֵבֶל יוֹצְרִים *an earthen vessel.* Lam. iv. 2: נִבְלֵי חֶרֶשׂ *earthen vessels.* Comp. Jer. xiii. 12. xlviii. 12. It follows necessarily from these passages, that the word signifies, *an earthen vessel.* The signification of *skin* or *leathern bottle, (uter)* (which the LXX. in several passages expresses), is on the contrary, not in any single passage necessary, and it is therefore in every case more safe to adhere to the above signification, also in passages less determinable from the context, as 1 Sam. i. 24. x. 3. xxv. 18. Metaph. Job xxxviii. 37: וְנִבְלֵי שָׁמַיִם מִי יַשְׁכִּיב *and who poureth out the vessels of heaven.*

2. *The name of a musical instrument, a kind of harp* or *lyre,* Greek νάβλα (נַבְלָא), Latin *nablium,* e. g. *Ovid.* A. A. iii. 327. *Josephus* (*Antiq.* vii. 10. p. 243. A. ed. Colon.) describes it as a twelve-stringed instrument, which was played with the hands. Jerom observes, that it had the form of an inverted Delta (∇). As the wine vessels (נְבָלִים *cadi*) of the ancients, were commonly in the shape of a sugar-loaf, the instrument might receive its name from the resemblance of its form to that of a wine vessel. נֵבֶל עָשׂוֹר, Ps. xxxiii. 2. cxliv. 9. perhaps *a ten-stringed harp.* Ps. lvii. 9. lxxxi. 3. xcii. 4. cviii. 3. Isai. v. 12. Amos v. 23. vi. 5, &c. Instead of which, we find also כְּלֵי־נֵבֶל, Ps. lxxi. 22. and in *plur.* כְּלֵי־נְבָלִים, 1 Chron. xvi. 5. Isai. xxii. 24. In Syr. ܢܒܠ *idem.* See *Pfeiffer über die Musik der Hebræer.* p. 27—32.

נְבָלָה *fem.*

1. *Folly,* Job xlii. 8: לִבְלְתִּי עֲשׂוֹת עִמָּכֶם נְבָלָה *not to deal with you according to your folly,* for נִבְלַתְּכֶם, Isai. xxxii. 6.

2. *Baseness, reprobateness,* 1 Sam. xxv. 25.

3. *A sin, crime, infamous act,* Judg. xix. 23: אַל תַּעֲשׂוּ אֶת־הַנְּבָלָה הַזֹּאת *commit not this crime.* The complete phrase used of a person guilty of a gross transgression, especially a transgression of incontinence, is, עָשָׂה, עָשְׂתָה נְבָלָה בְּיִשְׂרָאֵל *he,* or *she hath done a folly in Israel.* Deut. xxii. 21. Judg. xx. 10. Josh. vii. 15. Jer. xxix. 23. comp. עָשָׂה זִמָּה וּנְבָלָה בְּיִשְׂרָאֵל Judg. xx. 6. It is found even in Gen. xxxiv. 7, when as yet Israel did not exist.

נְבָלָה *fem. stat. const.* נִבְלַת, with *suffix* נִבְלָתִי, Isai. xxvi. 19. and נִבְלָתוֹ, נִבְלָתְךָ *a corpse* of a man. Isai. xxvi. 19. *a carcase,* of beasts. Levit. v. 2. vii. 24, &c. Applied, by way of contempt, to idols. Jer. xvi. 18. Comp פֶּגֶר, Levit. xxvi. 30. (Root נָבַל, No. 2. comp. מַפֶּלֶת from נָפַל.)

נַבְלוּת *fem. pars obscœna, pudenda.* Hos. ii. 9, (12). See נָבַל in *Piel,* No. 2. and the Chald. נִבּוּל *fœditas, obscœnitas.*

נְבַלָּט the name of a city in the tribe of Benjamin, which only occurs in Neh. xi. 34.

נָבַע in two conjugations; in *Kal, to issue forth, to spring forth, to stream.* Prov. xviii. 4: נַחַל נֹבֵעַ *a flowing brook.* (Chald. Syr. Arab. *idem.*)

Hiph. הִבִּיעַ.

1. Properly, *to cause to flow, to stream forth.* Ps. cxix. 171: תַּבַּעְנָה שְׂפָתַי תְּהִלָּה *my lips shall overflow with praise.* Prov. i. 23: אַבִּיעָה לָכֶם רוּחִי *I will pour out my spirit upon you.* Especially, *words,* Prov. xv. 2, 28: פִּי רְשָׁעִים יַבִּיעַ רָעוֹת *the mouth*

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of the wicked poureth forth evil. Hence it is used without any further addition in a bad sense in Ps. lix. 8. xciv. 4.

2. *To declare, announce,* (comp. e. g. נָטַף, and the Arab. نبط). Ps. xix. 3: יוֹם לְיוֹם יַבִּיעַ אֹמֶר *one day declareth the speech unto another.* lxxviii. 2. cxlv. 7. (Syr. ܢܒܛ *Aph. vulgavit*).

נֵבְרַשְׁתָּא *fem.* Chald. *a candlestick,* Dan. v. 5. (Arab. and Syr. *idem.*)

נֶגֶב *m. a southern country.* (Root נגב, in Syr. and Chald. *to be dry*). נְבוּל נֶגֶב *the southern boundary,* Josh. xv. 4. xviii. 19. נֶגֶב פְּאַת *on the south side.* Numb. xxxv. 5. and more fully לִפְאַת נֶגֶב־תֵּימָנָה, Exod. xxvii. 9. Ezek. xlvii. 19. xlviii. 28. מֵאֲצֶל הַנֶּגֶב *from the southern side,* 1 Sam. xx. 41. נֶגֶב כִּנֶּרוֹת *southwards from the lake of Chinneroth,* Josh. xi. 2. Hence אֶרֶץ נֶגֶב, Josh xv. 19, and simply נֶגֶב, Ps. cxxvi. 4, *the south country.* Especially

(*a*) *The southern region of Palestine,* sometimes with אֶרֶץ, Gen. xx. 1. xxiv. 62. Numb. xiii. 29, sometimes without אֶרֶץ, Gen. xiii. 3. Deut. xxxiv. 3. Josh. x. 41. xi. 16. Judg. i. 9. Jer. xvii. 26. עָרֵי הַנֶּגֶב *the cities of the south* (of Palestine), Jer. xxxii. 44. xxxiii. 13. Obad. 20. (Comp. דָּרוֹם *south* in the Talmudists for, Judea, in opposition to Galilee. *Lightfoot. Opp.* Tom. II. p. 169.)

(*b*) *Egypt.* So it signifies, at least, in Dan. xi. 5, &c. מֶלֶךְ הַנֶּגֶב *the king of the south,* i. e. in the prophetic language, *the king of Egypt.* With ה parag. נֶגְבָּה *towards the south, southwards.* Exod. xl. 24. Josh. xvii. 9, 10: נֶגְבָּה לְאֶפְרַיִם *southward from Ephraim,* or as xviii. 3: נֶגְבָּה מִן הָהָר *southwards from the mountain.* Once we find בַּנֶּגְבָּה, Josh. xv. 21. and לַנֶּגְבָּה, 1 Chron. xxvi. 17, where the ה is without any signification.

נָגַד, probably originally, *to be before, in conspectu esse, to be clear.* Arab. *clara et manifesta fuit res.* It occurs in two conjugations; in

Hiph. הִגִּיד.

1. *To tell, to inform, to declare,* commonly with the *dative* of the person. Gen. iii. 11: מִי הִגִּיד לְךָ כִּי עֵירֹם אָתָּה *who hath told thee that thou art naked.* ix. 22: וַיַּגֶּד לִשְׁנֵי אֶחָיו *and he told (it) to his two brethren.* xxix. 12. xxxvii. 5. xlvii. 1. xlviii. 2, &c. Less frequently with the *accus.* Ezek. xliii. 10: הַגֵּד אֶת־בֵּית יִשְׂרָאֵל *declare to the house of Israel.* Job xxvi. 4: אֶת־מִי הִגַּדְתָּ מִלִּין *to whom hast thou declared things?* Also without any subsequent case, 2 Sam. xv. 31: וַיָּגֶד דָּוִד לֵאמֹר *and thus did David speak.* Job xlii. 3: הִגַּדְתִּי וְלֹא אָבִין *I spake and understood it not.*

2. *To make known, to publish.* Ps. cxi. 6: כֹּחַ מַעֲשָׂיו הִגִּיד לְעַמּוֹ *the power of his works he maketh known to his people.* Especially, *to declare publicly with praise, to extol.* Ps. ix. 12: הַגִּדוּ בָעַמִּים עֲלִילוֹתָיו *declare his deeds among the people.* xix. 2. lxxi. 17. xcii. 3: לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ *to declare thy mercy in the morning.* xcvii. 6. Jer. l. 28. comp. Ps. lxxv. 10: וַאֲנִי אַגִּיד לְעֹלָם *I will therefore praise for ever.*

3. *To betray,* Job xvii. 5: לְחֶלֶק יַגִּיד רֵעִים *he that betrays his friends for a prey,* i. e. to the plunderer. In another sense, 2 Sam. xix. 7: הִגַּדְתָּ הַיּוֹם כִּי *thou hast this day treacherously made known (by thy actions), that,* &c.

4. *To solve (an enigma),* Judg. xiv. 19. Comp. the Chald. אַחֲוָיָה.

Hoph. הָגַּד, *fut.* יֻגַּד, *infin. pleon.* הָגֵּד, Josh. ix. 24. Ruth ii. 11, *passive* of *Hiph.* very frequently.

נְגַד Chald. *to flow,* Dan. vii. 10.

נֶגֶד properly *subst. the front of any thing.* מִנֶּגֶד *a facie.* Judg. ix. 17: וַיִּשְׁלֹךְ אֶת נַפְשׁוֹ מִנֶּגֶד *and he threw his life from him,* i. e. exposed it to danger. Hence used adverbially,

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1. *Over against, opposite.* 2 Kings ii. 7: וַיַּעַמְדוּ מִנֶּגֶד מֵרָחוֹק *and stood over against, afar off.* ver. 15. iii. 22. Deut. xxviii. 66: וְהָיוּ חַיֶּיךָ תְּלָאִים לְךָ מִנֶּגֶד *and thy life shall hang over against thee,* proverbially, i. e. thou wilt be kept in continual danger of life.

2. *Against,* 2 Sam. xviii. 13: וְאַתָּה תִּתְיַצֵּב מִנֶּגֶד *and if thou shouldest set thyself against me.*

3. *From afar.* Deut. xxxii. 52: כִּי מִנֶּגֶד תִּרְאֶה אֶת הָאָרֶץ *for from afar off thou shalt see the land,* 2 Kings iv. 25. Gen. xxi. 16. Ps. xxxviii. 12.

נֶגֶד and לְנֶגֶד, as *præp.*

1. *Before, coram, in conspectu,* Job iv. 16: נֶגֶד עֵינַי *before mine eyes.* Exod. xxxiv. 10: נֶגֶד כָּל עַמְּךָ *before all thy people.* Josh. viii. 35. Ps. xxii. 26. xxxviii. 10: נֶגְדְּךָ כָּל תַּאֲוָתִי *all my desires are before thee,* (i. e. *are known to thee*). lxxxvi. 14: לֹא שָׂמוּךָ לְנֶגְדָּם *they have not thee before them,* i. e. have not thee before their eyes. Numb. xxv. 4: נֶגֶד הַשֶּׁמֶשׁ *coram sole,* i. e. as long as the sun remains in the heaven. Comp. Deut. xxi. 22, 23.

2. *Over against.* Exod. xix. 2: נֶגֶד הָהָר *opposite the mountain.* Josh. iii. 16: נֶגֶד יְרִיחוֹ *opposite Jericho.*

3. *Against, contra.* 1 Kings xxi. 10. Eccles. iv. 12.

4. *Towards, versus.* Dan. vi. 11: נֶגֶד יְרוּשָׁלֶם *towards Jerusalem.*

5. *Near, in the neighbourhood of,* 1 Chron. viii. 32. Neh. iii. 10.

With other prepositions,

1. מִנֶּגֶד *from before* (*any person* or *thing*). Isai. i. 16: *put away your evil actions* מִנֶּגֶד עֵינָי *from before mine eyes.* Jon. ii. 5. Ps. xxxi. 23: *I am cut off* מִנֶּגֶד עֵינֶיךָ *from before thine eyes.* Jer. xvi. 17. *and their iniquity is not hidden* מִנֶּגֶד עֵינַי *from before mine eyes.* Amos ix. 3. Prov. xiv. 7: לֵךְ מִנֶּגֶד לְאִישׁ כְּסִיל *go away from the fool,* properly, *from before the fool.* Cant. vi. 5: *turn thy looks* מִנֶּגְדִּי *away from me.*

2. כְּנֶגֶד, Gen. ii. 18, 20 only: כְּנֶגְדּוֹ *over against him,* i. e. *suited to him,* or *proper for him.* LXX. ver. 18. κατ' αὐτόν. Verse xx. ὅμοιος αὐτῷ.

נָגַהּ in two conjugations; in *Kal, to shine, to light, to beam.* Job xxii. 28: וְעַל דְּרָכֶיךָ נָגַהּ אוֹר *and light shineth upon thy paths.* xviii. 5. Isai. ix. 1. (In Syr. *idem.*)

Hiph. only in the *fut.* יַגִּיהַּ.

1. *To cause to shine,* Isai. xiii. 10.

2. *To illuminate, enlighten,* Ps. xviii. 29. 2 Sam. xxii. 29.

נֹגַהּ *fem. a clear, shining light, brilliancy,* e. g. of fire, Isai. iv. 5. Ezek. i. 4, 13, 27, 28; of the sun, 2 Sam. xxiii. 4; of the moon, Isai. lx. 19; of the stars, Joel ii. 10. iv. 15; of a sword, Hab. iii. 11; of the brightness proceeding from the glory of Jehovah, (כְּבוֹד יְהוָה), Ezek. x. 4, 18. Hab. iii. 4. Ps. xviii. 13. Prov. iv. 18, probably alluding to the brilliancy of the rising sun.

נֹגַהּ *stat. emph.* נְגָהָּה Chald. *the brilliancy* of the dawn of the day, *Aurora,* Dan. vi. 20.

נְגֹהָה *brilliancy, brightness, plur.* Isai. lix. 9.

נָגַח *fut.* יִגַּח in three conjugations; in *Kal, to push, butt, toss,* of horned cattle, Exod. xxi. 28, 31, 32.

Piel, idem. Ezek. xxxiv. 21. Dan. viii. 4. Metaph. of a conqueror who overthrows nations before him. Deut. xxxiii. 17. 1 Kings xxii. 11. Ps. xliv. 6: בְּךָ צָרֵינוּ נְנַגֵּחַ *through thee we overthrow our enemies.*

Hithp. properly, *to butt at each other,* applied precisely in a direct way *to make war on some person.* Dan. xi. 10. (In Chald. *idem.*)

נָגָח *m. apt* or *wont to push, to strike,* Exod. xxi. 29, 36.

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נָגִיד *m.*

1. *Prince,* (root נָגַד, Arab. نجد *to be generous, brave,* and نجيد *generous, noble, prince*). 1 Sam. ix. 16: וּמְשַׁחְתּוֹ לְנָגִיד לְעַמִּי יִשְׂרָאֵל *and do thou anoint him prince over my people Israel.* x. 1. xiii. 14. 2 Sam. vi. 21. vii. 8. 1 Kings i. 35. xiv. 7. Prov. xxviii. 16: נָגִיד חֲסַר תְּבוּנוֹת *a prince without understanding.* Dan. ix. 25: מָשִׁיחַ נָגִיד *the anointed prince.* Plur. נְגִדִים *men of distinction, nobles,* in general. Job xxix. 10. Ps. lxxvi. 13. As *neut. nobilia, honesta.* Prov. viii. 6: שִׁמְעוּ כִּי נְגִידִים אֲדַבֵּר *attendite, nam nobilia locuturus sum.* Vulg. *de rebus magnis.* LXX. σεμνά.

2. *A superintendent, overseer* in general, e. g. of the treasures of the sanctuary, 1 Chron. xxvi. 24. 2 Chron. xxxi. 12; of the temple, 1 Chron. ix. 11. 2 Chron. xxxi. 13. xxxv. 8. Neh. xi. 11. Jer. xx. 1; of the king's palace, 2 Chron. xxviii. 7; (comp. בַּיִת, No. 23.) of the leaders of an army, generals, 1 Chron. xiii. 1. 2 Chron. xxxii. 21.

נְגִינָה *fem.* from נָגַן.

1. *A stringed instrument.* Thus in the superscriptions of Ps. iv. vi. liv. lv. lxvii. lxxvi.

2. *The playing on a stringed instrument.* Lam. v. 14: נַגֵּן נְגִינוֹת *to play on a stringed instrument,* Isai. xxxviii. 20.

3. *A poem for a stringed instrument,* Ps. lxxvii. 7. Especially, *an ironical poem.* Lam. iii. 14. Job xxx. 9: עַתָּה נְגִינָתָם הָיִיתִי *I am now their song of mockery.*

נָגַן, in two conjugations; in *Kal,* only in the *part.* נֹגְנִים. Ps. lxviii. 26. Elsewhere in *Piel* נִגֵּן *to play on a stringed instrument.* 1 Sam. xvi. 16, 17, 18, 23: וְלָקַח דָּוִד אֶת־הַכִּנּוֹר וְנִגַּן בְּיָדוֹ *and David took the harp, and played upon it with the hand.* xviii. 10. xix. 9. 2 Kings iii. 15. Ps. xxxiii. 3: הֵיטִיבוּ נַגֵּן *play ye well on the stringed instrument.* Isai. xxiii. 16. (in Chald. *idem.*) Deriv. נְגִינָה.

נָגַע *fut.* יִגַּע, *inf.* נְגֹעַ, with suffix נָגְעוֹ, also נַגַּעַת, in five conjugations; in *Kal,*

1. *To touch, to handle* any thing. Commonly with בְּ, Gen. iii. 3: וְלֹא תִגְּעוּ בּוֹ *and ye shall not touch it.* Levit. v. 3. vi. 11, 20. vii. 19. xi. 24, &c. Dan. viii. 5, 18. x. 10. Less frequently with עַל, Isai. 6, 7. Dan. x. 16: *and behold, something like the form of man* נֹגֵעַ עַל שְׂפָתַי *touched my lips;* and with אֶל, Numb. iv. 15: וְלֹא יִגְּעוּ אֶל הַקֹּדֶשׁ *but they shall not touch the sanctuary.* Hagg. ii. 12: וְנָגַע בִּכְנָפוֹ אֶל־הַלֶּחֶם *and toucheth with his skirt the bread,* &c. To touch is also used,

(*a*) For *to injure, to hurt, to wrong,* a person. Gen. xxvi. 11: הַנֹּגֵעַ בָּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ *he that toucheth this man or his wife, shall die.* ver. 29. Josh. ix. 19: וְעַתָּה לֹא נוּכַל לְנָגַע בָּהֶם *therefore we cannot touch them.* Ruth ii. 9. Zech. ii. (8), 12: *for he that toucheth you, toucheth the apple of his eye.*

(*b*) *To touch a woman,* for *to lie with her.* Prov. vi. 29: כָּל־הַנֹּגֵעַ בָּהּ *whosoever toucheth her shall not remain unpunished.* With אֶל, Gen. xx. 6.

(*c*) With לֵב, *to move* or *affect the heart.* 1 Sam. x. 26: אֲשֶׁר נָגַע אֱלֹהִים בִּלְבָּם *whose heart God hath moved.*

(*d*) *To strike, to touch any thing,* of a pernicious wind, Ezek. xvii. 10.

2. *To reach unto any thing, to extend to.* With בְּ, Hos. iv. 2: דָּמִים בְּדָמִים נָגָעוּ *the guilt of blood extendeth to the guilt of blood,* with עַד, Micah i. 9: נָגַע עַד שַׁעַר עַמִּי *he cometh unto the gate of my people.* Isai. xvi. 8. Jer. iv. 10: וְנָגְעָה חֶרֶב עַד הַנָּפֶשׁ *the sword pierceth unto life,* (comp. ver. 18.) with אֶל, Jer. li. 9: כִּי נָגַע אֶל הַשָּׁמַיִם מִשְׁפָּטָהּ *for her judgement reacheth unto heaven.* With עַל, Judg. xx. 34: כִּי נִגְּעָה עֲלֵיהֶם רָעָה *that evil may reach unto them,* i. e. be near them, verse 41.

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Comp. Job iv. 5. v. 19. and the synon. חָשַׁשׁ.

3. *To come to* a person or thing, construed with בְּ, 2 Sam. v. 8: וְיַגַּע בַּצִּנּוֹר *and (whosoever) getteth up to the aqueduct;* with אֶל, Jon. iii. 6: וַיַּגַּע הַדָּבָר אֶל מֶלֶךְ נִינְוֵה *and the word came unto the king of Nineveh.* Dan. ix. 21: נִגַּע אֵלַי *he came unto me.* Without a case, *to come on, arrive,* Ezra iii. 1: וַיַּגַּע הַחֹדֶשׁ הַשְּׁבִיעִי *and the seventh month came.* Neh. vii. 73. (viii. 1.) Comp. הִגִּיעַ. To No. 1. may be joined,

4. *To lay hold of, to seize.* Job i. 19: וַיִּגַּע בְּאַרְבַּע פִּנּוֹת הַבַּיִת *and seized the four corners of the house.*

5. *To smite, strike.* Gen. xxxii. 26, 33. Especially, of Jehovah, with בְּ, 1 Sam. vi. 9: כִּי לֹא יָדוֹ נָגְעָה בָּנוּ *that it is not his hand that smote us.* Job xix. 21. *part.* נָגוּעַ *smitten, punished by God.* Ps. lxxiii. 14. Isai. liii. 4.

Niph. to be beaten, defeated, (of an army), or rather, *to appear, to represent one's self, as beaten,* Josh. viii. 15. This last turn of the signification is more frequently to be met with in Hithpael.

Piel, to smite, as *Kal,* No. 5. especially applied to divine punishments. (Comp. נָגַף, נָכָה). Gen. xii. 17: וַיְנַגַּע יְהוָה אֶת פַּרְעֹה *and God smote Pharaoh with great plagues.* 2 Kings xv. 5. 2 Chron. xxvi. 20.

Pual pass. Ps. lxxiii. 5.

Hiph. הִגִּיעַ.

1. As *Kal,* No. 1. *to touch,* with לְ, Exod. iv. 25. 2 Chron. iii. 11, 12; with אֶל, Exod. xii. 22; with עַל, Isai. vi. 7. Jer. i. 9.

2. As *Kal,* No. 2, *to reach unto a thing,* with לְ, Gen. xxviii. 12: וְרֹאשׁוֹ מַגִּיעַ לַשָּׁמָיִם *and the top of it reached unto heaven,* comp. Job xx. 6. with עַד Isai. viii. 8: עַד צַוָּאר יַגִּיעַ *it (the stream) reacheth unto the neck.* 2 Chron. xxviii. 9. Dan. xii. 12: *hail to him that waiteth,* וַיַּגִּיעַ לְיָמִים *and reacheth unto the* 1335 *days.* Ps. xxxii. 6. הַגִּיעַ אֶל *to befall, happen,* (of fortune or misfortune), Eccles. viii. 14. Esth. ix. 26. comp. מָצָא, No. 3. and נָגַע in *Kal,* No. 2. הִגִּיעַ יָדִי *my hand reacheth to a thing,* for, *gaineth, possesseth it,* Levit. v. 7: וְאִם־לֹא תַגִּיעַ יָדוֹ דֵּי־שֶׂה *and if his hand reach not so much as be sufficient for a lamb.* Compare מָצָא, No. 2.

3. As *Kal,* No. 3. *to come to,* with לְ, Ps. lxxxviii. 4. Esth. iv. 3. viii. 17. with עַד. Ps. cvii. 18: וַיַּגִּיעוּ עַד שַׁעֲרֵי־מָוֶת *and they came near unto the gates of death.* With אֶל, 1 Sam. xiv. 9: עַד הַגִּיעֵנוּ אֲלֵיכֶם *until we come unto you.* Also, *to come to any thing, to attain it,* Esth. ix. 1: אֲשֶׁר הִגִּיעַ דְּבַר הַמֶּלֶךְ וְדָתוֹ לְהֵעָשׂוֹת *when the king's commandment and decree came to be executed.* iv. 14: הַגַּעְתְּ לַמַּלְכוּת *thou art come into the royal dominion.* Without a case: *to arrive, to come,* of persons. Esth. vi. 14. especially *of time.* Ezek. vii. 12: בָּא הָעֵת הִגִּיעַ הַיּוֹם *the time cometh, the day approacheth.* Eccles. xii. 1: הִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר *the years are approaching, of which thou wilt say.* Cant. ii. 12. Esth. ii. 12, 15: וּבְהַגִּיעַ תֹּר־אֶסְתֵּר *and when the turn came to Esther.*

4. Causat. of *Kal,* No. 1, *to cause to touch,* especially in the phrase הִגִּיעַ לָאָרֶץ עַד עָפָר *to cause to touch the earth, the dust,* i. e. to throw to the ground, to level with the earth, to destroy entirely. Isai. xxv. 12. xxvi. 5. Lam. ii. 2. Ezek. xiii. 14. Besides these passages only in Isai. v. 8: הוֹי מַגִּיעֵי בַיִת בְּבַיִת *woe to them who join house to house, (who cause house to touch house),* i. e. put themselves in possession of all houses.

נֶגַע *m.* with suffix נִגְעוֹ, *plur.* נְגָעִים, נִגְעֵי.

1. *A stroke, blow,* also collectively, *blows, stripes.* Prov. vi. 33: נֶגַע וְקָלוֹן יִמְצָא *stripes and disgrace shall he draw from thence.*

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Deut. xvii. 8. xxi. 5. 2 Sam. vii. 14: *So that I may chasten him* וּבְנִגְעֵי בְּנֵי אָדָם *with the stripes of the children of men.* Comp. Ps. lxxxix. 33. Most frequently of the stripes of God, or plagues which he sends upon men. Gen. xii. 17. Exod. xi. 1: עוֹד נֶגַע אֶחָד אָבִיא עַל פַּרְעֹה *yet one plague more will I bring upon Pharaoh.* 1 Kings viii. 37. Ps. xxxviii. 12. xxxix. 11. xci. 10: וְנֶגַע לֹא יִקְרַב בְּאָהֳלֶךָ *and no plague shall come nigh thy tent.*

2. נֶגַע צָרַעַת, Levit. xiii. 3, 9, 20, 25, 27. xiv. 32, 34. and without צָרַעַת, ver. 22, 29, &c. *a pustule of the leprosy,* also of the leprosy in clothes. ch. xiii. 47. and in walls, ch. xiv. 37, &c. Hence

3. *A person afflicted with leprosy,* or *suspected of it.* Levit. xiii. 4: וְהִסְגִּיר הַכֹּהֵן אֶת־הַנָּגַע *then shall the priest shut up the leper.* verse 13, 17. Thus נֶגַע הַנָּתֶק (verse 31.) signifies, *one that is afflicted with the scall,* instead of which, verse 33 נָתָק only is used. In verse 50 it denotes a garment infected with leprosy.

נָגַף *fut.* יִגֹּף, in three conjugations; in *Kal,*

1. *To smite,* (in Chaldee, Samaritan, and Ethiopic *idem.*) Especially spoken of God, who ordains plagues over men and countries. 2 Chron. xxi. 18: *and after that* נְגָפוֹ יְהוָה בְּמֵעָיו לַחֳלִי *Jehovah smote him in his bowels with a disease.* Exod. vii. 27. (viii. 2.) הִנֵּה אָנֹכִי נֹגֵף אֶת־כָּל גְּבוּלְךָ בַּצְפַרְדְּעִים *then will I smite all thy borders with frogs.* 2 Sam. xii. 15. Also without any further addition; *to smite,* for, *to slay.* 1 Sam. xxv. 38; וַיִּגֹּף יְהוָה אֶת נָבָל וַיָּמֹת *then Jehovah smote Nabal and he died.* Ps. lxxxix. 24: *and I will smite his foes.* Exod xii. 23. Josh. xxiv. 5. 2 Chron. xxi. 14. Sometimes used when Jehovah causes the people to be defeated by their enemies. 1 Sam. iv. 3: לָמָּה נְגָפָנוּ יְהוָה הַיּוֹם לִפְנֵי פְלִשְׁתִּים *wherefore hath Jehovah smitten us this day before the Philistines.* Judg. xx. 35, 2 Chron. xiii. 15. xxi. 14. Comp. *Niph.*

2. *To push, to thrust,* of men, Exod. xxi. 22. of horned cattle, xxi. 35.

3. *To push against,* (*with the foot,*) *to stumble.* Prov. iii. 23, וְרַגְלְךָ לֹא תִגּוֹף *and thy foot shall not stumble* or *thou shalt not push thy foot against,* Ps. xci. 12.

Niph. נִגַּף *to be defeated,* (of an army), Judg. xx. 36. 1 Sam. iv. 10. Generally with לִפְנֵי. 1 Sam. iv. 2: וַיִּנָּגֶף יִשְׂרָאֵל לִפְנֵי פְלִשְׁתִּים *and Israel was smitten before the Philistines.* Levit. xxvi. 17. Deut. xxviii. 25. Judg. xx. 32. 2 Sam. ii. 17. x. 15, 19, &c.

Hithp. *to push against, to stumble,* of the feet, Jer. xiii. 16. Comp. *Kal,* No. 3. Deriv. מַגֵּפָה נֶגֶף.

נֶגֶף *m.*

1. *A plague, a punishment, inflicted by God upon the people,* especially, *mortality among the people.* Exod. xii. 13: לֹא יִהְיֶה בָכֶם נֶגֶף *the plague shall not light upon you.* xxx. 12. Numb. viii. 19. xvii. 11, 12.

2. *A stumbling block.* Isai. viii. 14: אֶבֶן נֶגֶף *a stone of stumbling,* or *offence.*

נָגַר in three conjugations; in *Kal,* not used. Probably origin. *to flow.* (In Aram. נְגַר *to draw* and *to flow.*)

Niph. נִגַּר.

1. *To be poured out, to flow, to flow away.* 2 Sam. xiv. 14: כַּמַּיִם הַנִּגָּרִים אַרְצָה *like water poured upon the ground.* Job xx. 28: נְגָרוֹת בְּיוֹם אַפּוֹ (*his goods*) *melt away in the day of his wrath.* Lam. iii. 49: עֵינִי נִגְּרָה *my eye streameth.*

2. *To be stretched out.* Ps. lxxvii. 3: יָדִי לַיְלָה נִגְּרָה *my hand is stretched out by night.*

Hiph. הִגִּיר.

1. *To pour out,* Ps. lxxv. 9.

2. *To throw, roll down,* (as stones from the mountain), Micah i. 6.

3. Metaph. *to give into one's hand, to de-*

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liver, to give up, in the phrase, הִגִּיר פ׳ עַל יְדֵי חֶרֶב *to deliver any one up to the sword.* The clearest passage is Ezek. xxxv. 5, of the Edomites, *because thou cherishest a perpetual enmity* וַתַּגֵּר אֶת בְּנֵי יִשְׂרָאֵל עַל יְדֵי־חֶרֶב *and gavest up the children of Israel to the sword* (of the enemy). Syr. *et tradideris filios Israelis in manus gladii.* So likewise the Chald. Jer. xviii. 21: *therefore give up their children to the famine,* וְתַגֵּרֵם עַל־יְדֵי־חֶרֶב *and deliver them over to the sword.* Syr. and Chald. as above. Vulg. *deduc eos in manus gladii.* LXX. ἄθροισον αὐτοὺς εἰς χεῖρας μαχαίρας. Ps. lxiii. 11: יַגִּירֻהוּ עַל־יְדֵי־חֶרֶב *they shall be delivered up to the sword.* LXX. παραδοθήσονται εἰς χεῖρας ῥομφαίας. Vulg. *tradentur in manus gladii.* Syr. *tradantur gladio.* This turn of the phrase which is unanimously expressed by the ancient translators, must also necessarily be adopted in consequence of the context in Ezek. (xxxv. 5.) and the parallel passage in Jer. (xviii. 21.) The use indeed of עַל־יְדֵי alone shews this; for it is exclusively used after verbs signifying *to deliver up.* See p. 277. col. 1. letter *c.* The common translation, therefore, *fundere per manus gladii,* is incorrect.

Hoph. to be poured down, to be thrown down, (of water), Micah i. 4.

נָגַשׁ *fut.* יִגּוֹשׁ, (once יִגְּשׁוּ, Isai. lviii. 3.) in two conjugations; in *Kal,*

1. *To press, drive, impel to work.* Isai. lviii. 3. Hence נוֹגֵשׂ *a task-master,* who drives the people on to work. Exod. iii. 7. v. 6. x. 13, 14. Isai. ix. 3. Job iii. 18. Also, *a driver* of cattle, Job xxxix. 7.
2. *To press* a debtor, *to exact* a debt, Deut. xv. 2: לֹא יִגֹּשׂ אֶת רֵעֵהוּ *he shall not exact any thing of his neighbour.* verse 3. Also of collecting tribute, with two accus. 2 Kings xxiii. 25: ... אִישׁ כְּעֶרְכּוֹ נָגַשׂ אֶת־הַכֶּסֶף אֶת עַם־הָאָרֶץ *of every one, according to his taxation, did he exact the silver, ... of the people of the land.* Dan. xi. 20: נוֹגֵשׂ הֲדַר מַלְכוּת *one who collecteth the king's tribute.*
3. *To oppress, to crush,* a governed people, hence, *to govern* generally. Part. נוֹגֵשׂ *a ruler.* Isai. iii. 12. xiv. 2. lx. 17. Zech. x. 4. (Thus in Ethiopic, hence the king of Abyssinia is called *Negush.*)

Niph. נִגַּשׂ.

1. *To be hard pressed* by the enemy, 1 Sam. xiii. 6.
2. *To be oppressed, ill treated,* Isai. liii. 7. (Parallel נַעֲנָה). A more difficult passage is
3. 1 Sam. xiv. 24: וְאִישׁ יִשְׂרָאֵל נִגַּשׂ בַּיּוֹם הַהוּא probably, *and the men of Israel were oppressed,* (i. e. *exhausted*) *on that day.* Thus Luther rendered it very consistently with the context, *und da die Männer Israels matt waren desselbigen Tages.*

Piel נִגֵּשׂ *as Kal, to press,* Isai. iii. 5. with בְּ.

נָגַשׁ in five conjugations; in *Kal, to draw near, to approach.* It is used in the *fut.* יִגַּשׁ; *imp.* גַּשׁ, גְּשָׁה, also גָּשׁ, (Gen. xix. 9), *inf.* גֶּשֶׁת, but instead of the preterite *Kal* the *Niph.* form נִגַּשׁ is used. Gen. xix. 9: גְּשָׁה־בָּא *come near!* xxvii. 21: גְּשָׁה־נָּא *do come near.* ver. 26. xxix. 10. Most frequently with אֶל of the object. Gen. xxvii. 22. xliv. 18. Numb. viii. 19; with לְ, Judg. xx. 23; with עַד, Gen. xxxiii. 3. Judg. ix. 52; with עַל, Ezek. xliv. 13; with the accus. Numb. iv. 19: בְּגֶשְׁתָּם אֶת־קֹדֶשׁ הַקָּדָשִׁים *when they approach the holy of holies.* 1 Sam. ix. 18: וַיִּגַּשׁ שָׁאוּל אֶת־שְׁמוּאֵל *and Saul came near unto Samuel.* xxx. 21; with בְּ, Isai. lxv. 5. Amos ix. 13: *behold the days are coming* וְנִגַּשׁ חוֹרֵשׁ בַּקּוֹצֵר *when the ploughman shall reach unto the reaper,* i. e. overtake him. Job xli. 8. אֶחָד בְּאֶחָד יִגָּשׁוּ *one of the scales joins to another.* Especially,

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(*a*) *To approach a woman,* for, *to have intercourse with her,* Exod. xix. 15.

(*b*) *To draw near unto Jehovah, to turn unto him,* Isai. xxix. 13.

Hiph. הִגִּישׁ.

1. *To lead, to bring,* (of persons), Gen. xlviii. 10, 13. 1 Sam. xv. 32. Levit. ii. 8. viii. 14.

2. *To bring forward,* (of things), Gen. xxvii. 25: הַגִּישָׁה לִי וְאֹכְלָה *bring it to me that I may eat.* 1 Sam. xxiii. 9: הַגִּישָׁה הָאֵפוֹד *bring hither the Ephod.* xxviii. 26. 2 Sam. xiii. 11. xvii. 29. 2 Kings iv. 5, 6. Especially *of sacrifices.* Amos v. 25. Malachi ii. 12.

3. *To present.* Job xl. 19: הָעֹשׂוֹ יַגִּישׁ חַרְבּוֹ *his Creator made his sword near unto him.*

4. Less frequently as *Kal, to approach, to draw near.* Amos ix. 10. Isai. xli. 22. xlv. 21.

Hoph. הָגַּשׁ *pass.* of *Hiph.* No. 1. 2 Sam. iii. 34. of No. 2. Mal. i. 11.

Hithp. to draw near, Isai. xlv. 20: הִתְנַגְּשׁוּ יַחְדָּו *draw near together.*

נַד *m. a heap,* (of fruit), Isai. xvii. 11. Elsewhere, always applied metaphorically to the towering waves of the sea. Ps. xxxiii. 7: כֹּנֵס כַּנֵּד מֵי הַיָּם *he gathers the waters of the sea together as on a heap.* Similar to this is Josh. iii. 13, 16: *there stood the waters which came down from above* נֵד אֶחָד *as a dam.* In the same manner, Exod. xv. 8. Ps. lxxviii. 13. The same idea is expressed in Exod. xiv. 22. by חוֹמָה *wall.* Comp. *Virg. Georg.* lib. iv. p. 361.

נָדָא only 2 Kings xvii. 21 in Chethib, an Aram. form for נָדָה, hence in *Hiph. to drive away, to remove, to withdraw.* Fut. וַיַּדַּא *he removed* or *withdrew.* The *Kri* וַיַּדַּח has the same signification, and is a good explanatory gloss.

נָדַב in two conjugations; in *Kal, to incite, to induce, move to do a thing.* (Arab. ندب *vocavit, invitavit ad aliquid*). Only in the following construction. Exod. xxv. 2: כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ *every one whose heart moveth him thereto,* i. e. who does it willingly of his own accord. xxxv. 21: וְכָל אֲשֶׁר נָדְבָה רוּחוֹ אֹתוֹ *every one whose spirit urges him on.* Verse 29.

Hithp.

1. *To move, incite one's self, to show one's self willing, to do any thing voluntarily.* Neh. xi. 2: הַמִּתְנַדְּבִים לָשֶׁבֶת בִּירוּשָׁלַיִם *who offered themselves voluntarily to dwell in Jerusalem.* Judg. v. 2, 9: הַמִּתְנַדְּבִים בָּעָם *the volunteers* (for military service) *among the people.* Comp. Ps. cx. 3.

2. *To give willingly, voluntarily,* 1 Chron. xxix. 5, 6. i. e. to offer a voluntary gift. 1 Chron. xxix. 9: כִּי בְלֵב שָׁלֵם הִתְנַדְּבוּ לַיהוָה *because with a willing heart they gave to Jehovah.* Ver. 14, 17. Ezra i. 6. ii. 68. iii. 5.

3. *To serve voluntarily,* with לְ, 2 Chron. xvii. 16. Deriv. נָדִיב.

נְדַב Chald. *Ithp.* i. q. as the preceding.

1. *To be willing* or *disposed to do any thing,* with לְ, Ezra vii. 13.

2. *To give voluntarily,* ibid. verses 15, 16. מִתְנַדְּבִין לְבֵית אֱלָהֲהֹם *offering free-will offerings in the house of their God.* הִתְנַדָּבוּת *free-will offerings,* an Aramaic *infin. ibid.*

נְדָבָה *fem.*

1. *Free will.* Hence בִּנְדָבָה *with free will, voluntarily,* Numb. xv. 3. Ps. liv. 8. and without בְּ, Deut. xxiii. 24: כַּאֲשֶׁר נָדַרְתָּ לַיהוָה אֱלֹהֶיךָ נְדָבָה אֲשֶׁר דִּבַּרְתָּ בְּפִיךָ *according as thou hast made a vow voluntarily unto Jehovah thy God, that which thou hast uttered with thy mouth.* Hos. xxiv. 5: אֹהֲבֵם נְדָבָה *I will willingly love them.* Ps. cx. 3: עַמְּךָ נְדָבוֹת בְּיוֹם חֵילֶךָ *thy people is willing in the day of thy going forth to the battle,* i. e. follows

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thee willingly to the battle. Comp. the verb, Judg. v. 2, 9.

2. *A voluntary gift,* especially, *a free-will offering,* in opposition to נֵדֶר *an offering made in consequence of a vow.* Exod. xxxv. 29. xxxvi. 3. Levit. vii. 16. xxii. 21, 23: נְדָבָה תַּעֲשֶׂה אֹתוֹ *thou mayest offer it as a free-will offering.* Ps. cxix. 108: נִדְבַת־פִּי *the offering of my mouth.* Also, *a present* for the temple. Ezra i. 4. Comp. verse 7.

3. *Abundance, largitas,* Ps. lxviii. 10: גֶּשֶׁם נְדָבוֹת *an abundant rain, pluvia larga.* The ideas of giving willingly, being liberal, giving abundantly, are closely connected with each other, and are also in Arabic often comprehended under the same root. In Latin compare *largus* and *largiri.*

נִדְבָּךְ *m.* Chald. Ezra vi. 4. The Rabbins explain it by טוּר or כֹּתֶל, *wall.* This use of it is evident also from Ezek. xlvi. 23, where the Targ. has it instead of טוּר. Elsewhere Hagg. ii. 10. Zech. iv. 10. it appears merely to signify, from the Targ. *layer* or *course of stones.* Buxtorf (*Lex. Chald.* and *Talmud,* p. 493), cites from the Talmud also the form מִדְבָּךְ.

נָדַד (cognate with נוּד). Pret. נָדְדוּ, *inf.* נְדֹד, *fut.* יִדֹּד and יָדֻד, in five conjugations; in *Kal,*

1. Trans. *to move,* e. g. the wing, Isai. x. 14: וְלֹא הָיָה נוֹדֵד כָּנָף *and there was none that moved a wing.* Vulg. *et non fuit qui moveret pennam.*

2. *To wander about,* of a bird, Prov. xxvii. 8: כְּצִפּוֹר נוֹדֶדֶת מִן קִנָּהּ כֵּן אִישׁ נוֹדֵד מִמְּקוֹמוֹ *as a bird that wandereth far from his nest, so is a man that wandereth far from his home.* Isai. xvi. 2. of men, Job xv. 23: נוֹדֵד הוּא לַלֶּחֶם *he wandereth about for bread.* Part. נוֹדֵד *a wandering fugitive.* Isai. xvi. 3. xxi. 14. Jer. xlix. 5.

3. Most frequently, *to flee,* Ps. xxxi. 12. lv. 8. lxviii. 13. Isai. x. 31. xxii. 3. Hos. vii. 13: נָדְדוּ מִמֶּנִּי *they have fled (departed) from me.* Of the departing of sleep, Gen. xxxi. 40. Esth. vi. 1. Of a bird, *to fly away,* Jer. iv. 25. ix. 9.

Pual נוֹדַד *to flee, to run away from, to forsake,* Nah. iii. 7.

Hiph. הֵנֵד *to scare, to drive away,* Job xviii. 18.

Hoph. הֻנַּד *to be cast away, rejected,* 2 Sam. xxiii. 6, and with another form *fut.* יֻדַּד, *to be chased away, to flee,* Job xx. 8.

Hithpo. to flee. Ps. lxiv. 9. The same form see under נוּד.

נָדַד Chald. *to flee.* Dan. vi. 19.

נְדָדִים *m. plur. the rolling* or *tossing about,* of a sleepless person on his bed, Job vii. 4.

נָדָה i. q. נוּד and נָדַד *to flee, to withdraw.* (Syr. ܢܕܐ *idem.*) It occurs only in

Piel נִדָּה,

1. *To move to a distance, to remove.* Amos vi. 3: הַמְנַדִּים לְיוֹם רָע *ye that put away from yourselves the day of evil,* i. e. believe it to be far off.

2. *To turn out, to exclude,* Isai. lxvi. 5. (In Rabb. נִדּוּי signifies *excommunication, seclusion from the synagogue*).

נִדָּה *fem. separation, exclusion, impurity, something unclean, hateful, disgusting, detestable,* in a physical and moral sense, (Syr. ܢܕ *nauseavit*). Especially

1. *The uncleanness of women on account of their courses.* (Comp. *Plin. H. N.* VII. 15.) Levit. xii. 2: נִדַּת דְּוֹתָהּ *the uncleanness (on account) of her courses.* xv. 19: שִׁבְעַת יָמִים תִּהְיֶה בְּנִדָּתָהּ *she shall remain seven days in her uncleanness.* verse 20. Hence, *the unclean issue of blood itself.* Levit. xv. 24: וּתְהִי נִדָּתָהּ עָלָיו *and her flowers be upon him.* ver. 25, 33: דָּוָה בְּנִדָּתָהּ *and she that is sick of her flowers.* Ezek. xxii. 10: טְמֵאַת הַנִּדָּה *she that is unclean on account of her courses.* Comp. xxxvi. 17.

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2. מֵי־נִדָּה, Numb. xix. 9. xiii. 20, 21, *the water of uncleanness,* i. e. the water wherewith the unclean are cleansed, water of purification. So, long since, *Le Clerc: aqua, qua tollitur impuritas,* as חַטָּאת *peccatum et oblatio, qua tollitur peccatum.* Gr. *Venet.* ὕδωρ μιασμοῦ, and so likewise Arab. *Erpen.* Comp. Zech. xiii. 1: *in that day there shall be a fountain opened* לַחַטָּאת וּלְנִדָּה *for sin and uncleanness,* properly, *for deliverance from sin and for purification.* This completely parallel passage gives moreover demonstrative evidence against the other signification given by the LXX. Vulg. and the other ancient translators: *aqua aspersionis,* from the Chald. נְדָה, i. q. נָזָה *aspersit,* which likewise is not consistent with the Grammar.

3. *The unclean thing, abomination,* (particularly of idolatry), in opposition to the holy thing. 2 Chron. xxix. 5: הוֹצִיאוּ אֶת־הַנִּדָּה מִן הַקֹּדֶשׁ *put away the unclean thing from the holy place.* Ezra ix. 11. Ezek. vii. 19: וְזָהָבָם לְנִדָּה יִהְיֶה *and their gold shall be an abomination.* ver. 20. Lam. i. 17: הָיְתָה יְרוּשָׁלַם לְנִדָּה בֵּינֵיהֶם *Jerusalem is become an abomination among them.*

4. *An abominable deed,* of incest, Levit. xx. 21.

נֵדָה *m.*

1. *A liberal present,* here as the price of prostitution, Ezek. xvi. 33. Root נָדָה, Arab. ندا *uvidus.*

2. *Liberalis fuit.* Comp. נָדַן.

נָדַח *fut.* יִדַּח, in five conjugations; in *Kal,*

1. *To push away, to thrust, expel;* 2 Sam. xiv. 14. See *Hiph.*

2. *Immittere (securim).* Deut. xx. 19: *thou shalt not destroy the trees thereof* לְנַדֵּחַ עָלָיו גַּרְזֶן *by laying the axe thereon,* (see the cognate verbs דִּיחַ, דָּחָה, דָּחַח).

Hiph. הִדִּיחַ.

1. *To push, thrust, to cast down.* Ps. lxii. 5: אַךְ מִשְּׂאֵתוֹ יָעֲצוּ לְהַדִּיחַ *yea! from his height do they take counsel together to cast him down.* Ps. v. 11: בְּרֹב פִּשְׁעֵיהֶם הַדִּיחֵמוֹ *cast them in the multitude of their transgressions.*

2. *To drive away, cast out,* 2 Chron. xiii. 9: הֲלֹא הִדַּחְתֶּם אֶת־כֹּהֲנֵי יְהוָה *have ye not cast out the priests of Jehovah.* Especially of casting out the people of Israel. Deut. xxx. 1. Jer. viii. 3: אֲשֶׁר הִדַּחְתִּים שָׁם *whither I have driven them* or *scattered them.* xxiii. 3, 8. xxix. 14, 18. xxxii. 37. xlvi. 28. Ezek. iv. 13. Of the scattering of a herd, Jer. xxiii. 2. l. 17.

3. Metaphorically, *to urge on, to lead any one astray, to seduce,* Deut. xiii. 5: לְהַדִּיחֲךָ מִן הַדֶּרֶךְ *to lead thee astray from the path which Jehovah hath ordained for thee.* verse 11: לְהַדִּיחֲךָ מֵעַל יְהוָה אֱלֹהֶיךָ *to lead thee astray from Jehovah thy God.* verse 14: וַיַּדִּיחוּ אֶת־יֹשְׁבֵי עִירָם *and they led the inhabitants of their city astray.* 2 Chron. ii. 11. 2 Kings xvii. 21 in *Kri.* Prov. vii. 21: בְּחֶלֶק שְׂפָתֶיהָ תַּדִּיחֶנּוּ *she led him astray by her smooth speech.*

4. *To bring* a calamity upon any one, with עַל. 2 Sam. xv. 14: וְהֵדִיחַ עָלֵינוּ הָרָעָה *and (that he may not) bring the evil upon us.*

Niph. נִדַּח.

1. Passive of *Hiph.* No. 2. *to be cast out, to be driven away.* Jer. xl. 12. xliii. 5. xlix. 5. Part. נִדָּח, *he that is cast out, driven away, a fugitive.* Isai. xvi. 3: סַתְּרִי נִדָּחַי *hide the fugitives.* verse 4. xxvii. 13. Also collect. Deut. xxx. 4: אִם יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמַיִם *if thy fugitives were driven unto the extremity of the heavens.* Neh. i. 9. So likewise the *fem.* נִדָּחָה *that which is driven away,* for, *those who are driven away,* Micah iv. 6. Zeph. iii. 19. With suffix נִדְּחוֹ *he that is driven away by him,* 2 Sam. xiv. 13. Metaph. Job vi. 13: תּוּשִׁיָּה נִדָּחָה מִמֶּנִּי *comfort is*

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driven away from me. Of cattle, *straying, wandering about.* Deut. xxii. 1. Ezek. xxxiv. 4, 16.

2. Passive of *Hiph.* No. 3. *to be led astray, to suffer one's self to be led astray,* Deut. iv. 19. xxx. 17.

3. *Immitti, impelli,* (see *Kal,* No. 2.) Deut. xix. 5: *whosoever goeth with his neighbour into the forest, to hew wood* וְנִדַּחָה יָדוֹ בַגַּרְזֶן לִכְרוֹת הָעֵץ *and his hand fetcheth a stroke with the axe to fell the tree.* Properly, *impellitur* or *impellit se manus ejus cum securi.* Among the ancients, the Syriac only hit upon this sense, and among the moderns it was adopted by Luther.

Pual, Isai. viii. 22: אֲפֵלָה מְנֻדָּח *driven into darkness.* Comp. Jer. xxiii. 12.

Hoph. part. מָדָח *driven away, scared away,* Isai. xiii. 14. Deriv. מַדִּחִים.

נָדִיב *m.* from נָדַב.

1. *Voluntary, giving freely, willingly.* Mostly in connexion with לֵב, as נְדִיב לִבּוֹ, Exod. xxxv. 5, 22. 2 Chron. xxix. 31. (see נָדַב in *Kal* and *Hithp.*) Ps. li. 14: רוּחַ נְדִיבָה *a willing heart.*

2. *Liberal,* Prov. xix. 6.

3. *Noble, noble minded, generous,* for liberality and nobleness of mind are with the Orientals inseparable ideas, comp. e. g. كرم, جواد. Isai. xxxii. 5, 8. Prov. xvii. 7, 26. Opposed to it, in two passages, is נָבָל, *mean, low, bad.*

4. Subst. *noble by birth, a prince.* Job xxxiv. 18. Ps. cvii. 40. cxiii. 8. cxviii. 9. cxlvi. 3. Prov. xxv. 7. 1 Sam. ii. 8. Cant. vii. 2. But also in a bad sense, *a tyrant,* Job xxi. 28.

נְדִיבָה *fem. nobility, high rank,* here for *prosperity* generally, Job xxx. 15.

נָדָן *m.*

I. *A sheath,* 1 Chron. xxi. 27. See נִדְנָה.

II. נָדָן i. q. נְדָנָה, *a liberal present,* as the price of prostitution. Ezek. xvi. 33. Root נָדָה, the ן is formative. 409 *Cod.* of De Rossi reads נְדָנִיד for נְדָנִיךְ.

נִדְנָה *m.* Chald. *a sheath.* (So in Chald. נְדַן and נִדְנָה, לְדָן, לְדָנָא, [see letter לְ]. The ה֫ is parag. as in אַרְיֵה). According to a peculiar metonymical application it is used for the body, as the *sheath* or *cloak* of the soul. Dan. vii. 15: *I Daniel was grieved in the spirit* בְּגוֹ נִדְנָה *in my body.* See the passage from the Talmud cited by Buxtorf, p. 1307. The same metaphor is used by *Plin. H. N.* VII. 52, or p. 53. *Donec cremato eo inimici remeanti animæ velut vaginam ademerint.* The Nazareans in a similar manner call the body the shirt. See *Niebuhr's Travels,* Th. ii. p. 479, &c.

נָדַף *fut.* יִדֹּף, once יִנְדֹּף, Ps. lxviii. 3. in two conjugations; in *Kal,*

1. *To scatter, disperse, dispel, dispellere,* e. g. *chaff, stubble, smoke.* Ps. i. 4: כַּמֹּץ אֲשֶׁר־תִּדְּפֶנּוּ רוּחַ *like chaff which the wind scattereth.* lxviii. 3.

2. *To drive away, to put to flight, to conquer,* Job xxxii. 13.

Niph. נִדַּף passive of No. I. *to be scattered, to be blown away.* Isai. xli. 2: קַשׁ נִדָּף *stubble scattered* or *blown away.* Prov. xxi. 6: הֶבֶל נִדָּף *vapour blown away.* Ps. lxviii. 3. Isai. xix. 6: *and all the seed by the brooks shall be withered,* נִדַּף וְאֵינֶנּוּ *scattered like dust and be no more.* עָלֶה נִדָּף *a leaf blown* or *whirled about by the wind.* Levit. xxvi. 36. Job xiii. 25. *infin. const.* הִנָּדֹף, Ps. lxviii. 3.

נָדַר *inf.* נְדֹר, *fut.* יִדֹּר, with ו conv. וַיִּדַּר, Gen. xxviii. 20. Numb. xxi. 2. Judg. xi. 11. and once וַתִּדֹּר, 1 Sam. i. 11. It occurs only in *Kal,* and signifies *to vow, to make a vow to do a thing.* With the dative of the person, Gen. xxxi. 13. Deut. xxiii. 24. Frequently נָדַר נֶדֶר *vovere votum,* Judg. xi. 39. 2 Sam. xv. 8. Different from אָסַר and אֶסַר אָסַר *to make a vow of abstinence,* (Arab. نذر *idem.*)

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נֶדֶר and נֶדֶר with suffix נִדְרִי, *plur.* נְדָרִים, נִדְרַי *m.*

1. *A vow,* נָדַר נְדָרִים *vovere vota,* see the preceding. שִׁלֵּם נְדָרִים, Ps. xxii. 26. lxi. 9. lxvi. 13. and עָשָׂה נְדָרִים Judg. xi. 39. Jer. xliv. 25. *to pay, discharge, fulfil a vow.*

2. *A votive offering,* an offering made in consequence of a vow. Levit. vii. 16, 22. xviii. 21. Numb. xxix. 39. Deut. xii. 6. Opposed to נְדָבָה *a free-will offering.*

נֹהַ *m.* Ezek. vii. 11 only. According to the Hebrew commentators, *a cry of lamentation,* instead of נֹהָה, (in the form of קֹדֶשׁ), from נָהָה. But not suitable to the context, it is better to derive it from נוּהַ, Arab. ناح *eminuit,* hence as a noun, *greatness, beauty, grandeur.* LXX. Cod. Alex. ὡραϊσμός.

I. נָהַג *fut.* יִנְהַג, in two conjugations; in *Kal,*

1. *To lead, to guide, drive.* Gen. xxxi. 18: וַיִּנְהַג אֶת־כָּל־מִקְנֵהוּ *and he drove away all his cattle,* &c. Exod. iii. 1. 1 Sam. xxiii. 5. 1 Sam. xxx. 20. With בְּ, Isai. xi. 6. Comp. Ps. lxxx. 2: נֹהֵג כַּצֹּאן יוֹסֵף *thou that leadest Joseph like a flock!* Cant. viii. 2: אֲנַהֲגֵךְ אֲבִיאֵךְ אֶל־בֵּית אִמִּי *I will lead and bring thee into my mother's house.* Lam. iii. 2. Isai. lx. 11: וּמַלְכֵיהֶם נְהוּגִים *and their kings led away (captives).*

2. *To drive draught cattle* or *beasts of burden.* 2 Kings iv. 24: נְהַג וְלֵךְ *drive on (the ass) continually.* ix. 20: כִּי בְּשִׁגָּעוֹן יִנְהַג *for he drives (the horses) furiously,* i. e. *like a mad man.* Hence נָהַג עֲגָלָה *to drive a chariot* or *a waggon,* 2 Sam. vi. 3. with בְּ, 1 Chron. xiii. 7.

3. *To lead away,* i. e. *captives.* 1 Sam. xxx. 2. Isai. xx. 4. Job xxiv. 3: *they drive away the ass of the orphans.*

4. According to the Chald. idiom, *to be accustomed to a thing,* Eccles. ii. 3: וְלִבִּי נֹהֵג בְּחָכְמָה *and my heart was accustomed to wisdom, hung, depended upon wisdom.* So Castellus and some others. The Syr. translates, *et cor meum meditabatur* (ܢܗܓ) *in sapientia,* where he appears to give to נָהַג the signification of לָהַג, which LXX. and Vulgate in ch. xii. 12. express by *meditari,* (see letter ל). Perhaps he also compared הָגָה *meditatus est.* The other ancient translators express it by, *my heart walked in wisdom,* or, *I guided my heart in wisdom,* according to No. 1.

Piel נִהֵג, *fut.* יְנַהֵג.

1. As *Kal,* No. 1. *to lead.* Deut. iv. 27. xxviii. 37; *to bring on, lead on.* Exod. x. 13: וַיהוָה נִהַג רוּחַ קָדִים בָּאָרֶץ *and Jehovah brought an east wind upon the land.* Ps. lxxviii. 26.

2. Transitive of *Kal,* No. 2. *to drive,* Exod. xiv. 25: וַיְנַהֲגֵהוּ בְּכִבְדוּת *and caused him to drive with difficulty,* that he scarcely could drive at all.

3. *To carry away, off,* as *Kal,* No. 3. Gen. xxxi. 26.

II. נָהַג i. q. הָגָה, נָהַק *to sigh, to pant, gasp,* only in *Piel,* Nah. ii. 8. In Arab. and Syr. *idem.*

נָהָה, in two conjugations; in *Kal, to lament, bewail.* Ezek. xxxii. 18. Micah ii. 4: נָהָה נָהִי נְהִיָּה *they lament, the lamentation of lamentations,* i. e. *make the bitterest lamentation.* Deriv. נְהִי, נִי.

Niph. to gather themselves together, to assemble, as in Chald. אִתְנְהִי, 1 Sam. vii. 2: וַיִּנָּהוּ כָּל־בֵּית יִשְׂרָאֵל אַחֲרֵי יְהוָה *and all the house of Israel gathered themselves together behind Jehovah,* i. e. all gathered together, united themselves to follow, or to serve Jehovah. The Chald. translates with the same words: *congregati sunt post cultum Jehovæ,* and in the same construction, *accedere ad cultum Dei* it occurs still more frequently in the Targum. Jer. xxx. 21 (for נִגַּשׁ אֵל יְהוָה), Hos. ii. 16. iii. 3, 5. Kimchi likewise mentions this interpretation, which evidently agrees better with the following passage than the common translation:

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they cried after Jehovah, which gives no sense suitable to the context. This phrase is analogous with מִלֵּא אַחֲרֵי יְהוָה הָלַךְ. An etymological connection with the preceding signification is also possible; comp. זָעַק *to cry out.* *Niph. convocari, congregari.*

נְהוֹר Chald. *light.* Dan. ii. 22. in *Kri,* as the common form in the Chald. The Chethib has נְהִירָא, as in the Syriac. See נָהַר, No. 2.

נְהִי *m.* in *pausa* נֶהִי (from נָהָה), *lamentation, elegy.* Jer. xvii. 18, 19. xxxi. 15. Amos v. 16: יוֹדְעֵי נְהִי *acquainted with the song of lamentation.*

נְהִיָּה *fem.* of the preceding.

1. *Cry of lament, loud lamentation,* Micah ii. 4.
2. *Fem.* of an adjective, נְהִי *forbidden, prohibited.* Prov. xiii. 19: תַּאֲוָה נִהְיָה תְּעָרֵב לְנָפֶשׁ *a forbidden lust is sweet to the soul.* Root נָהָה, which signifies in Arab. *to forbid, prohibit, to hinder, prevent.* The *motio* of the *masc.* נְהִי into the *fem.* נְהִיָּה is quite analogous to the forms נְהִי *m.* and נְהִיָּה *fem.* (*cry of lamentation*), and to the formation of similar nouns generally, as פְּרִי. All the ancient translators have mistaken its meaning.

נְהִיר, see נְהוֹר.

נְהִירוּ Chald. (from נְהַר, No. II.) *illumination, wisdom.* Dan. v. xi. 14. Syr. *idem.*

נָהַל in two conjugations; in *Piel* נִהֵל, *fut.* יְנַהֵל.

1. *To conduct, to accompany,* Exod. xv. 13. 2 Chron. xxviii. 15: וַיְנַהֲלוּם בַּחֲמֹרִים *and he led them out on asses.* Ps. xxiii. 2: עַל מֵי מְנוּחוֹת יְנַהֲלֵנִי *he leadeth me by the side of still waters.* xxxi. 4. Isai. xlix. 10. li. 18. It implies here the accessary notion of providence and protection. Hence
2. *To protect.* 2 Chron. xxxii. 22: וַיְנַהֲלֵם מִסָּבִיב *and he protected them against them that dwelt round about.* In other passages it is expressed by הֵנִיחַ מִן as in 1 Chron. xxii. 18. Vulg. *et præstitit eis quietem per circuitum.*
3. *To provide for,* Gen. xlvii. 17: וַיְנַהֲלֵם בַּלֶּחֶם *and he provided them with bread.* In verse 12, the same thing is expressed by כִּלְכֵּל. LXX. ἐξέθρεψεν. Vulg. *sustentabat.* Syr. and Chald. *alebat.*

Hithp. to proceed, to go on slowly. Gen. xxxiii. 14: וַאֲנִי אֶתְנַהֲלָה לְאִטִּי *I will walk on slowly.*

נַהַל *m.* in *plur.* Isai. vii. 10.

1. Probably, *pasture, meadow, common,* from נָהַל *to drive (cattle),* comp. מִדְבָּר. Schulten's (*Origg. Hebr.* i. 7. §. 12.) with whom Michaelis and others agree, explains it by, *places abounding in water,* and he compares it with منهل a watering place for cattle, from نهل, to quench thirst. IV. to water camels, but it may still be justly doubted whether this comparison sufficiently justifies that more comprehensive signification, and the word continues to be a difficult one. The Rabbins explain it by, *arbusta vilia et humilia.* But the LXX. Vulg. et Syr. *foramina specus,* which probably are owing to the reading or conjecture נחללים.
2. The name of a city in the tribe of Zebulun, Judg. i. 30. instead of which in Josh. xix. 15, we read נַהֲלָל.

נָהַם *fut.* יִנְהַם, (synonymous with שָׁאַג), only in *Kal,*

1. *To roar,* properly said of a lion, Prov. xxviii. 15. Isai. v. 29.
2. *To rage,* of the sea, Isai. v. 30.
3. *To lament, to groan,* Ezek. xxiv. 23. Prov. v. 11. (Arab. and Syr. *idem.* Cognate with הָמָה, q. v.)

נַהַם *m. the roaring* of a lion, Prov. xix. 12. xx. 2.

נְהָמָה *fem. stat. const.* נַהֲמַת.

1. *The raging of the sea,* Isai. v. 30.
2. *The groaning,* Ps. xxxviii. 9.

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נָהַק *fut.* יִנְהַק, only in *Kal, to cry as an ass, to bray,* Job vi. 5. Also in another construction, chap. xxx. 7. (Chald. and Arab. *idem.*)

I. נָהַר *to stream, to flow unto, confluere,* (Arab. *idem*). Whence נָהָר. It occurs only in *Kal,* and used metaphorically of nations. Isai. ii. 2: וְנָהֲרוּ אֵלָיו כָּל־הַגּוֹיִם *and all the nations shall flow unto him.* Jer. xxxi. 12. li. 44. with עַל, Micah iv. 1.

II. נָהַר according to the Aramaic idiom, *to give light, to be bright, clear, serene,* hence metaphorically, *to rejoice.* (Comp. אוֹר, No. 2.) Only in *Kal,* Ps. xxxiv. 6: הִבִּיטוּ אֵלָיו וְנָהֲרוּ *they look unto him and rejoice.* Isai. lx. 5. Deriv. נְהָרָה, נְהוֹרָה, נָהִירוּ. Cognate with נוּר *to shine, to glitter,* see letter ה.

נָהָר *m. a stream, river,* very frequently נְהַר כְּבָר *the river Chebar.* Ezek. i. 1, 3, &c. iii. 23. נְהַר פְּרָת *the river Euphrates,* Gen. xv. 18. Deut. i. 7. This river is also called by way of distinction נָהָר and הַנָּהָר. Gen. xxxi. 21. Exod. xxiii. 31. Ps. lxxii. 8. Micah vii. 12. 1 Kings iv. 21, hence עֵבֶר הַנָּהָר *the country on the other side of the Euphrates,* Josh. xxiv. 2. xiv. 15. Isai. vii. 20; also *on this side of the Euphrates,* Ezra viii. 36. See עֵבֶר. It is applied to the overflowing of the sea in Jonah ii. 3: וְנָהָר יְסֹבְבֵנִי *and the floods* (*of the sea*) *surround me.*

Dual נַהֲרַיִם, (properly from the form נַהַר, for נָהָר would give נְהָרַיִם as בְּנָפַיִם), the two rivers used in speaking of the Tygris and Euphrates, only in the phrase אֲרַם נַהֲרַיִם *Syria of the two rivers,* i. e. Mesopotamia. Gen. xxiv. 10. Deut. xxiii. 5. Judg. iii. 8. Ps. lx. 2. (Syr. ܒܝܢ ܢܗܪܝܢ *inter flumina,* Acts ii. 9.) *plur.* נְהָרִים, נַהֲרֵי, more frequently נַהֲרוֹת, נְהָרוֹת, and with suffix always so, נַהֲרוֹתָיִךְ, נַהֲרוֹתָם, &c.

נְהַר Chald. *m. river.* Dan. vii. 10: עֲבַר נַהֲרָה *the country on this side of the river,* (i. e. the Euphrates), Ezra iv. 1, 16, 17, 20. v. 3, 6. vi. 8.

נְהָרָה *fem. light, light of the sun,* Job iii. 4. See נָהַר. No. II.

נוּא or נִיא, in two conjugations; in *Kal* only Numb. xxxvii. 7 in Chethib, probably, *to withdraw one's self, to forsake, desert.* (Arab. נוא *idem.*)

Hiph. הֵנִיא,

1. *To prevent, to withhold, to detain; to to make null, nullify.* Ps. xxxiii. 10: הֵנִיא מַחְשְׁבוֹת עַמִּים *he frustrates the devices of the people.* Numb. xxx. 6: אִם הֵנִיא אָבִיהָ אֹתָהּ *but if her father restrains her.* verses 9, 12.
2. *To dissuade, to turn away from a thing,* construed with מִן, Numb. xxxii. 7: לָמָּה תְנִיאוּן אֶת־לֵב בְּנֵי יִשְׂרָאֵל *why will ye turn the heart of the children of Israel from.* With לְבִלְתִּי, ver. 9.
3. Intrans. *to hesitate,* Ps. cxli. 5: אַל יָנִי רֹאשִׁי כִּי עוֹד *my head refuses not,* when he proceeds to chastise me. Thirty-six MSS. in Kennicott have the more complete reading יָנִיא. Deriv. תְּנוּאָה.

נוּב, in two conjugations; in *Kal,*

1. *To sprout, to shoot, to germinate.* Ps. xcii. 15: עוֹד יְנוּבוּן בְּשֵׂיבָה *they shall still shoot forth* or *sprout out in old age.*
2. *To grow, to increase,* of property, Ps. lxii. 11: חַיִל כִּי יָנוּב אַל־תָּשִׁיתוּ לֵב *if riches increase, set not your heart upon them.*
3. *To bring forth, to utter,* of the mouth, Prov. x. 31: פִּי צַדִּיק יָנוּב חָכְמָה *the mouth of the upright man bringeth forth wisdom.* (The same order of significations occurs in נבא which is cognate in form. In Æthiopic נבב is the common word for *to speak.*)

Piel נוֹבֵב *to cause to sprout.* Zech. ix. 17. Deriv. נִיב, תְּנוּבָה.

נוֹב or נוּב, Isai. lvii. 19 in Chethib, i. q. נִיב, q. v.

I. נוּד, in three conjugations; in *Kal,*

1. *To move to and fro, to shake,* as a reed,

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(comp. נָדַד), 1 Kings xiv. 15: כַּאֲשֶׁר יָנוּד הַקָּנֶה בַּמָּיִם *as a reed (waveth) is shaken in the water.* (In Arab. *idem.*)

2. *To wander about as a fugitive.* Jer. iv. 1. Gen. iv. 12, 14: נָע וָנָד *unstable, and a fugitive,* a paronomastic conjunction of two like-sounding synonyms. Ps. lvi. 9: נֹדִי סָפַרְתָּה אַתָּה *thou tellest, (countest) my wanderings,* i. e. thou countest how often I have been banished, and obliged to wander about a fugitive.

3. *To flee,* Ps. xi. 1. Jer. xlix. 30. l. 3, 8. Of a flying bird, Prov. xxvi. 2.

Hiph. הֵנִיד.

1. *To move,* hence with בְּרֹאשׁ, *to shake the head,* Jer. xviii. 16.

2. *To cause to wander about, to scare, drive away,* 2 Kings xxi. 8. Ps. xxxvi. 12.

Hithp. הִתְנוֹדֵד.

1. *To move to and fro, to totter,* Isai. xxiv. 20.

2. *To shake one's self,* for *to shake the head,* Jer. xlviii. 27. Deriv. מָנוֹד.

II. נוּד, in two conjugations; in *Kal, to deplore, to bewail any one,* with the *dative.* According to some, *to shake the head,* as a gesture of commiseration. (Comp. Job xvi. 4, 5,) in that case it belongs to No. I. It is used,

1. Relatively to a living unfortunate person, *to console,* with לְ, Job ii. 11: לָנוּד לוֹ וּלְנַחֲמוֹ *to pity and to console him.* xlii. 11. Isai. li. 19: מִי יָנוּד לָךְ *who deplored thee?* Jer. xvi. 5. Nah. iii. 7. Ps. lxix. 21.

2. Relatively to a dead person, Jer. xxii. 10. *to lament him, to bewail his loss.*

Hithp. *to bemoan* or *to bewail one's self,* Jer. xxxi. 18. (Syr. ܢܘܕ *tristitia.* In Chald. נִיד, i. q. the Hebrew, Job ii. 11. xlii. 11. Targum.)

נוּד Chald. *to flee,* Dan. iv. 11.

נוֹד *m. flight, banishment,* (Ps. lix. 6.) Hence a proper name of a region in which Cain wandered about after his banishment, Gen. iv. 16.

I. נָוָה, only in *Kal, to dwell, abide,* (see נָוֶה, נָוָה), Hab. ii. 5: גֶּבֶר יָהִיר וְלֹא יִנְוֶה *the arrogant man doth not abide (in peace),* i. e. does sit still, but makes war upon others.

II. נָוָה, only in *Hiphil, to be beautiful,* i. q. נָאָה, נָאוֶה, *to extol, to praise,* Exod. xv. 2: זֶה אֵלִי וְאַנְוֵהוּ *he is my God, and I will praise him.* LXX. δοξάσω αὐτόν. Vulg. *glorificabo eum.* So likewise the Syriac. Chald. *ædificabo ei sanctuarium,* properly, *I will cause him to abide,* according to the first signification, but contrary to the parallelism.

נָוֶה *stat. const.* נְוֵה, with *suffix* נָוְךָ, נָוֵהוּ נְוֵיהֶם. *Plur.* נָאוֹת, (q. v.)

1. *Habitation,* Prov. iii. 33. xxi. 20. xxiv. 15. Isai. xxvii. 10. xxxiii. 20. 2 Sam. xv. 25. Exod. xv. 13: נְוֵה קָדְשֶׁךָ *thy holy habitation.* Isai. xxxiv. 13. xxxv. 7: נְוֵה תַּנִּים *the habitation of the dragons.* Jer. xlix. 19. l. 44: נְוֵה אֵיתָן *the habitation of the rock.* Isai. xxxii. 18: נְוֵה שָׁלוֹם *the habitation of peace.*

2. *Meadow, pasture,* Hos. ix. 13: שְׁתוּלָה בְּנָוֶה *planted in a meadow.* Isai. lxv. 10: וְהָיָה הַשָּׁרוֹן לִנְוֵה־צֹאן *and Sharon shall be a pasture for the flocks.* Parallel רֶבֶץ בָּקָר. Jer. xxiii. 3: וַהֲשִׁבֹתִי אֹתָן עַל נְוֵיהֶם *I will bring them back to their pastures.* l. 19. Jer. xlix. 20: *they will be dragged away like young lambs* יְשִׁים עֲלֵיהֶם נְוֵהֶם *and their pasture laid waste.* l. 45. 2 Sam. vii. 8: אֲנִי לְקַחְתִּיךָ מִן הַנָּוֶה *I have taken thee from the herd.* Ezek. xxv. 5: נְוֵה גְמַלִּים *the pasture of the camels.* Jer. xxxiii. 12: נְוֵה רֹעִים *the meadows of the shepherds,* (comp. Amos i. 2.) Hence also for the herd which are feeding on the pasture. Job v. 24: פָּקַדְתָּ נָוְךָ וְלֹא תֶחֱטָא *thou countest thy herd, and nothing is wanting.*

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However the last passage might be taken in the signification of No. 1.

I. נָוָה *fem.* i. q. the preceeding.

1. *Habitation,* Job viii. 6.
2. *Meadow, pasture,* Zeph. ii. 6.
3. *Adj. fem.* of נָוֶה *an inhabitant,* Ps. lxviii. 13: נְוַת בַּיִת *domi habitans, the housewife.*

II. נָוָה a contraction for נָאוָה *pulchra,* Jer. vi. 2.

נוּחַ *fut.* יָנוּחַ, in three conjugations; in *Kal,*

1. *To set one's self down, to alight, to rest,* (*of the ark of Noah*), Gen. viii. 4: וַתָּנַח הַתֵּבָה עַל הָרֵי אֲרָרָט *and the ark rested on the mountains of Ararat.* Exod. x. 14. Numb. x. 36. Josh. iii. 13: וְהָיָה כְּנוֹחַ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים בְּמֵי הַיַּרְדֵּן *and as soon as the soles of the feet of the priests shall enter the water of the Jordan,* i. e. shall set their foot. *To encamp,* of an army, Isai. vii. 19: *and they shall come* וְנָחוּ כֻלָּם בְּנַחֲלֵי *and they all of them shall rest in the vallies.* Isai. vii. 2: נָחָה אֲרָם עַל אֶפְרָיִם *Aram has pitched his camp in Ephraim,* in the territories of Ephraim. 2 Sam. xxi. 10. *To descend,* of the Spirit of God. Numb. xi. 25: וַיְהִי כְּנוֹחַ עֲלֵיהֶם הָרוּחַ *and when the Spirit came down upon them.* verse 26. Comp. Isai. xi. 2.

2. *To rest, to repose.* Exod. xx. 11. xxiii. 12. Deut. v. 14. Also, *to have rest,* from calamities and persecutions, with מִן, Job iii. 26. Esth. ix. 22: כַּיָּמִים אֲשֶׁר נָחוּ בָהֶם הַיְּהוּדִים מֵאוֹיְבֵיהֶם *according to the days in which the Jews had rest from their enemies.* Impers. Job iii. 12: אָז יָנוּחַ לִי *then had I peace.* Isai. xxiii. 12. Neh. ix. 28. 2 Kings ii. 15: נָחָה רוּחַ אֵלִיָּהוּ עַל אֱלִישָׁע *the spirit of Elijah resteth on Elisha,* Isai. xxv. 10. Especially,

(*a*) *To abide, to dwell, to remain,* Eccles. vii. 9: *anger resteth in the bosom of the fool.* Prov. xiv. 33. Ps. cxxv. 3: *the sceptre of wickedness will not rest upon the lot of the righteous.* Comp. Isai. xxx. 32.

(*b*) i. q. *to be silent,* 1 Sam. xxv. 9. (In Syr. and Chald. *idem.*) In Arab. comp. نَاخَ *in genua procubuit* (*camela*).

Hiph. הֵנִיחַ,

1. *To set down, to let down.* Ezek. xxxvii. 1: וַיְנִיחֵנִי בְּתוֹךְ הַבִּקְעָה *and he set me down in the midst of a plain.* xl. 2. *Of lowering the hand,* Exod. xvii. 11: כַּאֲשֶׁר יָנִיחַ יָדוֹ *when he lowered his hand.*
2. *To cause to rest, to allow to rest.* Ezek. xliv. 30: לְהָנִיחַ בְּרָכָה עַל בֵּיתֶךָ *so that blessings may rest upon thy house.* Isai. xxx. 32. *To grant rest,* commonly with the dative. Isai. xxviii. 12: הָנִיחוּ לָעָיֵף *grant rest to the weary.* (Comp. in Syriac ܐܫܠܡ *refocillavit,* e. g. 2 Tim. i. 16. Heb. iv. 8. *Pesh.*) xiv. 3: בְּיוֹם הָנִיחַ יְהוָה לְךָ מֵעָצְּבֶךָ וּמֵרַגְזֶךָ *in the day in which Jehovah shall give thee rest from thy sorrow and trouble.* Most frequently of Jehovah, who gives the people the wished-for rest, by the secure possession of Canaan and the conquest of the neighbouring nations. Exod. xxxiii. 14: הֲנִיחוֹתִי לָךְ *I will bring thee to rest.* Josh. i. 13: יְהוָה אֱלֹהֵיכֶם מֵנִיחַ לָכֶם וְנָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת *Jehovah hath granted you rest, and given you this land.* ver. 15. Deut. iii. 20. xii. 10: וְהֵנִיחַ לָכֶם מִכָּל־אֹיְבֵיכֶם מִסָּבִיב *and he will procure rest for you from all your enemies round about.* (Comp. καταπαύω, κατάπαυσις, Heb. iii. 11. iv. 8.) xxv. 19. Josh. xxi. 44. xxiii. 1. 2 Chron. xiv. 6. xv. 15. xx. 30. and frequently,
3. הֵנִיחַ חֲמָתוֹ בְּ *to wreak one's anger upon any thing* or *person,* Ezek. v. 13. xvi. 42. xxi. 22. xxiv. 13. Zech. vi. 8.

Hoph. הוּנַח *rest is granted,* with the dative, Lam. v. 5. Deriv. מַנוֹחַ, מְנוּחָה, מְנִיחָה, נַחַת.

נוֹחַ subst. *rest.* Esth. ix. 16, 17, 18. With suffix נוֹחֲךָ, 2 Chron. vi. 41.

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נֹחַ, נֹחַ, *m.* (*rest*), son of Lamech, who with his family, escaped the great deluge. Gen. v. 30. Isai. liv. 9. Ezek. xiv. 14, 20. In Gen. v. 29 there is an etymological observation made on this name: *he called his name Noah, saying, The same* (יְנַחֲמֵנוּ) *shall comfort us in our trouble.* But it is scarcely necessary to admit, that the author meant that the name נֹחַ is to be derived from נחם, although ungrammatical derivations sometimes occur. Simonis very properly observes, (*Onomast. V. T.*) p. 6. *Scriptura s. sicubi nomina propria explicat, non semper per eandem radicem, unde descendunt, sed interdum per cognatam id facere solet, non tam verborum quam rerum habita ratione.* LXX. Νώε. Vulg. *Noe.*

נוֹחָה (*idem*), *m. son of Benjamin,* 1 Chron. viii. 2.

נוּט *to shake, totter, tremble,* i. q. מוּט, only in Ps. xcix. 1: תָּנוּט הָאָרֶץ *let the earth shake,* LXX. σαλευθήτω ἡ γῆ. Vulg. *moveatur terra.* In Syr. and Chald. *idem.*

נָוָלוּ Chald. *fem.* Ezra vi. 11, and נְוָלִי, Dan. ii. 5. *a heap of mire.* Root נָוַל i. q. נָבַל. *to soil, to dirty.* Hence Dan. ii. 5: וּבָתֵּיכוֹן נְוָלִי יִתְעֲשׂוּן *and your houses shall be made a heap of mire,* i. e. be made level with the earth, shall be raised. Heb. translation, ובתיכם לדמן ישמו. This sense is expressed only by the Syriac in Ezra. The other ancient translators render it by, *diripientur,* Vulg. *publicabuntur;* but neither of these significations are supported by any probable etymological grounds.

נוּם only in *Kal, to sleep, to slumber,* out of laziness, inactivity, i. q. יָשֵׁן. Nah. iii. 18. Isai. lvi. 10. Ps. cxxi. 3. Isai. v. 27. (In Syriac and Arabic more frequent.) Deriv. תְּנוּמָה.

נוּמָה *fem. slumber.* Prov. xxiii. 21.

נוּן (the *Keri* places it in *Niphal,* the Chethib in *Hiphil*). Ps. lxxii. 17: לִפְנֵי שֶׁמֶשׁ יִנּוֹן שְׁמוֹ *his name shall flourish as long as the sun standeth.* Deriv. נִין *soboles,* also probably מָנוֹן. Comp. also נוּן in Syr. and Chald. *fish,* so named from the quickness of its propagation. The ancient translators give no distinct explanation. LXX. διαμενεῖ. Jerome *perseverabit.* Chald. *præparatum erat;* he therefore read יִכּוֹן, which is also found in one MS. of De Rossi and in one of Kennicott.

נוּס in four conjugations; in *Kal, to fly,* with מִן *from before any person* or *thing.* Isai. xxiv. 8, with לִפְנֵי, Deut. xxviii. 25. Josh. vii. 4. 1 Sam. iv. 17. and מִפְּנֵי, Josh. x. 11. 2 Sam. xxiii. 11. Levit. xxvi. 36: וְנָסוּ מְנֻסַּת חָרֶב *they shall flee as from the sword.* Of inanimate things, e. g. the waves. Ps. civ. 7. the shadow, Cant. ii. 17. iv. 6. Isai. xxxv. 10: *sorrow and sighing flee away.* li. 11. Deut. xxxiv. 7: וְלֵחָה לֹא נָס *and his vigour had not fled,* i. e. abated. נָס לוֹ *il s'enfuit* occurs once, Isai. xxxi. 8. compare the preposition לְ, p. 363. col. 2.

Piel נוֹסֵס, *to chace, to drive,* Isai. lix. 19: *a confined stream* נֵס יְהוָה נֹסֵס בּוֹ רוּחַ *which the wind of Jehovah drives.* Vulg. *quem spiritus Domini cogit.*

Hiph. הֵנִיס,

1. *To put to flight,* Deut. xxxii.

2. *To bring any thing into security, to save by flight, to escape danger.* Exod. ix. 20: *he that feared the word of Jehovah among the servants of Pharaoh* הֵנִיס אֶת־עֲבָדָיו וְאֶת־מִקְנֵהוּ אֶל־הַבָּתִּים *secured (preserved in safety) his servants and his cattle in the houses.* Judg. vi. 11: *he threshed the wheat* לְהָנִיס מִפְּנֵי מִדְיָן *to bring it into safety* or *security from the Midianites.*

Hithp. הִסְתַּנּוֹסֵס *to save one's self by flight,* Ps. lx. 6. Deriv. מָנוֹס, מְנוּסָה.

נוּעַ, in three conjugations; in *Kal,*

1. *To move, to be moved,* of the lips

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1 Sam. i. 13: רַק שְׂפָתֶיהָ נָעוֹת *only her lips moved.*

2. *To be shaken, to tremble,* Isai. vi. 4: וַיָּנֻעוּ אַמּוֹת הַסִּפִּים *and the foundations of the thresholds were shaken.* vii. 2: וַיָּנַע לְבָבוֹ ... כְּנוֹעַ עֲצֵי־יַעַר מִפְּנֵי רוּחַ *there his heart trembled, as the trees of the wood tremble with the wind,* xix. 1. Exod. xx. 15.

3. *To stagger, to reel,* Isai. xxiv. 20: נוֹעַ תָּנוּעַ אֶרֶץ כַּשִּׁכּוֹר *the earth shall reel to and fro, as a drunkard.* xxix. 9: *they shall stagger, but not with strong drink.* Ps. cvii. 27. Prov. v. 6: נָעוּ מַעְגְּלוֹתֶיהָ וְלֹא תֵדָע *her paths are wandering, she knows not (whither).*

4. *To move, to hover, to be in a sweeping motion.* Job xxviii. 4: דָּלוּ מֵאֱנוֹשׁ נָעוּ *they* (the miners) *descend, they move from without the habitation of men.* Judg. ix. 9: לָנוּעַ עַל הָעֵצִים *to hover over the trees,* i. e. to rule over them, xi. 13.

5. *To wander about,* Ps. lx. 16 in Chethib: הֵמָּה יְנוּעוּן לָאֲכֹל *they wander about for meat.* cix. 10. Amos iv. 8. viii. 12. Lam. iv. 14: נָעוּ עִוְרִים בַּחוּצוֹת *they wander about like blind men in the streets.* ver. 15 Jer. xiv. 10. Comp. the cognate verbs נוּד, נָדַד.

Niph. passive of *Hiph. to be shaken,* of a fruit tree, Nah. iii. 12; of the corn in a sieve, Amos ix. 9.

Hiph. הֵנִיעַ.

1. *To shake,* e. g. corn in a sieve, Amos ix. 9; the head, as a gesture of derision. Many apply it here to *nodding.* Ps. xxii. 8: *they purse up their lips* יָנִיעוּ רֹאשׁ *shake their heads.* cix. 25. Lam. ii. 15. 2 Kings xix. 21: אַחֲרֶיךָ רֹאשׁ הֵנִיעָה בַּת יְרוּשָׁלִַם *the daughter of Jerusalem shaketh her head after thee.* In a somewhat different construction, Job xvi. 14: אָנִיעָה עֲלֵיכֶם בְּמוֹ רֹאשִׁי *I could shake my head at you,* deride you by my gestures, comp. Jer. xviii. 16; lastly, *to shake the hand,* Zeph. ii. 15. according to the context, likewise, a gesture of mockery.

2. *To disquiet, disturb.* 2 Kings xxiii. 18: אִישׁ אַל יָנַע עַצְמוֹתָיו *let no man disturb his bones.*

3. *To cause to wander, to drive about,* πλάζω. Numb. xxxii. 13. Ps. lix. 12. 2 Sam. xv. 20: *thou camest but yesterday,* וַהֲיוֹם אֲנִיעֲךָ עִמָּנוּ *and should I this day make thee wander about with us.*

4. *To cause to stand,* properly, *to help a tottering person to stand.* Dan. x. 10: *and behold, an hand touched me,* וַתָּנִיעֵנִי עַל־בִּרְכַּי וְכַפּוֹת יָדָי *and helped me to stand upon my trembling knees and hands.* The fearful trembling of the posture is here excellently expressed by the *Hiph.* of נוּעַ, while otherwise הֶעֱמִיד or הֵקִים would have been used. Deriv. מְנִיעִים.

נוּף, in four conjugations; in *Kal,*

1. *To swing, to move to and fro.* See *Hiph.*

2. *To sprinkle,* which is done by swinging the hand. In *Kal,* Prov. vii. 17 only: נָפְתִּי מִשְׁכָּבִי מוֹר *I have sprinkled my bed with myrrh.* LXX. Vulg. Syr. Chald. Arab. *idem.*

Hiph. הֵנִיף.

1. *To move to and fro, to shake, to swing, to wave.* Especially

(*a*) *To winnow, sift.* Isai. xxx. 28: לַהֲנָפָה גּוֹיִם בְּנָפַת שָׁוְא *to winnow the nations with the fan of destruction.*

(*b*) *To wave the hand,* for a sign, signal. Isai. xiii. 2: הָנִיפוּ יָד *wave the hand.* (The same idiom is in Syriac ܐܢܥ ܐܝܕܐ *agitavit manum, annuit manu,* Acts xii. 17. xiii. 16. xix. 33. xxviii. 5. Pesh.; ܢܥܢܘ *motus manus, excussio manus*). More frequently with עַל *to shake the hand against any one by way of threat,* Isai. xi. 15. xix. 16. Zech. ii. 13. Also, with עַל, *to lay the hand on any thing.* Job xxxi. 21: אִם הֲנִיפוֹתִי עַל־יְתוֹם יָדִי *if I ever have laid my hand on*

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the orphan. With אֶל, *to run over any thing* with the hand, 2 Kings v. 11: וְהֵנִיף יָדוֹ אֶל הַמָּקוֹם *and he will pass his hand over the (leprous) place, and remove the leprosy.*

(*c*) *To swing, brandish* a stick or instrument, properly, *to move,* or *to lift up.* Exod. xx. 25, (22), כִּי חַרְבְּךָ הֵנַפְתָּ עָלֶיהָ *if thou brandishest thine iron upon it,* i. e. liftest up. Deut. xxiii. 25: וְחֶרְמֵשׁ לֹא תָנִיף עַל קָמַת רֵעֶךָ *but thou shalt not lay the sickle on thy neighbour's corn.* xxvii. 5. Josh. viii. 31. Comp. Isai. x. 15: אִם יִתְגַּדֵּל הַמַּשּׂוֹר עַל מְנִיפוֹ *shall the saw boast itself against him that draweth it?* כְּהָנִיף שֵׁבֶט אֶת־מְרִימָיו *as if the staff ruled them, that lifteth it up.*

(*d*) Most frequently applied to *the waving of offerings to and fro,* perhaps also *up and down,* before Jehovah, in the phrase הֵנִיף תְּנוּפָה לִפְנֵי יְהוָה, a peculiar rite, which was only observed at certain offerings, particularly the thank-offerings, partly before, partly after the burnt-sacrifice. Similar is the *porricere* of the Roman sacrifice, and the elevation of the Host during the service of the Mass. Levit. vii. 30. viii. 27, 29. ix. 21. x. 15. xiv. 12, 24. xxiii. 11, 12, 20. Numb. v. 25. vi. 20. When applied to living victims and the consecration of the Levites, *a leading to and fro* must be understood, (which is also expressed by Saadias in his Arabic translation). Exod. xxxv. 22. Numb. viii. 11, 21. Comp. *Carpzov. Apparat. ad Antiq. Sacri Cod.* p. 709, &c. *Bauer's gottesdienstl. Alterthümer,* Th. I. p. 137.

2. *To water, to sprinkle,* Ps. lxviii. 10: נֶשֶׁם נְדָבוֹת תָּנִיף אֱלֹהִים *thou, O God, sprinklest (with) a plentiful rain.*

Hoph. הוּנַף passive of (*d*) No. 1. *to be moved to and fro,* Exod. xxix. 27.

Piel נוֹפֵף as *Hiph.* No. 1. *to shake the hand,* against any thing, as a gesture of threatening. Isai. x. 32. Derivat. נֹפֶת, תְּנוּפָה.

נוֹף *m. state of being elevated, elevation, height.* Ps. xlviii. 3: יְפֵה־נוֹף מְשׂוֹשׂ כָּל־הָאָרֶץ *pulcher elatione (est) mons Zion, Mount Zion is beautifully elevated.* Arab. نوق *idem.* Root נוּף and נִיף, Arab. *imminuit rei, eminuit supra rem,* see also נָפָה. It is totally different from נֹף *Memphis.*

I. נוּץ, *to flee, to wander about,* as a fugitive. In this sense only in *Kal,* Lam. iv. 15: נָצוּ נָעוּ גַּם־נָדוּ *they fly and wander about.* Arab. *fugit, effugit, aufugit;* also, *motus, agitatus fuit,* as the synonymous נוּד and נוּעַ.

II. נוּץ, *to blossom.* (In Arab. ناض *med. Vau, to glitter, shine,* which metonymically is applied to the sense of blossoming, comp. the article זוּ. It occurs only in

Hiph. הֵנִיץ *idem.* Cant. vi. 11. vii. 13. In the Targum אֲנִיץ, *idem.* Ps. xc. 6. ciii. 15. cxxxii. 18. The derivatives נֵץ, נִצָּה, נְצָן, are formed from the cognate form נָצַץ, q. v.

נוֹצָה *fem. pinion, penna.* Ezek. xvii. 3, 7. Job xxxix. 13. Root נָצָה q. v. Concerning נִצָּה, Levit. i. 16. see below.

נוק *to suck,* i. q. יָנַק. Whence is, according to the present vowel points וַתֵּנִיקֵהוּ *and she sucked him,* Exod. ii. 9. But if pointed וַתֵּנִיקֵהוּ it might be derived from יָנַק.

נוּר *m.* Chald. *fire,* Dan. iii. 6, 12, 15, 17. vii. 9. Root נור, ناز *to shine,* comp. the cognate form נָהַר, No. II. Deriv. in Hebrew נִיר, נֵר, מְנוֹרָה.

נוּשׁ Syr. ܢܫ *to be ill,* as the more frequent אָנַשׁ. Applied metaphorically to the soul. Ps. lxix. 21.

נָוָה *fut.* יָוֶה *apoc.* וַיְ and וַיֵּ, in two conjugations; in *Kal,*

1. i. q. Arab. نزا *to leap, jump for joy,* see *Hiph.*

2. Of liquids, *to rush up, to spout, to spatter, to sprinkle.* Levit. vi. 20, (27):

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וַאֲשֶׁר יִזֶּה מִדָּמָהּ עַל הַבֶּגֶד *and when some of its blood is sprinkled upon a garment.* 2 Kings ix. 33: וַיִּז מִדָּמָהּ אֶל הַקִּיר *and (some) of her blood was sprinkled on the wall.* Isai. lxiii. 3.

Hiph. הִזָּה *fut.* יַזֶּה, *apoc.* וַיִּז.

1. *To cause to leap,* for joy or astonishment. So perhaps, Isai. lii. 15: כֵּן יַזֶּה גּוֹיִם רַבִּים עָלָיו *so shall he set in joyful astonishment many nations.* LXX. Οὑτῶ θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ. Comp. *Martinii Comment. Philol. Crit.* on that chapter, (*Rostock,* 1791), p. 29. (Perhaps נזא *adegit, impulit at rem,* with علي, might be compared with it.)
2. Transitive, *to sprinkle,* Exod. xxix. 21: וְהִזֵּיתָ עַל אַהֲרֹן *and thou shalt sprinkle upon Aaron.* Levit. iv. 6, 17. v. 9. xiv. 7, 16. xxvii. 51. Numb. xix. 4, 18, 19.

נָזִד *m. portion of food, dish,* Gen. xxv. 29, 34. Root זִיד, i. q. No. II. According to others, *part. Niph.* for נָזוֹד.

נָזִיר *m.* (from נָזַר).

1. *Separated from others, distinguished,* hence, *a person of distinction, a prince.* Gen. xlix. 26 of Joseph, נְזִיר אֶחָיו *the chief of his brethren.* (Perhaps also denom. from נֵזֶר).
2. *The consecrated person,* and particularly a peculiar kind of ascetics among the Hebrews and Nazarites, who in honour of God, bound themselves by certain vows. Numb. vi. 13, &c. Amos ii. 11, 12. Lam. iv. 7. More fully expressed by נְזִיר אֱלֹהִים *one consecrated unto God.* Judg. xiii. 5, 7. xvi. 17. As the Nazarite did not cut his hair, hence
3. Metaphorically applied to the *unpruned vine* of the sabbatical, and jubilee year, because, in this case, as well as in that of the Nazarites, the cutting off the branches was omitted in consequence of a religious precept. Levit. xxv. 5: אֶת עִנְּבֵי נְזִירֶךָ לֹא תִבְצֹר *thou shalt not gather the grapes of thy unpruned vine.* ver. 11. וְלֹא תִבְצְרוּ אֶת נְזִירֵיהָ *and ye shall not gather the fruit of the unpruned vine.* Comp. in Latin *herba virgo;* in Talmud, (*Neddah* viii. 2.) בתולת שקמה *virginitas sycomori, the state of the sycamore when it is not yet dressed.*

נָזַל *fut.* יִזַּל, in two conjugations; in *Kal,*

1. *To run, to flow.* Numb. xxiv. 7. Ps. cxlvii. 18: יַשֵּׁב רוּחוֹ יִזְלוּ מָיִם *he causes his wind to blow, and the waters to flow.* Hence *part. plur.* נוֹזְלִים *the running* or *flowing,* a poetical epithet for, *waters.* Exod. xv. 8. Isai. xliv. 5. Jer. xviii. 14. Ps. lxxviii. 16. Prov. v. 15. Metaph. applied to speech, Deut. xxxii. 2: תִּזַּל כַּטַּל אִמְרָתִי *my speech shall drop as dew.* Once applied to spreading about sweet odours, perfume. Cant. iv. 16: *arise! north wind, come thou, south wind, and blow on my garden,* יִזְלוּ בְשָׂמָיו *that its balsamic odours may pour forth.*
2. *To run, to drop,* comp. (דָּלַד, No. 5.) Jer. ix. 17: וְעַפְעַפֵּינוּ יִזְלוּ מָיִם *and our eyelashes run down with water.* Isai. xlv. 8. Job xxxvi. 28.
3. *To dissolve, to melt.* Judg. v. 5: הָרִים נָזְלוּ מִפְּנֵי יְהוָה *mountains dissolve before Jehovah.* The LXX. and the Arabic: *are shaken, tremble,* according to the punctuation of נָזֹלוּ, as it is pointed in Isai. lxiv. 1, 3, in a similar construction. The punctuation of the Massorites appears here quite inconsistent, unless we admit they may have used נָזְלוּ for נָזֹלוּ, as נָבְלָה for נָבֵלָה, יָזְמוּ for יָזֹמוּ, Gen. xi. 6, 7.

Hiph. הַזִּיל *to cause to flow,* Isai. xlviii. 21. The same form, see verb זָלַל, No. I.

נֶזֶם *m.* with *suffix* נִזְמִי, *plur.* נְזָמִים, *a nose,* or *ear-ring.* The first signification is expressly indicated by Gen. xxiv. 47: וָאָשִׂם הַנֶּזֶם עַל־אַפָּהּ *and I put the ring in her nose.* Isai. iii. 21: נִזְמֵי הָאָף *the nose rings.*

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Prov. xi. 22. Ezek. xvi. 12; the latter signification by Gen. xxxv. 4: וְאֶת הַנְּזָמִים אֲשֶׁר בְּאָזְנֵיהֶם *and the rings which they had in their ears.* Elsewhere it is undetermined what kind of rings are meant, as Judg. viii. 24, 25. Job xlii. 11, &c. Concerning the custom of wearing nose-rings, comp. Jerome on Ezek. xvi. 12, the passages from books of travels in *Jahn's Bibl. Archæology*, Th. I. §. 153. and *A. Th. Hartmann's Hebræerinn*, Th. II. p. 166. Th. III. p. 205, &c.

נָזַק Chald. *to suffer injury.* *Part.* נָזֵק, Dan. vi. 3.

Aph. הַנְזַק, *to endamage, to injure,* Ezra iv. 13. xv. 22.

נֶזֶק *m. damage, injury,* Esth. vii. 4.

נָזַר in two conjugations; in *Niph.*

1. *To depart from, to separate from,* מֵאַחֲרֵי יְהוָה *to depart from the worship of Jehovah,* Ezek. xiv. 7.
2. *To abstain from,* with מִן, Levit. xxii. 2: וְיִנָּזְרוּ מִקָּדְשֵׁי בְנֵי יִשְׂרָאֵל *they shall abstain from that which the children of Israel have consecrated.* Without a preposition, Zech. vii. 3. (Syr. *Ethp. idem*).
3. With לְ *to dedicate one's self to a thing.* Hos. ix. 10: וַיִּנָּזְרוּ לַבֹּשֶׁת *they dedicated themselves to the shameful idols.* (Here it connects itself with the cognate word נָדַר *to vow,* and the Arabic نذر *to vow, to consecrate*).

Hiph. הִזִּיר.

1. *To cause to separate, to depart from, to keep at a distance.* Levit. xv. 31: וְהִזַּרְתֶּם אֶת־בְּנֵי יִשְׂרָאֵל מִטֻּמְאָתָם *and cause the children of Israel to separate themselves from their uncleanness.* The ancient translators have rendered it *caution, warning,* which lead us to suppose that they read הִזְהַרְתֶּם, and the Arab. نذر, conj. IV. has the same signification.
2. *To consecrate,* with לְ, Numb. vi. 12: וְהִזִּיר לַיהוָה אֶת־יְמֵי נִזְרוֹ *and he shall consecrate (anew) unto the Lord the time of his dedication.*
3. Intrans. as *Niph.* No. 2, *to abstain from,* with מִן, Numb. vi. 3.
4. *To consecrate, dedicate, devote one's self,* with לַיהוָה *unto Jehovah,* Numb. vi. 2, 5, 6.

נֵזֶר *m.* from נָזַר.

1. *Diadem, tiara,* properly, *insigne, the sign of separation or distinction.* Especially applied to kings. 2 Sam. i. 10. 2 Kings xi. 12. Ps. lxxxix. 40. cxxxii. 18; to the high priest, as נֵזֶר הַקֹּדֶשׁ, Exod. xxix. 6. xxxix. 30. Levit. viii. 9. Compare נְזִיר No. 1.
2. *Consecration,* Levit. xxi. 12: כִּי נֵזֶר שֶׁמֶן מִשְׁחַת אֱלֹהָיו עָלָיו *for the consecration of the anointing of his God resteth upon him.* Especially of the consecration of the Nazarites. Comp. נָזִיר, No. 2. Numb. vi. 4: כָּל־יְמֵי נִזְרוֹ *the whole time of his consecration.* verse 5: נֶדֶר נִזְרוֹ *his vow of dedication.* verse 9: רֹאשׁ נִזְרוֹ *his consecrated head.* verse 12: כִּי טָמֵא נִזְרוֹ *for his dedication is defiled,* verses 5—21.
3. Meton. for, *the consecrated head,* of the Nazarite, Numb. vi. 19, also for *the unshorn hair of the head.* Jer. vii. 29: גְּזִי נִזְרֵךְ *shear the hair off thy head,* comp. נָזִיר, No. 3.

נָחָה *to lead, to conduct,* in two conjugations; in *Kal,* but twice in the second person pret. and once in the imperat. as Ps. lxxvii. 2. Exod. xv. 13: נָחִיתָ בְחַסְדְּךָ *thou hast led with mercy.* Imp. נְחֵה, Exod. xxxii. 34. Elsewhere always with suffix נִי, דְּ, כֶם, e. g. נָחַנִי (for נָחָה אֹתִי), *he has led me.* Gen. xxiv. 27. Ps. lx. 9. נָחֲךָ *he has led thee,* Isai. v. 8, 11. נָחָם (for נָחָה אֹתָם), *he hath led them,* Exod. xiii. 17. With suffix in the imp. נְחֵנִי, Ps. xxvii. 11. cxxxix. 24.

Hiph.

1. As *Kal, to lead,* always with suffix. Except, in Prov. vi. 22, in the *fut.* third person *fem.* תַּנְחֶה אֹתָךְ (*wisdom*) *shall ac-*

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company thee. With suffix נִי, ךָ, Gen. xxiv. 48. Neh. ix. 12. Inf. לְהַנְחֹתָם, ver. 19. and contracted, לַנְחֹתָם, Exod. xiii. 21. In the *fut.* with נִי, דוּ, נוּ, נָה, ם as תַּנְחֵנִי, Ps. xxxi. 3. lxi. 2. אַנְחֵהוּ Isai. lvii. 18. יַנְחֻנוּ Deut. xxxii. 12.

2. *To remove, to transport,* of troops or chariots of war, 1 Kings x. 26: וַיַּנִּחֵם בְּעָרֵי הָרֶכֶב *and he removed them in the cities for chariots.* Job xii. 23: שֹׁטֵחַ לַגּוֹיִם וַיַּנְחֵם *he spreadeth abroad nations, and leadeth them (back), viz. within their narrow confines.*

נִיחוּמִים *m. plur.* (from נָחַם),

1. *Consolations,* Isai. lvii. 18. Zech. i. 13. (Several MSS. and editions have here נְחָמִים with *Dagesh forte.*)

2. *Compassion,* Hos. xi. 8.

נָחוּשׁ *m. adj.* of נְחֹשֶׁת, *made of brass* or *copper, brazen,* Job vi. 12.

נְחוּשָׁה properly *fem.* of the preceding, *neut. aneum,* hence, i. q. נְחֹשֶׁת *æs, brass, metal.* Levit. xxvi. 19. Job xli. 19. Isai. xlv. 2: דַּלְתוֹת נְחוּשָׁה *brazen doors.* Job xl. 18: אַפִּיקֵי נְחוּשָׁה *brazen pipes* or *channels.* Job xx. 24: מֶשֶׁת נְחוּשָׁה *a brazen bow.* xxviii. 2: אֶבֶן יָצוּק נְחוּשָׁה *and stone is molten into brass.*

נְחִילָה *fem.* Ps. v. 1. the name of a musical instrument, perhaps *a flute,* for נְחִלָה of חָלַל *to bore through,* (comp. זְמָר), whence חָלִיל, *a pipe,* or *flute*; נָחַל might also have borrowed the signification of חלל, See *Bochart* (*Hieroz.* II. 190.) The Chald. renders it by חֲנָנִין, by which word he usually expresses the Hebrew מְחוֹלָה, which also in Gen. xxxi. 27, stands for the instrument נֵבֶל.

נְחִירַיִם *m. plur. the nostrils,* Job xli. 12. Syr. ܢܚܪܐ sing. *nose;* Arab. منخر *nose, trunk,* root נָחַר.

נָחַל *inf.* נְחֹל, *fut.* יִנְחַל, in five conjugations; in *Kal,*

1. *To inherit, to get by inheritance.* Judg. xi. 2: לֹא תִנְחַל בְּבֵית־אָבִינוּ *thou shalt not get an inheritance in our father's house.* Comp. Numb. xviii. 20.

2. *To obtain possession, to possess,* e. g. renown, fame, prosperity. Prov. iii. 35. xi. 29. xxviii. 10. Ps. cxix. 111. Frequently of the acquiring and possessing of the land of Canaan by the Israelites. Exod. xxiii. 30: וְנָחַלְתָּ אֶת־הָאָרֶץ *and thou shalt possess the land.* xxxii. 13. Numb. xviii. 20. *and Jehovah spake unto Aaron.* בְּאַרְצָם לֹא תִנְחָל *thou shalt obtain no possession in their country.* verses 23, 24. xxxii. 19: לֹא נִנְחַל אִתָּם מֵעֵבֶר לַיַּרְדֵּן *we will take no possession with them on the other side of the Jordan.* Josh. xvi. 4. Isai. lvii. 13. Of Jehovah it is said, *he takes Israel for a possession,* i. e. he taketh care of him, as of his own possession. Exod. xxxiv. 9: *forgive our transgression and our sin,* וּנְחַלְתָּנוּ *and take us for a possession,* Zech. ii. 12. In another sense, Ps. lxxxii. 2: כִּי אַתָּה תִנְחַל בְּכָל־הַגּוֹיִם *for thy possession are all nations.*

3. As *Piel, to divide any thing for a possession,* with לְ, Numb. xxxiv. 17: אֲשֶׁר יְנַחֲלוּ לָכֶם אֶת־הָאָרֶץ *which shall divide unto you the land for a possession,* ver. 18. Josh. xix. 49. Perhaps also Exod. xxxiv. 9: וְנַחֲלְתָּנוּ *put us into possession.*

Piel נִחֵל *to divide for a possession.* Josh. xiii. 32. With double *accus.* of the person and thing. Josh. xiv. 1: אֲשֶׁר נָחֲלוּ אֹתָם אֶלְעָזָר *which Eleazar, &c. had distributed for a possession unto them.* Numb. xxxiv. 29. With לְ of the person, Josh. xix. 51.

Hiph. הִנְחִיל, *to cause to inherit,* particularly

1. *To leave for an inheritance,* with the *dative,* 1 Chron. xxviii. 8.

2. *To distribute the inheritance,* with double *accus.* Deut. xxi. 16: בְּיוֹם הַנְחִילוֹ אֶת־בָּנָיו אֵת *if he distributeth to his sons*

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that which he hath as an inheritance.

3. *To give in possession.* Isai. xlix. 8: לְהַנְחִיל נְחָלוֹת שֹׁמֵמוֹת *to give in possession the desolate possessions.* Most frequently with double *accus.* of the person and thing. Prov. viii. 21. xiii. 22. Zech. viii. 12. 1 Sam. ii. 8; especially, of the division of the land of Canaan into inheritances. Deut. i. 38: כִּי הוּא יַנְחִילֶנָּה אֶת יִשְׂרָאֵל *for he shall distribute it unto Israel.* iii. 28. xii. 10. xix. 3. xxxi. 7. Jer. iii. 18. xii. 14. Josh. i. 6. Also without *accus.* of the thing. Deut. xxxii. 8: בְּהַנְחִיל עֶלְיוֹן גּוֹיִם *when the Most High pointed out to the nations their habitation.*

Hoph. to obtain as a possession, Job vii. 3: כֵּן הֻנְחַלְתִּי לִי יַרְחֵי שָׁוְא *so months of evil became my portion.*

Hithp.

1. As *Kal, to obtain possession, to possess.* Numb. xxxii. 18: עַד הִתְנַחֵל בְּנֵי יִשְׂרָאֵל אִישׁ נַחֲלָתוֹ *until the children of Israel possess every one his possession,* Josh. xiv. 2.

2. Transitive as *Kal,* No. 3. *Piel* and *Hiph.* Levit. xxv. 46: וְהִתְנַחַלְתֶּם אֹתָם לִבְנֵיכֶם אַחֲרֵיכֶם *and ye shall deliver them as an inheritance to your children after you.* So it is expressed by all the ancient translators. According to this translation the following passages also may be taken in a transitive sense, (Numb. xxxiii. 54. xxxiv. 13. Ezek. xlvii. 13.) although a transitive signification is not usually expressed by *Hithpael.*

נַחַל *m.*

1. *A valley with a brook,* the Arab. وَادٍ, Gen. xxvi. 19. e. g. נַחַל אֶשְׁכֹּל *the valley of Eshcol,* Numb. xiii. 23.

2. *A brook, stream,* Gen. xxxii. 24. Ps. lxxiv. 15. Isai. xxx. 33: נַחַל גָּפְרִית בֹּעֲרָה *a stream of burning sulphur.* Especially, *a torrent* occasioned by rain, or snow water, which dries up in summer. Job vi. 15: אַחַי בָּגְדוּ כְמוֹ־נָחַל *my brethren are faithless as a brook,* which deceives the hopes of the wanderer, because it is dried up unexpectedly. (Comp. אַכְזָב). נַחַל מִצְרַיִם *the stream of Egypt,* frequently used for pointing out the southern boundary of Palestine. Numb. xxxiv. 8. Josh. xv. 4, 47. 1 Kings viii. 65. 2 Kings xxiv. 7. Isai. xxvii. 12. Among the ancient translators, *Sadias, Abusaid,* and the LXX. (Isai. xxvii. 12.) give the only suitable interpretation, by rendering this phrase, *El-Arish,* otherwise Ῥινοκορούρα, the boundary between Syria and Egypt, situated in a sandy valley with a torrent. Different from it is נְהַר מִצְרַיִם, Gen. xv. 18, *the river of Egypt,* i. e. the Nile. Comp. Faber zu (Harmar's) Beobacht. über den Orient, Th. II. p. 209.

3. Probably of the perpendicular descent or shaft of a mine. Job xxviii. 4: פָּרַץ נָחַל *a shaft is broken.*

נַחֲלָה (*Milel*), i. q. the preceding, *a brook.* Ps. cxxiv. 14. It is joined to a noun in the masculine gender, consequently ה֫ is paragogic.

נַחֲלָה *fem.*

1. *Inheritance,* Prov. xix. 14: נַחֲלַת אָבוֹת *an inheritance from the parents,* 1 Kings xxi. 3, 4.

2. *Possession, property,* Numb. xviii. 21. *and I give to the sons of Levi all the tithes in Israel for a possession.* Deut. iv. 21: *the beautiful land which Jehovah thy God giveth thee for a possession.* Josh. xiii. 23: נַחֲלַת בְּנֵי רְאוּבֵן *the possession of the sons of Reuben.* Numb. xxvi. 62: כִּי לֹא נִתַּן לָהֶם נַחֲלָה *unto them was no possession given.* xviii. 37. xxvii. 7. נַחֲלַת יְהוָה *the possession of Jehovah,* i. e. the Israelites, whom Jehovah appropriates to himself as his own. Deut. iv. 20. ix. 26, 29. Ps. xxviii. 9. Elsewhere the same phrase has a different sense, Ps. cxxvii. 3: נַחֲלַת יְהוָה *a possession of Jehovah,* i. e. a gift from him. יֶשׁ לִי חֵלֶק

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וְנַחֲלָה בְּ *I have a portion and possession in any thing.* Gen. xxxi. 14: הַעוֹד לָנוּ חֵלֶק וְנַחֲלָה בְּבֵית אָבִינוּ *have we yet any portion and inheritance in our father's house,* (see חלק, No. 2.) Also in the signification of *having any thing in common with others.* 2 Sam. ii. 1: אֵין לָנוּ חֵלֶק בְּדָוִד וְלֹא נַחֲלָה לָנוּ בְּבֶן יִשַׁי *we have no part in David, and no community with the son of Jesse.* 1 Kings xii. 16. 2 Chron. x. 16. Acts viii. 21: *οὐκ ἔστι σοι μερὶς οὐδὲ κληρος ἐν τῷ λόγῳ τούτῳ,* 2 Cor. vi. 15.

3. *Lot, fate* of any one in life, i. q. חֵלֶק, No. 4. Job xx. 29. xxvii. 13. xxxi. 2.

נַחֲלִיאֵל (*the valley of God*), the name of a place of encampment of the Israelites in the wilderness, Numb. xxi. 19 only.

נַחֲלַת *fem.* i. q. נַחֲלָה, with the rarer feminine termination תַ־, Ps. xvi. 16.

נָחַם in four conjugations; in *Niph.*

1. *To be sorry for, to be grieved about* any person or thing, hence

(*a*) *To have compassion,* Jer. xv. 6: נִלְאֵיתִי הִנָּחֵם *I am weary of compassion.* It is construed with עַל, Ps. xc. 13: וְהִנָּחֵם עַל עֲבָדֶיךָ *and have compassion on thy servant*; with אֶל, Judg. xxi. 6: וַיִּנָּחֲמוּ בְנֵי יִשְׂרָאֵל אֶל־בִּנְיָמִן *and Israel was grieved about Benjamin*; with לְ, verse 15. with מִן, Judg. ii. 18: וַיִּנָּחֵם יְהוָה מִנַּאֲקָתָם *and Jehovah had compassion on account of their groaning.*

(*b*) *To repent, to feel penitent,* (Comp. *Reuen* in the Swiss language and old German, and in English *to rue*). Exod. xiii. 17: פֶּן יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה *lest the people repent when they see the battle.* Gen. vi. 6, 7. 1 Sam. xv. 11, 35. Jer. xx. 16. Jon. iii. 9. Joel ii. 14. Most frequently with עַל, Exod. xxxii. 12, 14: וַיִּנָּחֶם יְהוָה עַל הָרָעָה *and Jehovah repented of the evil,* &c. Jer. viii. 6. xviii. 8, 10. Joel ii. 13. Amos vii. 3, 6. with אֶל, 2 Sam. xxiv. 16. Jer. xxvi. 3, 13, 19. xlii. 10.

2. *Pass.* or *reflex.* of *Piel, to console one's self, to be comforted.* Gen. xxxviii. 12. With עַל, concerning (any thing), 2 Sam. xiii. 39: כִּי נִחַם עַל־אַמְנוֹן *for he had consoled himself concerning Ammon,* with אַחֲרֵי to console one's self about the loss of a person. Gen. xxiv. 67: וַיִּנָּחֵם יִצְחָק אַחֲרֵי אִמּוֹ *and Isaac consoled himself about (the loss of) his mother.* Ps. lxxvii. 3: מֵאֲנָה הִנָּחֵם נַפְשִׁי *my soul will not be comforted.* Jer. xxxi. 15. Isai. lvii. 6: הַעַל אֵלֶּה אֶנָּחֵם *should I be comforted concerning them,* i. e. appeased thereby? Ezek. xxxii. 31: *Pharaoh shall see them and be comforted concerning all his host,* namely, with the thought that those share the same fate with his own. Comp. xxxi. 16.

3. *To exercise vengeance,* because the Orientals find comfort and peace in the satisfaction of revenge, with מִן, Isai. i. 24 only: הוֹי אֶנָּחֵם מִצָּרָי *Ah, I will take vengeance upon my enemies.* (So also the Syr. and Chald.) This signification may also be connected with the first, particularly in passages like Ezek. xxxi. 16. xxxii. 31, where a self-satisfaction, derived from the enjoyment of mischiefs, is expressed. Comp. Ezek. v. 13: *I will pour out all my fury upon them* וְהִנָּחַמְתִּי *and be comforted (thereby).* See *Hithp.* and the phrase הֵנִיחַ חֲמָה *to appease his wrath.*

Piel נִחֵם *to commiserate, to condole, to comfort.* With the accus. of the person, Gen. l. 21. Job ii. 11. Ruth ii. 13. 2 Sam. x. 3. The thing concerning which condolence is given, is construed with מִן, Gen. v. 29, and עַל Isai. xxii. 4. Jer. xvi. 7. 1 Chron. xix. 2: לְנַחֲמוֹ עַל אָבִיו *to comfort him about his father.* Eccles. iv. 1: וְאֵין לָהֶם מְנַחֵם *and no comforter was there,* Lam. i. 2, 9, 16, 17. Sometimes it has the accessory notion of actual compassion, especially when said of God, that

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he consoles a person, or *his people.* Isai. xii. 1. xlix. 13. li. 3, 12. lii. 9. Zech. i. 17. Ps. lxxxvi. 17.

Pual pass. part. *fem.* נֻחָמָה, *comforted, appeased,* Isai. liv. 11.

Hithp. הִתְנַחֵם, once הִנָּחֵם, (Ezek. v. 13.) i. q. *Niph.* but less frequently.

1. *To be sorry for one, to have compassion on him.* With עַל. Deut. xxxii. 36: וְעַל עֲבָדָיו יִתְנָחָם *and he hath compassion on his servants,* Ps. cxxxv. 14.
2. *To feel penitent,* Numb. xxiii. 19.
3. *To console one's self,* Gen. xxvii. 25. Ps. cxix. 52.
4. *To take revenge,* Gen. xxvii. 42: הִנֵּה עֵשָׂו אָחִיךָ מִתְנַחֵם לְךָ לְהָרְגְךָ *behold! Esau, thy brother will take vengeance upon thee, and kill thee.* See *Niph.* No. 3. Deriv. נִחוּמִים, תַּנְחוּמִים.

נֹחַם *m. repentance,* Hos. xiii. 14.

נֶחָמָה *fem.* (with an impure *Kametz*), *consolation,* Job vi. 10. Ps. cxix. 50.

נַחְנוּ i. q. אֲנַחְנוּ *we,* only in Gen. xlii. 11. Exod. xvi. 7, 8. Numb. xxxii. 32. 2 Sam. xvii. 12. Lam. iii. 42. Arab. نحن.

נָחַץ i. q. לָחַץ *to press, to urge, urgere,* (comp. under letter ל.) *Part. pass.* properly, *pressed* for *pressing, urgent.* 1 Sam. xxi. 9 only: כִּי דְבַר הַמֶּלֶךְ נָחוּץ *because the king's business was urgent.*

נַחַר *m.* Job xxxix. 20. and נַחֲרָה *fem.* Jer. viii. 16, *the snorting,* of a horse. Root in Syr. and Arab. *to snort, to snore.* Derivative נְחִירַיִם.

נָחַשׁ only in *Piel* נִחֵשׁ.

1. Properly a denominative from נָחָשׁ *to foretel, augur events,* from the observation of serpents, which kind of prediction, under the name of *ὀφιομαντεία,* was not uncommon among the ancients. See *Bocharti Hieroz.* T. I. p. 21. Levit. xix. 26. Deut. xviii. 10. 2 Kings xvii. 17. xxi. 6. In all these passages it is mentioned together with other kinds of predictions and soothsayings, and is therefore to be taken in its own specific signification. (Comp. in Arab. تنحش *præstigiis usus est,* also probably نحس *med. Damm.* and *Kesr. infaustus, nefastus fuit (dies).*
2. *To forebode, perceive, conjecture, as οἰωνίζομαι* and *auguror,* taken generally, without any particular attention to the etymology. Gen. xxx. 27: נִחַשְׁתִּי וַיְבָרְכֵנִי יְהוָה בגללך *for I have perceived that Jehovah hath blessed me for thy sake.* LXX. οἰωνισάμην ἄν. The other ancient translators, more freely, *expertus sum.* xliv. 15: *do ye not know* כִּי נַחֵשׁ יְנַחֵשׁ אִישׁ אֲשֶׁר כָּמוֹנִי *that such a man as I am could surely foreknow.* verse 5: הוּא נַחֵשׁ יְנַחֵשׁ בּוֹ *he could surely foresee it.* Others: *the (cup) whereby he augurs,* in reference to the prediction from cups, *κυλικομαντεία.* Comp. *Burder's Oriental Customs,* p. 25.
3. 1 Kings xx. 33: וְהָאֲנָשִׁים יְנַחֲשׁוּ וַיְמַהֲרוּ, Vulg. *et acceperunt viri pro omine,* i. e. they took the words of Ahab (in verse 32) as a good omen. Others translate, *and when the men perceived (what his meaning was) they hastened,* which is less applicable to the signification of No. 2. Others render it, *and the men espied,* according to the Arabic نحس V. *sciscitatus fuit (nuntium), frequenter inquisivit de eo.*

נַחַשׁ *m.*

1. *Divination, enchantment, magic.* Numb. xxiii. 23: כִּי לֹא נַחַשׁ בְּיַעֲקֹב *for no enchantment is (of use) against Jacob.*
2. *Omen, augurium, quod aliquis captat,* Numb. xxiv. 1: לֹא הָלַךְ ··· לִקְרַאת נְחָשִׁים *then he went not as in the former time to meet the omens,* which is explained by xxiii. 3, 15.

נָחָשׁ *m.*

1. *A serpent,* Gen. iii. 1, &c. Exod. iv. 3. vii. 15. Numb. xxi. 8, 10, and frequently.
2. *The serpent* or *dragon,* a constellation

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between Ursa Major and Minor. (The Arabs also call this constellation حية, *the Serpent*, see *Hyde Syntagm. Dissert.* T. I. p. 17.)

3. The name of a city (1 Chron. iv. 12), otherwise unknown.

נְחָשׁ *m.* Chald. *copper*. Dan. ii. 32, 45. iv. 20. and frequently. Syr. ܢܚܫܐ. See the following word.

נְחֹשֶׁת *comm.* (*masc.* Ezek. i. 7. Dan. x. 6. *fem.* 1 Chron. xviii. 8.) with *suffix* נְחָשְׁתְּךָ.

1. *Copper, brass,* Gen. iv. 22. Exod. xxvi. 11, 37. xxvii. 3. and frequently.

2. *Money, æs.* Ezek. xvi. 36: יַעַן הֻשְׁפַּךְ נְחָשְׁתֵּךְ Vulg. *quia effusum est æs tuum,* i. e. because thou squanderest away thy money; comp. the preceding verses. By comparing verse 15 with שָׁפַךְ תַּזְנוּתַיִם (xxiii. 8.) one is led to suppose that נְחֹשֶׁת signifies *whoredom*; ابن نخسة also, signifies, according to the Arab. Lex. i. q. ابن زنية *son of a harlot,* but as there is no trace of that signification in the verb نخس, that expression may rest solely on a metaphorical use of it, in which case it cannot be employed to illustrate the etymology of the Hebrew word.

3. *Brazen fetters,* Lam. iii. 7. Especially in the *dual* נְחֻשְׁתַּיִם, Judg. xvi. 21. 2 Sam. iii. 34. 2 Kings xxv. 7, referring to the double fetters on both hands and feet.

נְחָשְׁתָּן *m.* (from נְחֹשֶׁת with the syllable of formation ן־), adj. *æneus,* especially of the brazen serpent to which the Israelites paid an idolatrous worship, even until Hezekiah's time, 2 Kings xviii. 4.

נָחַת *fut.* יִנְחַת and יֵחַת, in four conjugations; in *Kal, to come down, to descend,* the word is most prevalent in the Aramaic for the Heb. יָרַד. Jer. xxi. 13: מִי יֵחַת עָלֵינוּ *who shall come down against us?* here in a hostile sense. Ps. xxxviii. 3: וַתִּנְחַת עָלַי יָדֶךָ *and thy hand hath lighted upon me,* properly, *thy* (*chastening*) *hand hath come down upon me.* (Comp. the *subst.* נַחַת, Isai. xxx. 30). *Plur.* יֵחֲתוּ, *they descend,* Job xxi. 13, for יֵחָתוּ, with *Dag. euphonic,* comp. נְחֻתִּים 2 Kings vi. 9. and נִכְבָּדִים for נִכְבָּדִים, יֵחֲלוּ, Job xxix. 21, for יֵחֲלוּ. Used metaph. Prov. xvii. 10: תַּחַת נְעָרָה בְּמֵבִין *a reproof sinks deeply into* (*the heart of the*) *wise* (*man*), makes an impression on him, (comp. xviii. 8. xxvi. 22: *the words of the slanderer* ··· יֵרְדוּ חַדְרֵי בָטֶן *they penetrate even into the innermost part.* Comp. *Sallust. Jug.* II: *verbum — in pectus Jugurthæ descendit;* Liv. II. 52: *curam in animos descensuram,* &c.)

Obs. תַּחַת, Prov. xvii. 10, has the accent on *penultima,* according to the grammarians, on account of the following word, beginning with a Sheva *mobile,* and need not therefore to be derived from חתה, which would not be applicable to the passage.

Niph. נִחַת, i. q. *Kal,* Ps. xxxviii. 3: כִּי חִצֶּיךָ נָחֲתוּ בִי *for thy arrows have hit me,* properly, *in me descenderunt,* comp. e. g. Lev. i. 41: *ferrum in corpus descendit.*

Piel נִחַת *to press down the bow,* i. e. *to bend it.* Ps. xviii. 35: נְחָתָה קֶשֶׁת נְחוּשָׁה זְרוֹעֹתָי *my arm presses down the brazen bow;* the furrows, i. e. to overflow, to make level. Ps. lxv. 11: נַחֵת גְּדוּדֶיהָ *to level their furrows,* i. e. to wash them down, by abundance of rain.

Hiph. הַנְחַת *to cast down to the ground.* Joel iv. 11: שָׁמָּה הַנְחַת יְהוָה גִּבּוֹרֶיךָ *there will Jehovah cast thy heroes down to the ground.* Vulg. *occumbere faciet.*

נְחַת Chald. *to descend.* Part. נָחֵת Dan. iv. 10, 20. *Aph. fut.* יַחֵת, *imp.* אַחֵת, *part.* מְהַחֵת.

1. *To bring down,* Ezra v. 15.

2. *To lay down, to lay by, to deposit,* Ezra vi. 1, 5.

Hoph. הָנְחַת *to be brought down, to be overturned,* Dan. v. 20.

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I. נַחַת *m.* (from נָחַת),

1. *The act of descending.* Isai. xxx. 30: נַחַת זְרוֹעוֹ *the descending of his arm,* i. e. *the strokes* or *blows of his arm,* comp. Ps. xxxviii. 3.

2. *The act of setting down,* also *the thing set down,* comp. נָחַת in *Aph.* Job xxxvi. 16: נַחַת שֻׁלְחָנְךָ *the setting out of thy table.*

II. נַחַת *fem.* (from נוּחַ) *rest, quietness.* Isai. xxx. 15. Eccles. iv. 6: מְלֹא כַף נַחַת *a handful* (*in*) *quietness.* vi. 5: נַחַת לָזֶה מִזֶּה *this hath more rest than the other.*

נָחֵת *adj. coming down, descendens,* in *plur.* only, (with *Dag. euph.*) נְחֻתִים, 2 Kings vi. 9, *they who are coming down, descendentes.*

נָטָה *fut.* יִטֶּה, *apoc.* יֵט, וַיֵּט, וַיִּט, in four conjugations; in *Kal,*

1. *To stretch out, to extend,* e. g. the hand. Exod. viii. 2, 13. x. 12, 21. נָטָה יָד עַל applied to Jehovah, *to stretch out the hand over any thing,* as a sign of its destruction. Jer. li. 25. Ezek vi. 14. xiv. 9, 13. xvi. 27. xxv. 7, 13, 15. xxxv. 3. Zeph. i. 4. Isai. v. 25: עוֹד יָדוֹ נְטוּיָה *his hand is still stretched out.* ix. 11, 16, 20. x. 4. Job xv. 25: כִּי נָטָה אֵל אֵל יָדוֹ *for he hath stretched out his hand against God.* Isai. iii. 16: נְטוּיוֹת גָּרוֹן *without a stretched neck.* נָטָה קָו עַל *to stretch out the measuring line,* i. e. to lay it upon any thing. Job xxxviii. 5. Isai. xliv. 13. Lam. ii. 8. — Ps. cii. 12: צֵל נָטוּי *an extended and gradually diminishing shadow,* comp. cix. 23.

2. *To spread out, stretch,* e. g. נָטָה אֹהֶל *to pitch a tent.* Gen. xii. 8. xxvi. 25. xxxiii. 19. 2 Sam. vi. 17. Exod. xxxiii. 7. (in the two last passages לוֹ is pleonastic.) Isai. xl. 22: הַנּוֹטֶה כַּדֹּק שָׁמַיִם *he spreadeth out the heavens as a cloth.* xlv. 12. Jer. x. 12. li. 15. Job ix. 8. נָטָה רָעָה עַל *tendere insidias alicui,* a metaphor which is taken from the spreading of nets. Ps. xxi. 12. 1 Chron. xxi. 10: שָׁלוֹשׁ אֲנִי נֹטֶה עָלֶיךָ *three things I lay before thee,* properly, *I spread out before thee.* Vulg. *trium tibi optionem do.* In the parallel passage, 2 Sam. xxiv. 12, occurs נוֹטֵל intrans. *to spread itself out,* Job xv. 29.

3. *To incline, bow, stoop.* Gen. xlix. 15: וַיֵּט שִׁכְמוֹ לִסְבֹּל *and he bowed down his shoulder to bear.* Ps. cxix. 112. lxii. 4: קִיר נָטוּי *a wall inclined to fall.* Intrans. *to incline itself,* of the day, hence *to decline,* Judg. xix. 8: עַד נְטוֹת הַיּוֹם *until the day declined.* Of the shade (on the sun-dial). 2 Kings xx. 10: נָקֵל לַצֵּל לִנְטוֹת עֶשֶׂר מַעֲלוֹת *it is easier for the shadow to go down ten degrees.* Ps. lxxiii. 2: כְּמְעַט נָטוּ רַגְלָי *my feet had well nigh bent down,* viz. *to fall,* i. e. my feet almost stumbled.

4. *To turn, lead.* Isai. lxvi. 12: הִנְנִי נֹטֶה אֵלֶיהָ כַּנָּהָר שָׁלוֹם *Lo! I will lead peace to her, as a river.* Gen. xxxix. 12: וַיֵּט אֵלָיו חֶסֶד *and he brought* (*led*) *unto him favour,* viz. *with the keeper.* More frequently intrans. *to turn one's self.* Numb. xx. 17: לֹא נִטֶּה יָמִין וּשְׂמֹאל *we will not turn either to the right or to the left.* xxii. 23. xxvi. 33. With אֶל *to one,* Gen. xxxviii. 16: וַיֵּט אֵלֶיהָ *and he turned unto her.* 2 Sam. ii. 19. Jer. xiv. 8, with מִן, or מֵעִם, from a person or thing. Job xxxi. 7: אִם תִּטֶּה אֲשֻׁרִי מִנִּי הַדֶּרֶךְ *if my step hath turned from the way.* Ps. xliv. 19. cxix. 51, 157. 1 Kings xi. 9: כִּי נָטָה לְבָבוֹ מֵעִם יְהוָה *because his heart was turned from Jehovah;* with אַחֲרֵי *to turn to the side of any one, to follow his party,* Exod. xxiii. 2. Judg. ix. 3. 1 Kings ii. 28, also of things, *to be inclined* or *prone to them,* 1 Sam. viii. 3.

5. *To go, depart,* 1 Sam. xiv. 7: נְטֵה לָךְ הִנְנִי עִמָּךְ *go thou away, I abide with you.*

Niph. pass. of Kal, No. 1. *to be stretched out,* (*of the measuring line*), Zech. i. 16; *to stretch itself out, to extend,* of a valley,

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Numb. xxiv. 6. of the shadow, Jer. vi. 4.

Hiph. הִטָּה, *fut.* יַטֶּה, apoc. יַט, יָט, וַיַּט, imp. apoc. הַט.

1. *To stretch out, as Kal,* No. 1. but more rarely, e. g. *the hand,* Isai. xxxi. 3. Jer. vi. 12. xv. 6. Intrans. *to stretch one's self out.* Amos ii. 8: וְעַל בְּגָדִים חֲבֻלִים יַטּוּ *and they stretch themselves out upon pledged garments.*

2. *To spread out,* as *Kal,* No. 2. Isai. liv. 2. With לְ, 2 Sam. xxi. 10; of a tent, 2 Sam. xvi. 22.

3. *To incline, bend down.* Gen. xxiv. 14: הַטִּי נָא כַדֵּךְ וְאֶשְׁתֶּה *lower now thy pitcher that I may drink.* Ps. cxliv. 5: הַט שָׁמֶיךָ וְתֵרֵד *incline thy heavens and descend.* Especially,

(*a*) הִטָּה אֹזֶן *to incline the ear.* Jer. vii. 24: *they hearkened not* וְלֹא הִטּוּ אֶת אָזְנָם *and inclined not their ear.* verse 26. xi. 18. xvii. 23. xxxiv. 14. Prov. iv. 20: לְאָמָרַי הַט אָזְנֶךָ *incline thine ear unto my discourse.* v. 1. Frequently of Jehovah, as Ps. xvii. 6: הַט אָזְנְךָ לִי *incline thine ear unto me.* xxxi. 3. lxxi. 2. lxxviii. 1. cxvi. 2.

(*b*) With לֵב *to incline the heart.* 2 Sam. xix. 15; with אֶל of the person 1 Kings viii. 58: לְהַטּוֹת לְבָבֵנוּ אֵלָיו *to incline our heart unto him.* Josh. xxiv. 23. Prov. ii. 2: תַּטֶּה לִבְּךָ לַתְּבוּנָה *incline thine heart unto wisdom.* xxi. 1. Ps. cxix. 37. cxli. 4. 1 Kings xi. 2: יַטּוּ אֶת לְבַבְכֶם אַחֲרֵי אֱלֹהֵיהֶם *they will make your hearts inclined to follow their gods.* verses 3, 4. Thence, in a bad sense, *to mislead, seduce,* Prov. vii. 21. Isai xliv. 20.

(*c*) הִטָּה חֶסֶד עַל פ׳ *to show favour to any one, to bring him in favour,* Ezra vii. 28. ix. 9. Comp. in *Kal,* Gen. xxxix. 21.

4. Trans. of *Kal,* No. 4.

(*a*) *To turn away.* Jer. v. 25: עֲוֹנֹתֵיכֶם הִטּוּ אֵלֶּה *your transgressions have turned such things away,* prevented them from coming. Numb. xxii. 23. לְהַטּוֹתָהּ הַדֶּרֶךְ *to turn her (the ass) into the way.* Hence,

(*b*) *To turn out of the way.* Job xxiv. 4: יַטּוּ אֶבְיוֹנִים מִדֶּרֶךְ *they turn the needy out of the way,* comp. Amos ii. 7.

(*c*) *To take one aside.* 2 Sam. iii. 27: וַיַּטֵּהוּ יוֹאָב *and Joab took him aside.*

(*d*) *To put away, dismiss.* Ps. xxvii. 9: אַל תַּט בְּאַף עַבְדֶּךָ *put not thy servant away in anger.* Intransitive, *to depart, turn aside, deviate.* Job xxiii. 11. Isai. xxx. 11. Ps. cxxv. 5: הַמַּטִּים עֲקַלְקַלּוֹתָם *they who turn aside unto their crooked paths.*

5. *To wrest, pervert* (the law), especially in the phrase הִטָּה מִשְׁפָּט, 1 Sam. viii. 3, and followed by the genitive, Exod. xxiii. 6. Deut. xxvii. 19. Lam. iii. 35. *to wrest the law,* in a cause before a court of justice. Without any addition, Exod. xxiii. 2: לִנְטוֹת אַחֲרֵי רַבִּים לְהַטּוֹת *so that thou follow the multitude to wrest (the law).* Also with the *accus.* of the person. Prov. xviii. 5: לְהַטּוֹת צַדִּיק בַּמִּשְׁפָּט, literally, *to bend the just,* i. e. *to overthrow the just in judgement,* Isai. x. 2. xxix. 21. Amos v. 12. Mal. iii. 5.

Hoph. part. מֻטֶּה, Isai. viii. 8. Ezek. ix. 9, used substantively for *the wresting, perverting of the law.*

Derivatives are מִטָּה, *bed,* which is connected with the signification of spreading, being stretched out, as κλίνη, κλίνηρ from κλίνω; מַטֶּה *bough, branch, vine shoot,* from being stretched out; and מַטָּה adv. *down, downwards, below,* from the signification *bending down.*

נְטִיעִים *fem. plur.* (from נָטַע), *plants,* Ps. cxliv. 12.

נְטִיפוֹת *fem. plur. ear-rings, pendants from the ears,* especially, *of pearls,* properly, *drops,* (from נָטַף), so called on account of their resemblance. Judg. viii. 26. Isai. iii. 19. (Arab. نَطْفَة *idem.* Comp. σταλάγ-

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μιον *ear-ring*, from σταλάζω *to drop*. The ancient translations have mostly, *torques monile*. See *N. G. Schrœder de Vestitu Mulierum*, p. 46—56.

נְטִישׁוֹת *fem. plur. twigs, shoots*, of the vine. Root נָטַשׁ *Niph. to spread itself*.

נָטַל *fut.* יִטּוֹל, in two conjugations; in *Kal*,

1. *To take up*. Isai. xl. 15: הֵן אִיִּים כַּדַּק יִטּוֹל *behold, the isles are like a particle of dust, which one takes up*, or, *the wind lifts up and carries away*, comp. נָטַל, Exod. x. 13. Ezek. iii. 14. *Targ. Chald. ut pulvisculus volans*. The Syriac (which others follow) takes it as *Niph.* from טוּל, *et insulæ, ut pulvisculus, projicientur*.

2. *To lay upon, to lay before*, any one. 2 Sam. xxiv. 12: שָׁלוֹשׁ אֲנֹכִי נוֹטֵל עָלֶיךָ *three things I lay upon* or *before thee*. (In the parallel passage, 1 Chron. xxi. 10, נוֹטֶה is used). In Jer. xxi. 8 the same thing is expressed by נָתַן לִפְנֵי. Lam. iii. 28: כִּי נָטַל עָלָיו *if he* (*God*) *lays it upon him*. According to the Syriac, in which ܢܛܠ signifies *gravis fuit*, it might be translated, *if it lies heavy upon him*. Part. *pass. laden*. Zeph. i. 11: נְטוּלֵי כָסֶף *laden with silver*.

Piel, to bear. Isai. lxiii. 9 only.

נְטַל Chald. *to take, lift up*, Dan. iv. 31. Pret. *pass.* Dan. vii. 4: וְנִטְּלַת מִן אַרְעָא *and until it was lifted up from the earth*. In the Targums this verb is frequently used instead of the Hebrew נָשָׂא in the sense of *taking up, lifting up, bearing*.

נֵטֶל *m. weight, heaviness*, Prov. xxvii. 3.

נָטַע, *fut.* יִטַּע, *inf.* נְטוֹעַ and טַעַת, in two conjugations; in *Kal*,

1. *To plant, a tree, garden, vineyard*, Gen. ii. 8. ix. 20. Numb. xxiv. 6, &c. Also, *to set with plants*, as Ezek. xxxvi. 36: נְטַעְתִּי הַנְּשַׁמָּה *I plant*, (*set with plants*), *the desolate places*. With a double *accus. to plant with*, Isai. v. 2: וַיְטַעֵהוּ שֹׂרֵק *and planted it with precious vine*.

2. Metaph. *to plant a nation in a country*, i. e. to give them a secure habitation. Amos ix. 15: וּנְטַעְתִּים עַל אַדְמָתָם *and I will plant them in their land*. Jer. xxiv. 6: וּנְטַעְתִּים וְלֹא אֶתּוֹשׁ *I will plant them, and not pluck* (*them*) *up*. xxxii. 41. xlii. 10. xlv. 4. Ps. xliv. 3. lxxx. 9. Exod. xv. 17. 2 Sam. vii. 10. Comp. the opposite נָתַשׁ, besides מָטַע and יָתֵד, Ezra ix. 8.

3. *To knock, drive in* (*a nail*), Eccles. xii. 11.

4. *To set up*, an idol, (see אֲשֵׁרָה), Deut. vi. 21.

5. *To pitch* (*a tent*), *tentorium figere*, from the knocking in of the stakes by which the tent is fixed, Dan. xi. 45. Hence metaph. applied to the tabernacle of heaven, Isai. li. 16. Deriv. מַטָּע נְטִיעִים.

Niph. once Isai. xl. 24: בַּל נִטָּעוּ *they shall not be planted*, i. e. established.

נָטַע *m.* with pron. נִטְעֵךְ, *plur.* נְטָעִים, נְטָעֶיךָ.

1. *A plant*, Job xiv. 9.

2. *The act of planting*, Isai. xvii. 11.

3. *A plantation*, Isai. xvii. 10. 1 Chron. iv. 23.

נָטָע *m. a plant*, only in *stat. const.* נְטַע, Isai. v. 7.

נָטַף *fut.* יִטֹּף *to drop, fall in drops*. (Also in Aram. and Arab. In Æthiop. נטב). Job xxix. 22: עֲלֵיהֶם תִּטֹּף מִלָּתִי *may my speech drop upon them*. Commonly of the object from which something drops. (Comp. דָּלַף, No. 5.) Joel iii. 23. (iv. 18): יִטְּפוּ הֶהָרִים עָסִיס *the mountains shall drop with new wine*. Cant. v. 5: יָדַי נָטְפוּ מוֹר *my hand drops with myrrh*. verse 13. Judg. v. 4. Ps. lxviii. 9. Metonymically applied to speech. Cant. iv. 11: נֹפֶת תִּטֹּפְנָה שִׂפְתוֹתַיִךְ *thy lips drop with honey from the comb*, Prov. v. 3.

Hiph.

1. *To cause to drop*, Amos ix. 13.

2. Metaph. *to cause the speech to drop*, or

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to let words flow, hence, *to speak, prophesy*. Micah ii. 6: אַל תַּטִּיפוּ *prophesy ye not*. Comp. verse 11. Ezek. xxi. 2: וְהַטֵּף אֶל דָּרוֹם *and prophesy towards the south*. verse 7. Amos vii. 16. Comp. נָבַע. Deriv. נְטִיפוֹת.

נָטָף *m.* from נָטַף.

1. *A drop*, Job xxxvi. 27.
2. *A fragrant gum*. Exod. xxx. 34. LXX. στάκτη. According to the Hebrew commentators, *opobalsamum*, according to others, *storax*.

נְטֹפָה the name of a city not far from Bethlehem in Judæa. Ezra ii. 22. Neh. vii. 26. *Nom. gent.* נְטֹפָתִי, 2 Sam. xxiii. 28, 29. 2 Kings xxv. 23. 1 Chron. ii. 54. ix. 16. Jer. xl. 8.

נָטַר *fut.* יִטֹּר, once יִנְטֹר (Jer. iii. 5.) only in *Kal*, and cognate with נָצַר.

1. *To watch, guard*, e. g. the vineyard, Cant. i. 6. viii. 11, 12. (in Aram. and Arab. *idem*.)
2. *To keep, retain*, viz. אַף *anger*, which word is here always to be supplied. Ps. ciii. 9: לֹא לְעוֹלָם יִטֹּר *he will not keep* (*his wrath*) *for ever*. Jer. iii. 5, 12. With לְ, of the person, Nah. i. 2: וְנוֹטֵר חֵמָה לְאוֹיְבָיו *and he keeps his wrath against his enemies*; with אֵת, Levit. xix. 18. Comp. שָׁמַר, Jer. iii. 5. Job x. 14. Deriv. מַטָּרָה.

נְטַר Chald. *to preserve*, with בְּלִבָּא *in the heart*, Dan. vii. 28. Comp. Luke ii. 19.

נָטַשׁ *fut.* יִטֹּשׁ (cognate in sense with הִנִּיחַ, עָזַב and שָׁמַט), in three conjugations; in *Kal*,

1. *To forsake*, i. q. עָזַב, e. g. of Jehovah, in reference to his people. Judg. vi. 13. 1 Sam. xii. 22. 1 Kings viii. 57. 2 Kings xx. 14. Ps. xxvii. 9. xciv. 14. Isai. ii. 6. Jer. vii. 29. xii. 7. xv. 6. xxiii. 33, 39, and of the people who forsaketh Jehovah, Deut. xxxii. 15.—Prov. i. 8: אַל תִּטֹּשׁ תּוֹרַת אִמֶּךָ *forsake not the instructions of thy mother*, vi. 20.
2. *To leave, or place a thing under the protection of any one*, with עַל, 1 Sam. xvii. 20: וַיִּטֹּשׁ אֶת־הַצֹּאן עַל שֹׁמֵר *and left the sheep with a keeper*, verses 22, 28.
3. *To forego, to give up for lost*, 1 Sam. x. 2.
4. *To let any thing lie unused*, e. g. the field every seventh year, (the sabbatical year), Exod. xxiii. 11.
5. *To remit* (*a debt*), Neh. x. 32. With the two latter significations compare שָׁמַט.
6. *To leave off, to cease from*, e. g. contention, Prov. xvii. 14.
7. *To allow, permit, to grant*, construed with the accus. of the person, and לְ of the action, Gen. xxxi. 28: לֹא נְטַשְׁתַּנִי לְנַשֵּׁק לְבָנַי וְלִבְנוֹתָי *thou hast allowed me to kiss my sons and my daughters*. Comp. הִנִּיחַ, Ps. cv. 14. and נָתַן, Gen. xx. 6. Exod. iii. 19.
8. *To throw down, cast away*, Numb. xi. 31: *and there went forth a wind from Jehovah and brought quails from the sea* וַיִּטֹּשׁ עַל הַמַּחֲנֶה *and cast them down into the camp*. (Perhaps, according to No. 9. and scattered them about through the camp.) Ezek. xxix. 5: וּנְטָשְׁתִיךָ הַמִּדְבָּרָה *and I will cast thee into the wilderness*; in parallelism with הַטִּיל, xxxii. 4. It might also in these passages be translated by, *to forsake, to let alone*, but in favour of the above acceptation is the ־ָה *locale* in הַמִּדְבָּרָ in the first passage.
9. *To spread abroad, to scatter*, comp. נִשְׁמַט. 1 Sam. xxx. 16: נְטֻשִׁים *scattered, dispersed*. Intrans. *to extend itself*. 1 Sam. iv. 2: וַתִּטֹּשׁ הַמִּלְחָמָה *and the battle extended itself*, comp. *Niph.* No. 3.
10. *To draw out*, properly, the sword, *to let it loose, dimittere gladium*, Isai. xxi. 5. Comp. in Syr. שָׁמַט *to draw the sword*.

Niph. נִטָּשָׁה.

1. *To be loosed, to be made loose, relaxari*, of cords, Isai. xxxiii. 23.
2. *To be thrown* or *cast down*, Amos v. 2. Comp. *Kal*, No. 8.

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3. *To spread, extend itself,* e. g. of the shoots of the vine, Isai. xvi. 8; of an army, Judg. xv. 9. 2 Sam. v. 18, 22. Comp. *Kal,* No. 9.

Pual, to be forsaken. Isai. xxxii. 14.

נִי *contr.* for נְהִי *a song of lamentation.* Ezek. xxvii. 32: בְּנִיהֶם in *lamento eorum.* So the Masora. But eleven MSS. several ancient interpreters, LXX. Arab. *Theod.* and Syr. read בְּנֵיהֶם.

נִיב *m.* (from נוּב).

1. *Fruit, proventus,* Mal. i. 12.

2. נִיב שְׂפָתַיִם, Isai. lvii. 19. *proventus labiorum, the fruit of the lips,* i. e. oblations offered by the lips, praises, thanksgivings. Comp. καρπος χειλεων, Heb. iii. 15. Hence, *I produce fruits of the lips,* i. e. occasion thanksgiving. In Chethib נוב, comp. נוֹב in Chald. *fructus.*

נִיד *m.* Job xvi. 5 only: נִיד שְׂפָתַי *the moving of my lips,* i. e. *my words,* comp. נוּד in Chald. 1 Sam. i. 13. Targ. Perhaps also derived from נוּד *to comfort,* hence, *the consolation of my lips.* שְׂפָתַיִם implies in either case, the idea of idle words or vain consolation.

נִידָה *fem.* Lam. i. 8. probably i. q. נָדָה, *abhorrence, horror, detestation,* verse 17. See several analogies under the article זִקִים. Others derive it from נוּד, *to wander about,* and render it *a fugitive.* Others, *derision,* properly, *a shaking of the head in derision,* or the object of the same, comp. הֲנִיד בְּרֹאשׁ Jer. xviii. 16. Ps. xliv. 15.

נָיוֹת Chethib נְוָיוֹת (*habitations*). The name of a place in or near Ramah, where David in his flight sojourned with Samuel. 1 Sam. xix. 18, 19, 22, 23. xx. 1. Targ. בֵּית אוּלְפָנָא *domus doctrinæ,* probably to be understood of the habitations of the disciples of the prophets at Ramah.

נִיחֹחַ *m. agreeableness, sweetness, pleasantness,* only in connexion with רֵיחַ, *sweet savour.* Exclusively applied to oblations. Gen. viii. 21: וַיָּרַח יְהוָה אֶת רֵיחַ הַנִּיחֹחַ *and Jehovah smelled the sweet savours.* Levit. ii. 12: וְאֶל הַמִּזְבֵּחַ לֹא יַעֲלוּ לְרֵיחַ נִיחֹחַ *but they shall not bring it on the altar for a sweet savour.* xxvi. 31: וְלֹא אָרִיחַ בְּרֵיחַ נִיחֹחֲכֶם *and I will not any longer be well pleased to smell your sweet savour.* Numb. xv. 3. Ezek. vi. 13: אֲשֶׁר נָתְנוּ־שָׁם רֵיחַ נִיחֹחַ לְכָל גִּלּוּלֵיהֶם *where they have offered up sweet savours to all their abominations,* xx. 21, 41. Used most frequently as a formulary at the conclusion of the precepts of the rituals of oblations: רֵיחַ נִיחֹחַ לַיהוָה *a sweet savour unto Jehovah.* Levit. i. 9, 13, 17. ii. 29. iii. 5, 6, 14. Numb. xv. 7. xxviii. 8, 24. xxix. 2, 6, &c. also, לְרֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה Numb. xxviii. 6, 13. xxix. 6. Root נוּחַ or נִיחַ, whence in the Talmudic נִיחָה *gratum, acceptum.*

נִיחֹחַ Chald. *sweet savour,* (without רֵיחַ), *plur.* נִיחוֹחִין. Dan. ii. 46: וּמִנְחָה וְנִיחוֹחִין אֲמַר לְנַסָּכָה לֵהּ *and commanded him to distribute oblations and sweet odours.* (The Heb. and Chald. significations are here reversed, as in the root בָּשַׁם, which signifies in Hebrew, *to have a sweet savour,* in Chald. *to be agreeable.* Compare the opposite, בָּאַשׁ).

נִין *m.* (from נוּן), *proles, soboles, descendants, posterity,* only in the phrase נִין וָנֶכֶד Gen. xxi. 23. Job xviii. 19. Isai. xiv. 22.

נִינְוֵה the name of the capital of the Assyrian empire. Gen. x. 11, 12. Jon. i. 2. iii. 3. Among the Greeks and Romans called *Ninus,* however by Ammianus also *Nineveh.* Concerning its situation, see *Bochart's Phaleg.* lib. iv. cap. 20. *Mannert's Geography of the Greeks and Romans,* B. v. p. 440, &c.

נִיס Isai. xlviii. 44, in Chethib i. q. נָס *fleeing,* properly, passive, *fled.*

נִיסָן *m. Nisan,* the first month of the Hebrews, (in the older books חֹדֶשׁ הָאָבִיב), Neh. ii. 1. Esth. iii. 7. Comp. the Targum on Exod.

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xii. 8, 18, 40. Levit. xxiii. 5. (In Aram. and Arab. *idem.*)

נִיצוֹץ *m. spark,* Isai. i. 31 only. (Root נָצַץ *to sparkle,* whence ניצוץ in the Talmud *a spark, sparkle,* i. q. נֵץ and נִצָּא in Chald.)

נֵיר i. q. נֵר *m.* (from נור), *a light, lamp,* 2 Sam. xxii. 29.

I. נִיר *m.* (from נור), i. q. נֵר *light, lamp,* always used metaphorically of posterity, e. g. 1 Kings xi. 36: לְמַעַן הֱיוֹת־נִיר לְדָוִד עַבְדִּי כָּל־הַיָּמִים *so that a light may shine unto my servant David at all times,* i. e. that his posterity may continue, comp. xv. 4. 2 Kings viii. 19. 2 Chron. xxi. 7. The parallels cited from the classics by Simon's (*Onomast. V. T.* p. 231), for the elucidation of this metaphor, are not applicable, because light, in the passages cited, is always used as a term of endearment applied to favorite children.

II. נִיר *m. a field brought into a state of cultivation, land made arable, newly broken up, novale.* Prov. xiii. 23. Jer. iv. 3: נִירוּ לָכֶם נִיר *make unto yourselves a field arable.* Hos. x. 12. See the verb נִיר. The ancient translators have also rendered the word ונירם in Numb. xxi. 30, by *novale eorum,* but according to its present punctuation, וַנִּירֵם must be derived from יָרָה *to cast, to shoot.*

נִיר *to make arable, to dig up* an untilled piece of ground, only in the imperative of *Kal,* Jer. iv. 3. Hos. x. 12.

נָבָא i. q. נָכָה *to smite, to strike.* To this root is generally referred נִבְּאוּ in *Niphal.* Job xxx. 8: נִבְּאוּ מִן הָאָרֶץ *they are driven out of the land.* Perhaps better, as *Niphal,* from נָבָא (with *Dagesh euphonic,*) *increpantur a terra,* i. e. *increpando pelluntur e terra.*

נָבֵא *adj. stricken, smitten, downcast, dejected. Fem.* רוּחַ נְכֵאָה *a dejected, broken spirit. disheartened.* Prov. xv. 13. xvii. 22. xviii. 14. Comp. Isai. lxvi. 2: נְכֵה רוּחַ *an afflicted spirit.*

נְכָאִים *plur. stricken, smitten, broken,* Isai. xvi. 7.

נְכֹאת *fem.* Gen. xxxvii. 25. xliii. 11, *certain kind of spices.* LXX. θυμίαμα. Syr. *resina.* Samar. *balsamum.* Saad. *siliqua.* Aqu. στύραξ, which is adopted by Bochart. (*Hierozoïcon,* Tom. II. p. 532.) (In Arab. نَكَأ i. q. كَأ *gummi, gummi tragacanthæ*).

I. נֶכֶד *m. posterity, proles,* always combined with נִין, Isai. xiv. 22. Gen. xxi. 23. (Its etymology is not clear.)

II. נֶכֶד, Job xxxi. 3 in several MSS. and editions used for נֵכֶר, q. v. It would correspond with the Arab. نَكَدٌ *vita misera.*

נָכָה in four conjugations; in

Hiph. הִכָּה (חִכִּיתִי) *inf.* הַכּוֹת, *inf.* absolute, הַכֵּה, imper. הַכֵּה and הַךְ, *fut.* וַיַּךְ and וַיַּכֵּהוּ.

1. *To smite, strike,* very frequently. Exod. ii. 11, 13. Deut. xxv. 3: אַרְבָּעִים יַכֶּנּוּ לֹא יֹסִיף *he shall strike him forty times,* i. e. he shall cause forty stripes to be given to him, not more. Exod. xxi. 6: כִּי יַכֶּה אִישׁ אֶת־עֵין עַבְדּוֹ *if any one smite the eye of his servant.* Ps. lxxviii. 20: הִכָּה צוּר *he smote the rock.* Comp. Exod. xvii. 6. Ezek. xxxix. 3: וְהִכֵּיתִי קַשְׁתְּךָ מִיַּד שְׂמֹאלֶךָ *I will strike the bow out of thy left hand.* Especially used,

(*a*) Of Jehovah or his messenger, *to smite* (with sickness or pestilence, comp. נָגַף, נָגַע). Gen. xix. 11: הִכּוּ בַּסַּנְוֵרִים *they (the angels) smote the men with blindness.* 2 Kings vi. 18. Zech. xii. 4. Exod. iii. 20. Numb. xiv. 12: אַכֶּנּוּ בַדֶּבֶר *I will smite it with the pestilence.* 1 Sam. v. 6: וַיַּךְ אֹתָם בַּעֳפָלִים *and he smote them with emerods.* Amos iv. 9: הִכֵּיתִי אֶתְכֶם בַּשִּׁדָּפוֹן וּבַיֵּרָקוֹן *I have smitten you with the blight and mildew (of the corn).* Hagg. ii. 17. Mal. iii. 24. (iv. 6): *lest I come* וְהִכֵּיתִי

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אֶת הָאָרֶץ חֵרֶם *and smite the earth with a curse.* Also without addition Exod. vii. 25: *after that Jehovah had smitten the river,* i. e. had turned it into blood, compare verse 20. Zech. x. 11: *he smiteth the waves of the sea, and drieth up all the depths of the river.*

(*b*) *To smite* in battle, Gen. xiv. 15. Deut. iv. 46. Josh. xii. 7. 1 Sam. xiii. 4. xvii. 9. Ps. lxxviii. 66: וַיַּךְ אֹיְבָיו אָחוֹר *he smote back his enemies,* and very frequently,

(*c*) *To take,* a besieged city, 1 Chron. xx. 1. 2 Kings iii. 19.

2. *To break in pieces,* e. g. of hail, Exod. ix. 25. Ps. iii. 8: כִּי־הִכִּיתָ אֶת־כָּל־אֹיְבַי לֶחִי *for thou hast broken the cheek-bone of all mine enemies,* a metaphor taken from wild beasts. Amos iii. 15: *I will break to pieces the winter house and the summer house.* vi. 11. 1 Chron. iv. 41. 2 Chron. xiv. 14.

3. *To slay,* (by a blow or stroke), *to beat to death.* Gen. iv. 15. *lest any one finding him should kill him.* Exod. ii. 12. Josh. xx. 5. 1 Sam. xvii. 36. 2 Sam. xiii. 30. Sometimes the *accus.* נֶפֶשׁ *quoad vitam* is added. Gen. xxxvii. 21: לֹא נַכֶּנּוּ נָפֶשׁ *we will not kill him.* Deut. xix. 6, 11. xxvii. 25. Jer. xl. 14, 15. Levit. xxiv. 18: מַכֵּה נֶפֶשׁ בְּהֵמָה *he that slayeth a beast.* With בְּ, 2 Sam. xxiii. 10: *he arose* וַיַּךְ בַּפְּלִשְׁתִּים עַד־כִּי יָגְעָה יָדוֹ *and he smote the Philistines until his hand was weary,* properly, *he slew* (*men*) *among the Philistines.* 2 Sam. xxiv. 17. Ezek. ix. 7. 2 Chron. xxviii. 5, 17. Especially 1 Sam. vi. 19. Different is the construction, 1 Sam. xviii. 7: הִכָּה שָׁאוּל בַּאֲלָפָיו *Saul has slain his thousands.* xxi. 12. xxix. 5. The phrase הִכָּה לְפִי חָרֶב *to smite with the edge of the sword,* see חָרֶב. Also applied to wild beasts, *to kill, to tear in pieces,* 1 Kings xx. 36. Jer. v. 6.

4. תָּקַע כַּף *to clap the hands.* 2 Kings xi. 12: וַיִּפְּקוּ כָף *and they clapped their hands,* as a sign of rejoicing, (see מָחָא, Ps. xcviii. 8. Isai. lv. 12), but also of indignation. Ezek. vi. 11, 21. xix. 22. xxii. 13: הִכֵּיתִי כַפִּי אֶל בִּצְעֲךָ *I have smitten my hands together at thy dishonest gain,* comp. רָקַע. 1 Sam. xxiv. 6. 2 Sam. xxiv. 10: וַיַּךְ לֵב דָּוִד אֹתוֹ *and the heart of David smote him.*

5. *To thrust, push, strike, ferire.* 1 Sam. ii. 14: וְהִכָּה בַכִּיּוֹר *and thrust* (*the fork*) *into the pot.* xviii. 11: אַכֶּה בְדָוִד וּבַקִּיר *I will thrust through David and the wall.* 2 Sam. ii. 23: וַיַּכֵּהוּ אַבְנֵר בְּאַחֲרֵי הַחֲנִית אֶל הַחֹמֶשׁ *then Abner smote him with the hinder end of the spear in the body.* iii. 27. iv. 6. xx. 10. Also *to butt with the horns,* Dan. viii. 7.

6. *To hit, to strike,* with a javelin, or a stone. 1 Sam. xvii. 49: וַיַּךְ אֶת הַפְּלִשְׁתִּי אֶל־מִצְחוֹ *and hit the Philistine on the forehead.* verse 50. comp. 2 Kings iii. 25. 1 Kings xxii. 34: *and a man drew a bow innocently* וַיַּכֶּה *and smote the king of Israel,* &c. 2 Kings ix. 24.

7. *To pierce, prick, sting,* in several constructions, e. g. of a worm. Jon. iv. 7: וַתַּךְ אֶת־הַקִּיקָיוֹן וַיִּיבַשׁ *and* (*the worm*) *smote the kikayon* (*palma-christi*), *and it withered;* of the sun, verse 8: וַתַּךְ הַשֶּׁמֶשׁ *and the sun smote Jonah on the head,* (comp. *Pual,* Ps. cii. 5). Ps. cxxi. 6: *the sun shall not smite thee by day nor the moon by night;* it is here applied to the moon, in the latter part of the passage, by a *Zeugma,* although some travellers do speak of a pernicious influence of the moon light. (Comp. *Hoph.* Ps. cii. 5. Hos. ix. 16).

8. With שָׁרָשִׁים *to take, strike root,* Hos. xiv. 6.

Hoph. הֻכָּה, once הוּכָּה, Ps. cii. 5. passive, especially in the frequent significations of

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Hiph. Nos. 1. 3. also No. 6. Less frequently are the passives,

Niph. 2 Sam. xi. 15. and

Pual, Exod. ix. 31, 32.

נָכֶה *adj. smitten,* נְכֵה רַגְלַיִם *smitten in the feet, lame.* 2 Sam. iv. 4. ix. 3. נְכֵה רוּחַ *dejected, depressed in spirit, cast down.* Isai. lxvi. 2. Comp. נָכֵא.

נֵכֶה in *plur.* only, נֵכִים, Ps. xxxv. 15, *striking, piercing,* (with the tongue), i. e. reviling, calumniating, slandering. Comp. Jer. xviii. 18.

נְכוֹ and נְכֹה, *Necho, king of Egypt.* 2 Kings xxiii. 29, 33. 2 Chron. xxxv. 20. xxxvi. 4. Jer. xlvi. 2. LXX. Νεχαω. In Herodot. ii. 158, 159. iv. 42. Νεκως, Νεκώ.

נָכֹן the name of a threshing-floor, 2 Sam. vi. 6. called in the parallel passage of Chron. xiii. 9. כִּידוֹן.

נָכֹחַ *adj. straight, upright, right.* Prov. viii. 9: כֻּלָּם נְכֹחִים לַמֵּבִין *they (my words) are all right to him that understandeth.* Isai. lvii. 2: הוֹלֵךְ נְכֹחוֹ *he that walketh in his (Jehovah's) right (path),* i. e. doth what is right in his sight. (comp. xxxiii. 15). *fem.* נְכֹחָה *that which is right.* Amos iii. 10. Isai. lix. 14. *Plur.* נְכֹחוֹת *idem,* Isai. xxvi. 10. xxx. 10.

נֹכַח prop. *subst. that which is straight forward.* Hence לְנֹכַח *adv. straight forwards, right onwards.* Prov. iv. 25: עֵינֶיךָ לְנֹכַח יַבִּיטוּ *let thine eyes look straight forward.* Further,

נֹכַח (as governing the accus.), a preposition.

1. *Over against, opposite.* Exod. xxvi. 35. xl. 24. Josh. xv. 7. xviii. 17. 1 Kings xx. 29: וַיַּחֲנוּ אֵלֶּה נֹכַח אֵלֶּה *and they encamped one over against the other.* אֶל נֹכַח *towards,* Numb. xix. 4: *and to sprinkle (the blood) from thence towards the tabernacle.* עַד נֹכַח *direct to,* or *toward,* Judg. xix. 10. xx. 43.

2. *Before,* נֹכַח יְהוָה *before Jehovah,* i. e. pleasing to him. Judg. viii. 16: נֹכַח פְּנֵי יְהוָה *before the face of Jehovah.* Lam. ii. 19. Hence *open, manifest to him.* Jer. xvii. 16: מוֹצָא שְׂפָתַי נֹכַח פָּנֶיךָ הָיָה *that which came out of my lips was manifest before thee,* comp. Prov. v. 21. שׂוּם נֹכַח פָּנָיו *to place any thing before one's face,* i. e. to reflect upon it with satisfaction, to look upon it favourably. Ezek. xiv. 7. and verse 3, with נָתַן. לְנֹכַח *before,* Gen. xxx. 38; *for* Gen. xxv. 21.

נֹכַח with suffix נָכְחוֹ, *toward, over against, opposite,* Exod. xiv. 2. Ezek. xlvi. 9.

נָכַל *to act cunningly, deceitfully,* Mal. i. 14. (So likewise in Syr. Chald. and Samarit.) נוֹכֵל part. *a deceiver.*

Piel, to practice deceit, with לְ, Numb. xxv. 18 only: בְּנִכְלֵיהֶם אֲשֶׁר נִכְלוּ לָכֶם *through their craftiness which they have used against you.*

Hithp. idem. with אֵת, Gen. xxxvii. 18: *and even before he came near unto them* וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ *they made a crafty scheme against him, to slay him;* with בְּ, Ps. cv. 25: לְהִתְנַכֵּל בַּעֲבָדָיו *to use craft against his servants.* Deriv. כְּיֹלִי.

נֵכֶל *m. plur.* נְכָלִים, נְכָלִי *craft, cunning, deceit,* Numb. xxv. 18.

נֶכֶס *m. plur.* נְכָסִים *treasures, riches,* (a term used by the later writers, and bearing the Aramaic stamp). 2 Chron. i. 11, 12. Eccles. v. 18. vi. 2. Josh. xxii. 8.

נְכַס Chald. *plur.* נְכָסִין *idem.* Ezra vi. 8: נִכְסֵי מַלְכָּא *the royal treasures.* vii. 26: עֲנַשׁ־נִכְסִין *fine, mulct.* Comp. after two different transpositions, the words כָּנַס and מִסְכְּנוֹת.

נָכַר in five conjugations; in *Kal, to be strange,* once in the *infin.* Obad. 12. בְּיוֹם נָכְרוֹ *in the day when he was a stranger.*

Niph. נִכַּר.

1. *To be known,* passive of *Hiph.* Lam. iv. 8.

2. Pass. or reflex. of *Piel,* No. 3. *to make one's self strange, unknown, to appear dif-*

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ferent from what one really is, i. e. to dissemble, as *Hithpa.* No. 2. Prov. xxvi. 24: בְּשִׂפְתָיו יְנַכֵּר שׂוֹנֵא *he that hateth dissembleth with his lips.*

Piel נִכַּר.

1. *To look upon, to regard.* Job xxxiv. 19: לֹא נִכַּר־שׂוֹעֵ לִפְנֵי־דָל (*he*) *that regardeth not the rich before the poor.*
2. *To learn, to search out, to investigate, to recognize.* Job xxi. 29: וְאֹתֹתָם לֹא תְנַכֵּרוּ *and have ye not learned to know their tokens*, (i. e. investigated the tokens of the wanderers.)
3. *Not to know, to mistake*, (respecting this privative signification see Obs.) Deut. xxxii. 27: פֶּן יְנַכְּרוּ צָרֵימוֹ *lest their adversaries should mistake it.*
4. *To despise, to reject.* (Arab. conj. I. and IV. *contemsit, repudiavit, improbavit*). Jer. xix. 4: וַיְנַכְּרוּ אֶת־הַמָּקוֹם הַזֶּה *and they have rejected this place.* Compare the parallel member of the sentence, *they have forsaken me*; or, (after the LXX. Vulgate), *they have estranged this place* (*from me*), namely, by having dedicated it to strange Gods. 1 Sam. xxiii. 7: נִכַּר אֹתוֹ אֱלֹהִים בְּיָדִי all the ancient translators render this by, *God hath delivered him into my hand*, which the context also requires. This sense is the most easily obtained, if taken as a *constructio preagnans*, in the prior signification: *God has rejected him* (*and delivered him*) *into my hand.*

Hiph. הִכִּיר.

1. *To look for, to look upon, to regard, observe.* Gen. xxxi. 32: הַכֶּר־לְךָ מָה עִמָּדִי *look for that which is thine with me.* Neh. vi. 12: וַאֲנִי רָאִיתִי וְהִנֵּה *and I observed, and behold!* Jer. xxiv. 5: כֵּן אַכִּיר אֶת־גָּלוּת יְהוּדָה לְטוֹבָה *so will I look upon the captives of Judah, for good*, i. e. mercifully, favorably. (Concerning לְטוֹבָה see the phrases פָּנִים, שׂוּם עַיִן). הִכִּיר פָּנִים *to pay respects to persons, to be partial*, (applied to Judges,) i. q. נָשָׂא פָּנִים. Deut. i. 17. xvi. 19. Prov. xxiv. 23. xxviii. 21. compare הַכָּרַת פָּנִים, Isai. iii. 9, which is to be considered as the form of an Aramaic infinitive.
2. *To know, discern*, Gen. xxvii. 23: וְלֹא הִכִּירוֹ *and he knew him not.* xxvii. 33. xxxviii. 25, 26. xlii. 8. Ruth iii. 14. 1 Sam. xxvi. 17. Judg. xviii. 3, and frequently.
3. *To acknowledge.* Deut. xxi. 17: וְאֶת־בְּכֹר בֶּן־הַשְּׂנוּאָה יַכִּיר *and he shall acknowledge the son of the hated, (for) the first-born*, Isai. lxi. 9.
4. *To know, noscere*, used only poetically, Job xxiv. 13: *they know not the ways thereof.* verse 17. xxxiv. 25. Isai. lxiii. 16.
5. *To know, to be able, scire*, i. q. יָדַע. Neh. xiii. 24: אֵינָם מַכִּירִים לְדַבֵּר יְהוּדִית *they are not able to speak in the Jewish language.* הִכִּיר לְ i. q. יָדַע בֵּין *to distinguish, to discriminate between.* Ezra iii. 13: אֵין הָעָם מַכִּירִים קוֹל תְּרוּעַת הַשִּׂמְחָה לְקוֹל בְּכִי הָעָם *and the people were not able to distinguish the voice of the shouts of joy from the voice of weeping.*
6. *To be concerned about any one, to take an interest in him.* Ps. cxlii. 5. Ruth ii. 10, 19: יְהִי מַכִּירֵךְ בָּרוּךְ *blessed be he that did take an interest in thee.*

Hithpa.

1. *To be known, recognized*, passive of *Hiph.* No. 2. Prov. xx. 11:
2. Passive of *Piel*, No. 3. *to make one's self unknown, to disguise one's self.* Gen. xlii. 7. 1 Kings xiv. 5, 6. Deriv. הַכָּרָה, מַכָּר, נֵכָר, נָכְרִי.

Obs. the privative signification, *to mistake*, (in *Piel*, No. 3. *Niph.* and *Hithp.* No. 2. and in the substantives נֵכָר, נָכְרִי), is in Arab. exclusively the prevailing signification. There نكر signifies, *not to know, to deny; to despise, reject*; intrans. *to be unfortunate*, (see נֶכֶר, נֹכַח), conj. II. *to misrepresent*; also, *to dissemble, to disguise one's self.* It is indeed not unfrequently the case, that

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the one and the same root in different dialects, or in the different conjugations of its dialect, should express directly opposite ideas. Comp. אָבָה, in Hebrew, *to be willing*, in Arab. *to be unwilling*; حب *to love*, with ب *not to love*; خبا *to be extinguished*, and conversely, *to be kindled, inflamed*; חָטָא *to sin*, חִטֵּא *to free from sin, to purify*; נסא *fut. A* and *O, to be just, equitable; to give just measure*, (comp. in Hebrew מָשַׁשׁ), and *fut.* i, *to be unjust, to take advantage of, to deceive*, which is, in Ethiopic, exclusively prevalent. שֵׁרֵשׁ *to root up*, שׁוֹרֵשׁ and הִשְׁרִישׁ *to take root*; perhaps בֵּרֵךְ *to bless*, also *to blaspheme*. Compare in German the compounds formed with *ent* and *ver*, in some of which these syllables prefixed indicate a negation or an opposition, in others not. Analogous to those privative significations are also the denominatives דְּשֵׁן, זְנֵב, לִבֵּב, עָרַף.

נֵכָר *stat. const.* נְכַר, Deut. xxxi. 16.

1. *Foreignness, alienigena.* Always as a genitive placed after the noun: בֶּן־נֵכָר *the son of a strange land, a stranger.* Gen. xvii. 12, 27. Exod. xii. 43. Levit. xxii. 25, sometimes with the implied notion of *an enemy.* Ps. xviii. 45, 46. אֱלֹהֵי נֵכָר *the strange Gods,* Gen. xxxv. 2. Josh. xxiv. 20 23. אֱלֹהֵי נֵכָר הָאָרֶץ *the strange Gods of the land,* Deut. xxxi. 16. אַדְמַת נֵכָר *a foreign land,* Ps. cxxxvii. 4.

2. *That which is foreign,* especially in reference to idolatry, Neh. xiii. 30. 2 Chron. xiv. 2.

נֶכֶר *m.* Job xxxi. 3, and נֹכֶר Obad. 12. *misfortune, destruction.* (Arab. نكر *idem.* See the Obs. on the verb.)

נָכְרִי *fem.* נָכְרִיָּה, *plur.* נָכְרִים *adj.* (derived immediately from נֹכֶר = נֵכָר *alienigena,* with the adjective termination ־ִי), *strange, foreign.* Exod. xxi. 8. אִישׁ נָכְרִי *a strange man.* Deut. xvii. 15. אֶרֶץ נָכְרִיָּה *a strange land.* Exod. ii. 22. גֶּפֶן נָכְרִיָּה *foreign vine.* Jer. ii. 21.—נָכְרִיָּה *a strange woman,* in opposition to one's own wife, especially in reference to an illicit connection with the same, i. q. זָרָה, Prov. v. 20. vi. 24. vii. 5. xxiii. 27. (Comp. בראה in Samaritan *alienigena* and *meretrix, Castelli Heptag.* p. 2310. Chald. נָכְרַי, in the Jerusalem Targ. and Syr. נוּכְרַי, נוכראי).

נָכַת. All the forms derived from this root by the Grammarians belong to כָּתַת, q. v. The assumption of this root in the signification of כתת is quite unnecessary, and cannot be proved from the dialects.

נֹכַח Isai. xxxix. 2. 2 Kings xx. 13. בֵּית נְכֹתוֹ probably, *his treasure house, treasury,* as translated by the Syr. Chald. and Arabic, although no philological proof of it can be discovered. Aqu. Symm. Vulg. consider it is as synonymous with נְכֹאת, and translate *house of spices,* but הַבְּשָׂמִים follows immediately afterwards, and נְכֹאת appears to signify only a certain kind of spices, not sufficiently important to be placed here first.

נָלָה probably, i. q. the Arab. نيل نال *to complete, finish, make an end,* (whence מְנִלָּה, q. v.) It occurs as a verb once in

Hiph. Isai. xxxiii. 1: כַּנְּלֹתְךָ probably for כְּהַנָּלֹתְךָ (as it is read in one MS.), *when thou hast finished,* i. e. hast ceased The *Dagesh forte* is euphonic. Cappellus conjectures, that ככלותך should be read, but at least all the versions read it with נ.

נִמְבְזָה, 1 Sam. xv. 9 only, *mean, contemptible.* LXX. ἠτιμωμένον. Vulgate *vile.* Evidently equivalent with נִבְזֶה; but the form is not analogical. Perhaps it originated from two different readings, נִבְזֶה and מִבְזֶה.

נָמַל i. q. מוּל, pret. נָמָלְתֶּם, in two conjugations; in *Kal, to circumcise,* Gen. xvii. 11. To which is usually added the

Niph. נִמּוֹל; Gen. xvii. 26, 27. Part. נִמּוֹלִים, xxxiv. 22. But the latter may be more cor-

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rectly taken for Chald. forms from מוּל, (for נָמוֹל, compare יִלִּין for יָלִין), because the *Niph.* from נָמַל would be pointed נִמַּל.

נְמָלָה *fem.* Prov. vi. 6. *Plur.* נְמָלִים, xxx. 25. *an ant.* Arab. نمل *idem.*

נָמֵר *m. plur.* נְמֵרִים *a panther.* Jer. v. 6. Hab. i. 8. Syr. and Arab. *idem.* Root נמר *to be spotted,* especially like a panther.

נְמַר Chald. *idem.* Dan. vii. 6.

נִמְרֹד, *Nimrod,* the name of a *son of Cush, the founder of the Babylonian empire,* Gen. x. 8, 10. אֶרֶץ נִמְרֹד *the land of Nimrod,* for *Babylon,* Micah v. 5.

נֵס with suffix נִסִּי (from נסס, No. II.)

1. *A high pole,* Numb. xxi. 8, 9.
2. *Flag,* or *ensign of a ship,* Ezek. xxvii. 7. Isai. xxiii. 23.
3. *Standard, banner,* which used to be erected on high mountains as a signal for calling the people together, partly on the invasions of an enemy, partly after a defeat. Isai. v. 26. xi. 12. xii. 3. xviii. 3. lxii. 10. Jer. iv. 6, 21. Ps. lx. 6.
4. Metaph. *warning, caution,* Numb. xxvi. 10. Syr. نسما *signum, meta, scopus.*

נְסֻבָּה *fem.* prop. *part. fem. Niph.* (from סבב), *a turn* or *change of things,* by divine ordinance, 2 Chron. x. 15. The parallel passage, 1 Kings xii. 15 has סִבָּה.

נָסַג i. q. סוג in three conjugations; in *Kal, to recoil, shrink back,* only in the *inf.* absol. נָסוֹג, Isai. lix. 13, and *fut.* יִסַּג, Micah ii. 6. *Hiph.* הִסִּיג.

1. *To put back, to put away, remove.* Micah vi. 14: תַּסֵּג וְלֹא תַפְלִיט *thou shalt remove, but shalt not save (thy goods).*
2. *To remove,* boundaries Deut. xix. 14: לֹא תַסִּיג גְּבוּל רֵעֲךָ *thou shalt not remove thy neighbour's landmark.* xxvii. 17. Hos. v. 10. Prov. xxii. 28. Once with שׂ, יַשִּׂיגוּ, Job xxiv. 2.

Hoph. הָסַג *to be pressed, pushed back, to fall back, give way,* Isai. lix. 14.

The forms which should be derived from this root, but are no longer used, such as *pret. inf.* of *Kal,* and the whole of *Niph.* are borrowed from the cognate root סוג according to the examples given above, (Preface to the first Vol. p. x.) יָסַג only from the *fut.* of *Kal,* Micah ii. 6. and נָסוֹג, Ps. lxxx. 19, are found.

נָסָה occurs only in

Piel נִסָּה, *to try, tempt, prove.* In Syr. and Chald. *idem,* in *Pael.*

1. Used absolutely, or with the *inf.* 1 Sam. xvii. 39: כִּי לֹא נִסִּיתִי *for I have not yet tried, (proved) it.* Judg. vi. 39: אֲנַסֶּה נָא רַק הַפַּעַם בַּגֵּזָּה *I will prove it but once more with the fleece;* or with the *inf.* Deut. iv. 34. xxviii. 56. Job iv. 2: הֲנִסָּה דָבָר אֵלֶיךָ *may one try a word with thee?* i. e. say a word to thee.
2. With the *accus.* of the person. 1 Kings x. 1: *she came* לְנַסֹּתוֹ בְּחִידוֹת *to prove him, with enigmas,* Dan. i. 12, 14. Especially,

(*a*) Of God, who *trieth* mankind, particularly by sufferings, troubles, in order to discover their dependance on Jehovah. Gen. xxii. 1: *and God tried Abraham.* Exod. xvi. 4. Deut. viii. 2, 16. xiii. 4. Judges ii. 22. *that he might by them (the Canaanites) prove Israel, whether they would observe the way of Jehovah.*

(*b*) Of men who *tempt* God, i. e. doubt of his mercy, are unbelieving and murmur against him. Exod. xvii. 2, 7. Numb. xiv. 22. Deut. vi. 16. Ps. lxxviii. 18. xli. 56. xcv. 9. cvi. 14. Isai. vii. 12: *I will not ask, nor tempt Jehovah.* Deriv. מַסָּה.

Obs. in Ps. iv. 7, נְסָה is merely put according to different modes of spelling for נְשָׂא as *imp.* from נָשָׂא, of which reading traces are also to be found in the MSS.

נָסַח *fut.* יִסַּח, in two conjugations; in *Kal,*

1. *To pluck, pull, tear out,* Ps. lii. 7: יַחְתְּךָ וְיִסָּחֲךָ מֵאֹהֶל *he shall take thee and tear thee out of the tent.*
2. *To pull down (a house),* Prov. xv. 25:

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בֵּית גֵּאִים יִסַּח יְהוָה *Jehovah will pull down the house of the proud.* Prov. ii. 22: וּבֹגְדִים יִסְחוּ מִמֶּנָּה *and they plucked the faithless out of it (the land).* i. e. are banished out of the land. Comp. נָתַשׁ.

Niph. to be plucked out, i. e. to be driven out, (of the land), Deut. xxviii. 63.

נָסָה Chald. as נָסַח in Heb. *Ithp.* Ezra vi. 11.

נָסִיךְ *m.* (from נָסַךְ),

1. *A drink-offering, libation,* Deut. xxxii. 38.
2. *A molten image,* i. q. מַסֵּכָה, Dan. xi. 8. (Syr. ܢܣܟܐ *conflatile*).
3. *The anointed,* hence *the prince,* Josh. xiii. 21. Ps. lxxxiii. 12. Ezek. xxxii. 30. Micah v. 4. See the following root.

I. נָסַךְ in four conjugations; in *Kal, to pour, to pour out.* Isai. xxix. 10: כִּי נָסַךְ עֲלֵיכֶם יְהוָה רוּחַ תַּרְדֵּמָה *for Jehovah hath poured out upon you the spirit of slumber.* Especially,

1. In honour of a deity, *σπένδειν, libare.* Exod. xxx. 9: וְנֵסֶךְ לֹא תִסְּכוּ עָלָיו *and a drink-offering ye shall not pour out thereon,* Hos. ix. 4. Hence Isai. xxx. 1: לִנְסֹךְ מַסֵּכָה, *to pour out libation, σπένδεσθαι σπονδήν,* i. e. to make a covenant, because libations were then poured out. (Comp. in Latin *spondere,* derived immediately from *σπονδή σπένδω.* Alex. *ἐποιήσατε συνθήκας.* (Michaelis, who follows the Vulgate, supposes another metaphor to be used, but it leads to the same sense. He translates, *to weave a web,* comp. מַסֶּכֶת and the Arab. نسج, and thence without any metaphor, *to devise plans.* In like manner the Chald. *capere consilium.* Compare the parallel member.)
2. *To melt, cast,* (works of art in metal), Isai. xl. 19. xliv. 10.
3. *To anoint, a king.* Ps. ii. 6. (Comp. the cognate verb סוּךְ).

Niph. to be anointed. Prov. viii. 23 only: מֵעוֹלָם נְסַכְתִּי *I was anointed from eternity.*

Piel, as *Kal,* No. 1. *to pour out,* in honour of Jehovah, 1 Chron. xi. 18 only: וַיְנַסֵּךְ *and he poured out.* (This conjugation is used as in the Chaldee, where *Pael* is predominant in this sense. In the parallel passage, 2 Sam. xxiii. 16, we have, for that reason, *Hiphil,* which predominates in the Hebrew.)

Hiph. as *Kal, to pour out, a drink-offering.* Gen. xxxv. 14. Numb. xxviii. 7. Jer. vii. 18. xix. 13. xliv. 17. Ps. xvi. 4: בַּל אַסִּיךְ נְסָכֵיהֶם מִדָּם *I do not offer their drink-offerings of blood.*

Hoph. pass. to be poured out. Exod. xxv. 29. xxxvii. 16. Deriv. מַסֵּכָה, נָסִיךְ, נֶסֶךְ.

II. נָסַךְ in two conjugations; in *Kal, to cover.* i. q. סָכַךְ. Isai. xxv. 7: מַסֵּכָה הַנָּסוּכָה *the covering which is spread out.* Comp. מַסֵּכָה, No. 3.

נָסַךְ Chald. *to pour out.* Especially in *Pael,* Dan. ii. 46, where it is used also of meat-offerings by a Zeugma. וּמִנְחָה וְנִיחֹחִין אֲמַר לְנַסָּכָה לֵהּ *and he commanded oblations and sweet savours to be poured out unto him.*

נֶסֶךְ, נֵסֶךְ *m.* with suffix נִסְכִּי, *plur.* נְסָכִים, נִסְכֵּי.

1. *A drink-offering,* very frequently הַסִּיךְ נֶסֶךְ *to pour out a libation.* Gen. iii. 14. Jer. vii. 18. xix. 13. xxxii. 29. מִנְחָה וָנֶסֶךְ *a meat and drink offering, an oblation and libation,* Joel i. 9, 13. ii. 14.
2. *A molten image* or *idol,* i. q. מַסֵּכָה. Isai. xli. 29. xlviii. 5. Jer. x. 14. li. 17.

נָסְכָּא *stat. emph.* נְסָךְ Chald. *a drink-offering,* Ezra vii. 17.

נִסְמָן Isai. xxviii. 25 only, according to the LXX. Aqu. Theod. Vulg. *millet,* (*Panicum Italicum, Lin.*) which may be admitted on the authority of these ancient translators, although no proof can be deduced from the dialects. Others take it as the *epithet* of שְׂעֹרָה, and translate it *fat barley,* (from سمن *to be fat*), but on the one hand, the gender is against it, and on the other, *to be fat,* is in Hebrew

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written with שׂ. Besides which the context is far more in favour of the supposition that a peculiar kind of grain is meant than of that which makes it merely an epithet of the preceding word. See *J. D. Michaelis Supplem. ad Lex. Heb.* p. 1779, and his Observations on *Castelli Lex. Syr.* p. 423.

I. נָסַס *to faint away, to be ill.* (Syr. ܢܣ *Ethp. idem.* ܢܣܝܢܐ *sickness,*) only in *Piel,* Isai. x. 18: כְּמְסֹס נֹסֵס *as a sick person fainteth away.* מסס and נסס are nearly synonymous, and placed together by way of a paranomasy.

II. נָסַס probably *to lift, raise up,* (whence נֵס), comp. the Arab. نص *to raise up.* Used only in

Hithpo. Zech. xix. 16: אַבְנֵי נֵזֶר מִתְנוֹסְסוֹת עַל־אַדְמָתוֹ *consecrated stones lift themselves up in his land.* So perhaps in Ps. lx. 6, where, however, לְהִתְנוֹסֵס might also be derived from נוס.

נָסַע *inf.* נְסֹעַ, *fut.* יִסַּע, in three conjugations; in *Kal,*

1. Properly as the Arab. نزع, نزع *to tear, pluck out,* e.g. the door posts, Judg. xvi. 13, *and he laid hold on the two posts of the gates,* וַיִּסָּעֵם עִם הַבְּרִיחַ *and plucked them out with the bar.* verse 14. Especially, *to pluck up tent-pins,* in order to break up an encampment, Isai. xxxiii. 2. Hence

2. *To break up, to remove, depart,* properly, of the wandering shepherd and his tribe. Gen. xxxv. 16: וַיִּסְעוּ מִבֵּית־אֵל *and they brake up from Beth-el.* xxxvii. 17. Numb. x. 18, 22, 25, 29. xxxiii. 3, &c. Also of an army, Exod. xiv. 10. 2 Kings xix. 8, 36. Jer. iv. 7. of the tabernacle, Numb. i. 51. בְּנָסַע הַמִּשְׁכָּן *at the breaking up of the tabernacle.* ii. 17. of the holy ark, x. 35. בִּנְסֹעַ הָאָרֹן *at the breaking up* (*setting out* (*of the ark*), also metaphorically applied to a rising wind. xi. 31: וְרוּחַ נָסַע מֵאֵת יְהוָה *and a wind* (*rose*) *went forth from Jehovah.*

3. *To journey,* especially of wandering tribes. (Arab. نسع *abiit per terram, peragravit eam* نسع *peregrinatio.*) Gen. xii. 9. xxxiii. 17, &c. Of the ark of the covenant, Numb. x. 33.

Niph. נִסַּע.

1. *To be pulled down, broken down,* (of a dwelling), Isai. xxxviii. 12.

2. *To be torn away, snatched away,* Job iv. 21.

Hiph. הִסִּיעַ, *fut.* יַסַּע,

1. *To tear up, pluck out by the roots,* a tree. Job xix. 10: וַיַּסַּע כָּעֵץ תִּקְוָתִי *and he has plucked out my hopes like a tree.* Perhaps also Ps. lxxx. 9. and Eccles. x. 9. 1 Kings v. 31.

2. Causat. of No. 2, *to cause to break up.* Exod. xv. 22: *and Moses caused Israel to break up* (i. e. to depart) *from the Red Sea.* Ps. lxxviii. 26: *and he caused the east wind to rise,* (literally, to break forth.)

3. Causat. of No. 3. *to cause to march, to lead, guide,* Ps. lxxviii. 52.

4. *To remove, to carry away,* as things. This signification might also be applied in the following passages. Ps. lxxx. 9: גֶּפֶן מִמִּצְרַיִם תַּסִּיעַ Vulg. *vineam* (better, *vitem*) *de Ægypto transtulisti.* Syr. *adduxisti.* Or according to No. 1. *thou pluckest out by the roots a vine in Egypt.* The phrase הִסִּיעַ אֲבָנִים 1 Kings v. 17, (31). Eccles. x. 9 is also dubious; according to No. 1, it might signify, *to break, or quarry stones,* and according to No. 4. *to convey stones.* The former is expressed by the Chaldee, 1 Kings v. 17. the latter by most of the ancient translators. The context of the passages, at all events, will admit of either interpretation, and it is difficult to decide which to prefer. However the parallel member of the latter passages appears to be somewhat in favour of translating it, to quarry stones. According to the other acceptation it ought

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to be translated generally, *transferre lapides*. It naturally follows that the signification of the noun מַפָּע, 1 Kings vi. 7, is just as dubious. Derivat. מַפָּע.

נָסַק, predominant in Aram. for the Hebrew עָלָה *to ascend, to go up*. Ps. cxxxix. 8 only: אִם אֶסַּק שָׁמַיִם *if I go up into the heaven*.

נָסַק Chald. *idem*. *Aph.* הַסִּיק, *inf.* הַנְסָקָה *to cause to go up*, Dan. iii. 22. vi. 24.

Hoph. (in the Hebrew form) הָסַק, pass. of *Aph.* Dan. vi. 4.

נִסְרֹךְ an idol of the Ninevites, 2 Kings xix. 37.

נָסַת. The forms יַסִּית, מַסִּית, which appear to belong to this place, see under סוּת.

נָעָה a city in the tribe of Zebulun, only in Josh. xix. 13. Vulg. *Noa*. Syr. ܢܥ. It appears to be the same as if called *Ἀνοὰ*, by Eusebius.

נְעוּרִים *m. plur.* (denom. from נַעַר).

1. *Boyhood, childhood*, Gen. xlvi. 34.

2. *State of youth, youth*, מִנְּעוּרַי, מִנְּעוּרָיו, *from my youth, from his youth upwards*. Ps. lxxi. 5, 17. cxxix. 1, 2. Ezek. iv. 14. Gen. viii. 21. אֵשֶׁת נְעוּרֶיךָ *the wife of thy youth*. Prov. v. 18. Isai. liv. 6. בְּנֵי הַנְּעוּרִים *the children of thy youth*. Ps. cxxvii. 4. Metaphorically applied to the youthful period of the Israelitish people. Jer. ii. 2. iii. 4. Ezek. xvi. 22, 60.

נְעוּרוֹת *plur. fem. idem*. Jer. xxxii. 30.

נָעִיאֵל a place in the tribe of Naphtali, Josh. xix. 27 only.

נָעִים *m. adj. pleasant, lovely, agreeable*. Ps. cxxxiii. 1: מַה־טּוֹב וּמַה־נָּעִים *how beautiful and how lovely!* Prov. xxii. 18. Of a song, Ps. cxlvii. 1. 2 Sam. xxiii. 1. of the guitar, Ps. lxxxi. 3. of one beloved, Cant. i. 16. Plur. נְעִימִים *lovely regions, tracts of country*; also, *pleasures, happiness, joys*, Job xxxvi. 11. נְעִימוֹת *idem*. Ps. xvi. 11.

נָעַל, in two conjugations; in *Kal*,

1. *To bolt, bar*, 2 Sam. xiii. 17, 18. Judg. iii. 23, 24. Cant. iv. 12. Deriv. מִנְעָל, מַנְעוּל.

2. *To provide, furnish with shoes, to shoe*, with a double accus. Ezek. xvi. 10: אֲנַעֲלֵךְ תַּחַשׁ *I have furnished thee with shoes of the skin of seals*. (The putting on and lacing of sandals bears some resemblance to barring or bolting. Arab. نعل to be shod.)

Hiph. idem, 2 Chron. xxviii. 15.

נַעַל *fem. shoe, sandal*. (Arab. نعل *idem*.) Gen. xiv. 23. Deut. xxix. 4. Josh. v. 15. Ps. lx. 10: עַל אֱדוֹם אַשְׁלִיךְ נַעֲלִי *upon Edom I do cast my shoe*, i. e. it is the place whither I cast my shoes when pulled off, (parallel with *Moab is my wash-basin*), cviii. 10. The expressions שְׂרוֹךְ הַנַּעַל *the shoe-latchet*, Gen. xiv. 23. and נְעָלַיִם *a pair of shoes*, (Amos ii. 6. viii. 6.) are used to express something very small and trifling.

Dual נַעֲלַיִם, Amos ii. 6. viii. 6. and *plur.* נְעָלִים, Cant. vii. 2. once נְעָלוֹת, Josh. ix. 5.

נָעַם, *fut.* יִנְעַם *to be pleasant, agreeable*, only in *Kal*, Prov. ix. 17: לֶחֶם סְתָרִים יִנְעָם *hidden bread, (or, bread eaten in secret), is pleasant*, i. e. tastes well. ii. 10: וְדַעַת לְנַפְשְׁךָ יִנְעָם *and knowledge will please thy spirit*. Of a country, region, Gen. xlix. 15; of the beloved, Cant. vii. 6; of a friend, 2 Sam. i. 26: נָעַמְתָּ לִי מְאֹד *thou art very dear to me*. Impers. Prov. xxiv. 25. לַמּוֹכִיחִים יִנְעָם *with them that chastise* (to the judges) *it shall go well*. Comp. יִיטַב לִי, טוֹב *it goeth well with me*. Deriv. מַנְעַמִּים.

נֹעַם *m.*

1. *Agreeableness, pleasantness*, Prov. iii. 17. אִמְרֵי נֹעַם *pleasant words*, i. e. suitable, becoming words, Prov. xv. 26. xvi. 24.

2. *Beauty, splendour, magnificence*. Ps. xxvii. 4: נֹעַם יְהוָה *the glory of Jehovah*. Comp. טוּב יְהוָה, verse 13. Exod. xxxiii. 19.

3. *Favour, grace*. Ps. xc. 17: נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ *the grace of the Lord our God is upon us*. (Comp. χαρις, *gratia*, and in German *Huld* from *hold*).

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נַעֲמָה a city in the tribe of Judah, Josh. xv. 41 only.

נַעֲמָן *agreeableness, sweetness.* Isai. xvii. 10: נִטְעֵי נַעֲמָנִים *sweet* or *lovely plantations.*

נַעֲמָתִי *nom. gent.* Job ii. 11. xi. 1. the Naamathite, (Zophar). This cannot be referred to נַעֲמָה the city in the tribe of Judah, (Josh. xv. 41.) and therefore must be derived from some unknown place of the same name. The different conjectures of the interpreters may be seen in *Spanhemii Hist. Jobi,* cap. xiv. §. 11—16.

נַעֲצוּץ *m.* Isai. lv. 13, *a thorny shrub,* probably that particular kind which is called in Arab. نعض, according to Celsius, (*Hierob.* II. 191), a wild prickly kind of the Sidra or Lotus. The ancient translators also express some peculiar kind in this place. LXX. Symm. στοιβή, i. e. *Poterium spinosum, the prickly pimpernel, Aqu. Theod.* κονύζα, according to Sprengel, *inula viscora Linn.* Syr. ܐܣܦܣܐ, i. e. according to *B. B. siliqua Nabathæa, sylvestris et spinosa.* Vulg. *saliunca.* Plur. נַעֲצוּצִים *thorn bushes* generally, Isai. vii. 19. Root in Chald. נָעַץ *fixit, infixit.*

I. נָעַר in four conjugations; in *Kal,*

1. *To shake out.* Neh. v. 13: גַּם חָצְנִי נָעַרְתִּי *I also shook the bosom of my garment.* Isai. xxxiii. 15: נֹעֵר כַּפָּיו מִתְּמֹךְ בַּשֹּׁחַד *he that shaketh his hands, that he may not take a gift.*

2. *To shake off.* Isai. xxxiii. 9: נֹעַר בָּשָׁן וְכַרְמֶל *Bashan and Carmel shake off* (*their leaves*). So does Kimchi express it, and with the present punctuation that gives the best sense.

Niph. נִנְעָר.

1. *To shake off* (*the fetters*), *to free one's self from them,* Judg. xvi. 20.

2. Passive of *Piel, to be driven away,* Job xxxviii. 13. Ps. cix. 13.

Piel, נִעֵר with בְּ, *to drive into,* q. d. *to shake into.* Exod. xiv. 27: וַיְנַעֵר יְהוָה אֶת מִצְרַיִם בְּתוֹךְ הַיָּם *and Jehovah drove the Egyptians into the midst of the sea.* Ps. cxxxvi. 15. Comp. Neh. v. 13. (Arab. نفض *to shake,* conj. VIII. *to be driven away*).

Hithp. to shake one's self off from any thing, with מִן, Isai. lii. 2, הִתְנַעֲרִי מֵעָפָר *shake thyself from the dust,* i. e. shake the dust off from thee.

II. נָעַר *to roar* (of young lions, as in Syr.) Jer. li. 38. Perhaps it may be joined to the signification of No. I, in as far as the thundering voice of the lion causes men to tremble.

I. נַעַר *m.* (primit.)

1. *A boy, lad,* also of *a suckling,* Exod. ii. 6. Judg. xiii. 5, 7. 1 Sam. i. 24: וְהַנַּעַר נָעַר *and the boy was yet little.*

2. *A youth,* e. g. of Joseph, Gen. xxxvii. 2. xli. 12. of Shechem, xxxiv. 19. of Solomon, even when he was already a king, 1 Kings iii. 7. of Jeremiah, i. 6, 7.—1 Sam. xiii. 17: אַרְבַּע מֵאוֹת אִישׁ־נַעַר *four hundred youths.*

3. *Servant,* as παῖς, *puer,* 2 Kings v. 20. viii. 4. Also *of soldiers.* 1 Kings xx. 15: נַעֲרֵי שָׂרֵי הַמְּדִינוֹת *the men* (*soldiers*) *of the captains of the provinces.* verses 17, 19, 2 Kings xix. 6.

Obs. נער in the Pentateuch is according to a peculiar idiotism *gen. epicoen.* for *puer* and *puella,* consequently also instead of נַעֲרָה. Gen. xxiv. 14, 28, 55. xxxiv. 3, 12. Deut. xxii. 15, &c. But the *Kri* in all these passages has נְעָרָה, (comp. חוּא), exc ept Deut. xxii. 19. where נַעֲרָה occurs in the text. The plur. נְעָרִים for נְעָרוֹת occurs besides the Pentateuch only in Ruth ii. 21: עִם נְעָרִים, LXX. μετὰ τῶν κορασίων, comp. verses 8, 22, 23. Derivat. נְעוּרִים, נֹעַר.

II. נָעַר (from נָעַר), *m.* Zech. xi. 16. *driven away, gone astray,* of cattle, LXX. τὸ ἐσκορπισμένον. Vulg. *dispersum.* Syr. ܕܐܬܠ *errantes.* Chald. דְּאִתַּלְטַלּוּ *qui migraverunt.*

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Comp. *Bocharti Hieroz.* T. I. p. 435, 446.

נַעַר *m.* from נָעַר *a youth,* Job xxxiii. 25. xxxvi. 14. Ps. lxxxviii. 16, (15). Prov. xxix. 21, i. q. נְעוּרִים. Some have rendered it, in Job xxxvi. 14. and Ps. lxxxviii. 16: *driving away,* (from נָעַר), which however is not necessary in any of these passages.

נַעֲרָה *fem.*

1. *Girl, maid, damsel,* Judg. xix. 3, &c. Esth. ii. 9, 13, even of a young married woman, Ruth ii. 6. Comp. בְּתוּלָה.
2. *A servant, handmaid,* Prov. ix. 3. xxxi. 15. Esth. iv. 4. Ruth ii. 8, 22. iii. 1.
3. The name of a city on the confines of the tribe of Ephraim, Josh. xvi. 7, which in 1 Chron. vii. 28 is called נַעֲרָן.

נַעֲרָן see נַעֲרָה, No. 3.

נְעֹרֶת *fem. tow, the refuse of flax.* Judg. xvi. 9. Isai. i. 31. From the root נָעַר, probably that which comes off from the flax when beaten or shaken out.

נֹף *Memphis,* the name of an Egyptian city, Isai. xix. 13. Jer. ii. 16. xliv. 1. xlvi. 14, 19. Ezek. xxx. 13, 16. Elsewhere מֹף, q. v.

I. נָפָה *fem.* (from נוּף), *sieve, flail, fan,* Isai. xxx. 28.

II. נָפָה *fem. elevation, height.* It occurs only in the *nom. prop.* נָפַת־דּוֹר (*height of Dor*), see דּוֹר, and compare *J. D. Michaelis Supplem.* p. 1618, and *Pococke's Description of the East,* vol. II. §. 72.

נָפַח i. q. פּוּחַ, in three conjugations; in *Kal,*

1. *To blow, to breathe,* Gen. ii. 7.
2. With בְּ, *to blow, breathe on,* Ezek. xxxvii. 9: פְּחִי בַּהֲרוּגִים הָאֵלֶּה *breathe upon these slain.* נָפַח בָּאֵשׁ *to blow the fire.* Ezek. xxii. 20, 21, without בְּ, Isai. liv. 16. דּוד נָפוּחַ *a pot blown upon,* i. e. a pot heated by blowing the fire under it, Job xli. 12. Jer. i. 13.
3. *To blow away,* also with בְּ, Hag. i. 9: וְנָפַחְתִּי בּוֹ *and if ye bring it into the house I will blow it away.*
4. With נֶפֶשׁ, literally, *to breathe out the breath of life, to expire,* Jer. xv. 9.

Pual, to be kindled, of the fire, Job xx. 26.

Hiph. הִנְפִּיחַ.

1. With נֶפֶשׁ *to cause any one to breathe out the breath of life, to cause him to expire,* Job xxxi. 39, but only in an hyperbolical sense, for, *to render one anxious, uneasy,* comp. e. g. Gen. xxxv. 18, with Cant. v. 6.
2. Metaphorically *to blow away,* for, *to undervalue, to despise,* Mal. i. 13. Deriv. מַפֵּחַ, מַפָּחַ, תַּפּוּחַ. (This signification is also found in the Arab. نفح and نفخ. Comp. also ناح *med. Vau* and *Je,* and ناخ).

נֹפַח Numb. xxi. 30 only, a city situated on the other side of the Jordan, in the territories of Moab. According to some it is the same as נוֹבַח, xxxii. 42. Judg. viii. 11.

נְפִלִים *plur. m. giants,* Gen. vi. 4. Numb. xiii. 33, from which latter passage the signification of this word is manifest. (LXX. and Gr. Venet. γίγαντες. Vulg. *gigantes,* Syr. and Chald. נְפִילָא, *Saad.* جبابرة. Besides which, in the Targum on Job ix. 9. xxxviii. 31, we have נְפִלָא, *plur.* נְפִלִין, Isai. xiii. 10, for כְּסִיל כְּסִילִים i. e. Orion, and other constellations which have the figure of giants in the heavens. Much more uncertain than the signification is the etymology and the terms from the dialects which have been compared with this. Some have cited the Arab. نال *med. Je, incremento auctus fuit adolescens, obesus fuit,* others نبيل *præstans, nobilis,* and نبيلة *magnus, corpore magno. Gigg.*) The root, according to the Hebrew interpreters is נָפַל, hence נָפִיל, with an active signification, *irruens, grassans.*

נֹפֶךְ *m. a precious stone,* which cannot be more exactly ascertained, Exod. xxviii. 18. xxxix. 11. Ezek. xxvii. 16. xxviii. 13.

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נָפַל, *inf.* נְפֹל, *fut.* יִפֹּל, *imp. plur.* נִפְלוּ, very frequently, and in several phrases and metaphorical senses, such as are for the most part to be met with in other languages. See a comparison of the Greek πίπτω and Latin *cadere* in Schultens' *Origg. Heb.* p. 272, &c. It occurs in three conjugations; in *Kal,*

1. *To fall,* e. g. of a house, a city, Judg. vii. 13. Ezek. xiii. 12. in war, 2 Sam. i. 4. ii. 23. iii. 38. frequently with the addition of בַּחֶרֶב, Ps. lxxviii. 64. Isai. xxxi. 8. נָפַל בְּיַד פְּ *to fall into the hands of any one.* Judg. xv. 18. 2 Sam. xxiv. 14. Lam. i. 7: נָפַל לְמִשְׁכָּב *to fall upon the bed* (*of sickness*), *to fall sick, tomber malade,* Exod. xxi. 18. (Comp. *Castelli Lex. Syr.* p. 557). see No. 13 and 14. *Part.* נֹפֵל, (as *part. pret.*) *one that is fallen,* i. e. one that lies prostrate, Judg. iii. 25: וְהִנֵּה אֲדֹנֵיהֶם נֹפֵל אַרְצָה מֵת *and behold, their Lord lay dead on the earth.* 1 Sam. v. 3. xxxi. 8. Deut. xxi. 1. Esth. vii. 8. *lying asleep, sleeping,* Numb. xxiv. 4: *who beholdeth the vision of the Almighty* נֹפֵל *lying,* i. e. in his sleep, on his bed by night, as Daniel, so LXX. *Onk. Saad.* Schultens' comp. Iliad x. 200: ὅθι δὴ νεκύων διεφαίνετο χῶρος πιπτόντων.

The following phrases and constructions of this word should also be observed:

(*a*) *To come down, to descend, to light on,* (as a divine revelation,) Isai. ix. 7: *the Lord sendeth a word against Jacob* וְנָפַל בְּיִשְׂרָאֵל *and it lighteth upon Israel.* Comp. in the Chald. Dan. iv. 28. and in Arab. نزل *descendit pec. cœlitus.*

(*b*) With עַל *to fall upon,* of sleep and fright. Gen. xv. 12: וְתַרְדֵּמָה נֹפֶלֶת עַל אַבְרָם *and a deep sleep fell upon Abraham,* Exod. xv. 16: תִּפֹּל עֲלֵיהֶם אֵימָתָה *may dread fall upon them.* Josh. ii. 9. Esth. viii. 17. ix. 2. Ps. lv. 5. cv. 38. Dan. x. 7. Job xiii. 11.

(*c*) *To fall away, to fall over* (*to desert*) *to another party,* Greek διάπιπτειν, also πίπτειν. With אֶל, Jer. xxxvii. 13. xxxviii. 19. lii. 15; with עַל, 1 Chron. xii. 9: וּמִמְּנַשֶּׁה נָפְלוּ עַל דָּוִיד *and from Manasseh they went over to David.* verse 20. 2 Chron. xv. 9. Jer. xxi. 9. xxxvii. 14. xxxix. 9. Isai. liv. 15. 2 Kings xxv. 11. Without a case, 1 Sam. xxix. 3: מִיּוֹם נָפְלוֹ *from the day of his falling over to me.*

(*d*) *To fall, to be cast,* of lots, Ezek. xxiv. 6: לֹא נָפַל עָלֶיהָ גּוֹרָל *the lot shall not be cast thereon.* Jon. i. 7: וַיִּפֹּל הַגּוֹרָל עַל יוֹנָה *and the lot fell upon Jonah,* see *Hiph.* No. 4.

(*e*) *To fall to any one* (in a division), with לְ, Numb. xxxiv. 2: אֲשֶׁר תִּפֹּל לָכֶם בְּנַחֲלָה *which shall fall to you for a possession.* Judg. xviii. 1: כִּי לֹא נָפְלָה לוֹ־בְנַחֲלָה *for as yet nothing has fallen to him for a possession.* Ezek. xlvii. 14, 22. Ps. xvi. 6: חֲבָלִים נָפְלוּ לִי בַּנְּעִימִים *my inheritance is fallen unto me in a pleasant country.* Comp. Josh. xvii. 5. See *Hiph.* No. 5.

(*f*) *To fall before,* or *in comparison with any one,* i. e. to be inferior to him, with מִן, Job xii. 3. xiii. 2. לִפְנֵי, Esth. vi. 13 twice. Similar is Neh. vi. 16: וַיִּפְלוּ מְאֹד בְּעֵינֵיהֶם *and they fell greatly in their* (*own eyes*), i. e. perceived their want of power, and their courage fell.

(*g*) *Excidere consilio,* with מִן, Ps. v. 11: יִפְּלוּ מִמֹּעֲצוֹתֵיהֶם *excidant consiliis suis, let their counsels be disappointed.* Comp. *Ovid. Met.* ii. 328. *magnis tamen excidit ausis.*

(*h*) *To be in vain, to fall to the ground, to be of no effect, irritum cadere.* Numb. vi. 12: וְהַיָּמִים הָרִאשׁוֹנִים יִפְלוּ *but the first days are of no effect,* or *fallen away.* Especially of vain, empty promises, Josh. xxi. 45: לֹא נָפַל דָּבָר ··· הַכֹּל בָּא *there remained no word unfulfilled, ... all came to pass.* xxiii. 14. 1 Kings viii. 56. More fully ex-

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pressed with אַרְצָה, 2 Kings x. 10: כִּי לֹא יִפֹּל מִדְּבַר יְהוָה אַרְצָה *that there hath fallen to the earth nothing of the word of God,* i. e. nothing hath remained unfulfilled. Comp. Rom. ix. 6, in the Greek and Syriac text. See *Hiph.* No. 6. Comp. also in Greek πίπτειν ἔραζε, and εἰς γην.

(*i*) *To fall out, to come to pass,* as *accidere* from *cadere.* Ruth iii. 18: אֵיךְ יִפֹּל הַדָּבָר *how the matter may fall out.* Comp. in Chald. Ezra vii. 20.

(*k*) With פָּנִים *the countenance of a man falls, sinks,* i. e. he lets it sink, hang down, looks dark, gloomy. Gen. iv. 5: וַיִּפְּלוּ פָנָיו *and he let his countenance to fall.* The converse is נָשָׂא פָּנִים *to lift up the face cheerfully,* verse 6. See *Hiph.* No. 8.

(*l*) *To fall in, to fall down,* of houses, Amos ix. 11. of the body, (from leanness), Numb. v. 22, 27.

2. In other places it signifies rather more the act of voluntary falling, which may be rendered in English by, *to throw one's self down, to precipitate, to fall,* and other expressions. (So in Syr. ܢܦܠ is used in the New Testament for βάλλεσθαι, as well as for πίπτειν. Matth. iii. 10. vi. 30. vii. 19. xiii. 47. xxi. 21. Josh. iii. 24, &c. Comp. *Schaaf. Lex. Syr.* p. 350, 351.) E. g.

(*a*) נָפַל עַל צַוְּארֵי *to fall upon one's neck,* i. e. to embrace, Gen. xxxiii. 4. xlv. 14, 46.

(*b*) *To fall down, to throw one's self down.* 2 Sam. i. 2: וַיִּפֹּל אַרְצָה *and he fell down to the earth.* Job i. 20. Gen. xvii. 3: וַיִּפֹּל אַבְרָם עַל פָּנָיו *and Abraham fell down upon his face.* ver. 17. Ezek. i. 28. iii. 23. xi. 13. Ruth ii. 10. Gen. xliv. 14: וַיִּפְּלוּ לְפָנָיו אַרְצָה *and they fell down to the earth before him.* l. 18. 2 Sam. xix. 19.

(*c*) *To cast, throw one's self upon,* Joel ii. 8: בְּעַד הַשֶּׁלַח יִפֹּלוּ *they cast themselves upon the weapons, ruunt inter tela.* 1 Sam. xxxi. 4.: *and Saul took the sword* וַיִּפֹּל עָלָיו *and cast himself upon it.* verse 5. 1 Chron. x. 4.

(*d*) *To make an incursion, to invade,* (of the enemy). Job i. 15: וַתִּפֹּל שְׁבָא *and the Sabeans fell upon them.* With בְּ, *to surprise.* Josh. xi. 7: וַיִּפְּלוּ בָהֶם *and they fell on them unexpectedly.*

(*e*) *To cast one's self off, to leap down.* Gen. xxiv. 64: וַתִּפֹּול מֵעַל הַגָּמָל *and she leaped down from off the camel.* 2 Kings v. 21: וַיִּפֹּל מֵעַל הַמֶּרְכָּבָה *and he leaped down from his chariot.*

(*f*) *To encamp,* of an army, Judg. vii. 12; of a people, i. q. to dwell, Gen. xxv. 18: עַל פְּנֵי כָל־אֶחָיו נָפָל *he established himself to the east of all his brethren.* Comp. xvi. 12. where the same phrase is expressed by שָׁכַן.

(*g*) נָפְלָה תְחִנָּתִי *my supplication is laid down before any one,* i. e. I humbly entreat him, Jer. xxxvi. 7. also, *it is accepted,* xxxvii. 20, 42.

Hiph. הִפִּיל, causat. of *Kal* in most of its constructions, hence

1. *To cause to fall,* Numb. xxxv. 23. Gen. ii. 21. (Comp. Prov. xix. 15).
2. *To throw down, to throw down to the ground,* Deut. xxv. 2. Dan. xi. 12. Prov. vii. 26.
3. *To fell,* e. g. trees, 2 Kings iii. 19, 25. vi. 5.
4. With גּוֹרָל, *to cast lots,* Ps. xxii. 19. Prov. i. 14. Esth. iii. 7. ix. 24. Jon. i. 7. Also without גּוֹרָל, 1 Sam. xiv. 42: הַפִּילוּ בֵּנִי וּבֵן יוֹנָתָן בְּנִי *cast (lots) between me and between Jonathan my son.* So perhaps also, Job viii. 27: *ye cast then lots upon the orphan,* others however supply מוֹקֵשׁ *a net, sling,* or *snare,* which is likewise supported by the parallel clause.
5. *To cause* or *let fall to one's lot, to allot,* with לְ, Josh. xiii. 6: הַפִּלֶהָ לְיִשְׂרָאֵל בְּנַחֲלָה *let it but fall unto Israel for a possession,* i. e. do but portion it out to the Israelites for a possession.

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6. *To cause to fall to the ground,* of words, promises, &c. i. e. to make null, void, of no effect, to leave unfulfilled; causative of No. 1. letter *h.* 1 Sam. iii. 19: וְלֹא הִפִּיל מִכָּל דְּבָרָיו אַרְצָה *and let none of his promises fall to the ground,* i. e. remain unfulfilled, Esth. vi. 10.

7. הִפִּיל תְּחִנָּה לִפְנֵי *to lay a petition before any one, to entreat him humbly,* Jer. xxxviii. 26. xlii. 9. Dan. ix. 18, 20. Comp. *Kal,* No. 2. letter *g.*

8. הִפִּיל פָּנִים *to cast down one's countenance, to look dark, gloomy.* Comp. *Kal,* No. 1. letter *k.* Jer. iii. 12: לֹא אַפִּיל פָּנַי בָּכֶם *I will not cast down my countenance towards you,* i. e. look darkly upon you. Job xxix. 24: וְאוֹר פָּנַי לֹא יַפִּילוּן *and my cheerful countenance they cast not down.*

9. *To bring forth, bear.* Comp. *cadere,* in Latin poets, e. g. *Stat. Theb.* i. 60: *si me de matre cadentem fovisti gremio. Val. Flacc.* i. 355. both from *Il.* xix. 110. So perhaps, Isai. xxvi. 19: וְאֶרֶץ רְפָאִים תַּפִּיל *and the earth shall cast out the dead.* Schultens: *terra manes abortiet,* comp. נֵפֶל *untimely birth, abortion.*

10. Intrans. *to leave off, to cease.* Judg. ii. 19: לֹא הִפִּילוּ מִמַּעַלְלֵיהֶם *they cease not from their deeds.* Comp. *Schultens loc. cit.* p. 273, 274.

Hithpa. הִתְנַפֵּל.

1. *To throw one's self down,* Deut. ix. 18, 25. Ezra x. 1.

2. With עַל, *to throw one's self upon any one, to fall upon any one,* Gen. xliii. 18. Deriv. נֵפֶל, מַפָּל, מַפֵּלָה, מַפֶּלֶת.

נְפַל Chald. *fut.* יִפֹּל, (comp. Syr. *fut.* ܢܦܠ; but in the Targum יְפוֹל and יִפַּל), i. q. Heb.

1. *To fall.* Dan. vii. 20. iv. 28, (31): קָל מִן שְׁמַיָּא נְפַל *there fell a voice from heaven.* Compare in Hebrew Isai. ix. 7.

2. *To fall down, to throw one's self down,* Dan. ii. 46. iii. 6, 7, 10, 11.

3. *To be cast, thrown,* Dan. iii. 23.

4. *To fall out, come to pass, accidere,* Ezra vii. 20.

נֵפֶל *m. an untimely birth, an abortion, abortus.* Job iii. 16. Ps. lviii. 9. Eccles. vi. 3. (Chald. נְפִילָא, נְפִילָא. In Arab. سَقْط *abortus,* from سَقَطَ *to fall, to fall out.* Comp. the verb in *Hiph.* No. 9.)

נְפָלַל, Ezek. xxviii. 23 only, a quadrilitt. or conj. *Pilel,* i. q. נָפַל, which occurs in the parallel passage, (xxx. 4. xxxii. 20).

נָפַץ i. q. the synonym. פּוּץ, (whence a part of its conjugations and tenses are formed which are wanting here. See the notes to Preface, Part I. p. x.) It occurs in two conjugations; in *Kal.*

1. *To break, to dash in pieces,* e. g. a vessel, Judg. vii. 19. Jer. xxii. 28.

2. *To disperse, to scatter* (an army, a people), Isai. xi. 12.

3. Reflex. *to scatter, disperse one's self,* thence passive, *to be scattered, dispersed.* 1 Sam. xiii. 11: כִּי נָפַץ הָעָם מֵעָלַי *that the people were scattered from me.* Isai. xxxiii. 3: מֵרוֹמְמָתְךָ נָפְצוּ גוֹיִם *at the lifting up of thyself the nations scattered themselves.* Gen. ix. 19: מֵאֵלֶּה נָפְצָה כָּל הָאָרֶץ *and of them the whole earth was overspread,* i. e. the nations of the whole earth spread themselves abroad. Comp. x. 5: מֵאֵלֶּה נִפְרְדוּ אִיֵּי גוֹיִם *from them the isles of the nations were divided,* i. e. the isles of the nations were peopled.

Piel נִפֵּץ.

1. *To dash, to break in pieces,* as *Kal,* No. 1. of an earthen vessel, Ps. ii. 9. of children against the rock, Ps. cxxxvii. 9: אַשְׁרֵי שֶׁיֹּאחֵז וְנִפֵּץ אֶת עוֹלָלַיִךְ אֶל הַסָּלַע *happy shall he be that taketh and dasheth thy children against the rock.*

2. *To scatter, to disperse a people,* Jer. xiii. 14. li. 20, 23. *Inf.* נַפֵּץ, used substantively, *the dispersion of the Jewish nation,* Dan. xii. 7. διασπορά. Derivat. מַפֵּץ, מַפָּץ.

נָפָץ *m. a flood,* or *an inundation,* Isai. xxx.

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30. Root נָפַץ in Aram. *to pour out,* comp. e.g. זרק *to scatter, sprinkle, and to pour out.*

נְפַק Chald. *to go forth.* Dan. ii. 14. iii. 26. v. 5. Of an edict, Dan. ii. 13: דָּתָא נְפַקַת, *the decree went forth,* comp. Luc. ii. 1: ἐξῆλθε δόγμα. *Imp. plur.* פְּקוּ, Dan. iii. 26.

Aph. הַנְפִּיק, הַנְפֵּק, *to bring forth.* Dan. v. 2, 3. Ezra v. 14. vi. 8. In the Targum אַפֵּיק, אַפִּיק are always used instead of it.

נְפָקָא *fem. stat. emph.* נְפָקְתָא Chald. *expence, cost, that which is laid out* or *spent.* Root נָפַק in *Aph. to lay out upon something, to expend.* Comp. יָצָא, letter *f.*

נָפַשׁ only in *Niph. to take breath, to rest after being fatigued,* Exod. xxiii. 12. xxxi. 17. 2 Sam. xvi. 14.

נֶפֶשׁ with suffix נַפְשִׁי, *plur.* נְפָשׁוֹת, once נְפָשִׁים, Ezek. xiii. 20 comm. gend. but more frequently *fem.* (Arab. نفس and Syr. ܢܦܫ).

1. *Breath, spirit.* Job xli. 13 (21): נַפְשׁוֹ גֶחָלִים תְּלַהֵט *his breath kindleth coals.* נֶפֶשׁ חַיָּה *a living breath,* Gen. i. 30.

2. *Life,* properly, *the vivifying principle in the animal body, anima,* which was supposed to reside in the breath, (comp. רוּחַ, and in Latin *animus* from ἄνεμος). Gen. xxxv. 18: וַיְהִי בְּצֵאת נַפְשָׁהּ *and as her breath or life went out of her.* (The same expression occurs in another sense, Cant. v. 6). 1 Kings xvii. 21: תָּשָׁב נָא נֶפֶשׁ־יֶלֶד הַזֶּה עַל־קִרְבּוֹ *cause now the life of this child to return within him again.* 1 Kings i. 12: מַלְטִי אֶת נַפְשֵׁךְ *save thy life,* (comp. Gen. xix. 17.) Exod. xxi. 23: נֶפֶשׁ תַּחַת נֶפֶשׁ *life for life.* Ps. lxix. 2: כִּי בָאוּ מַיִם עַד־נָפֶשׁ *for the waters come (even) unto (my) life.* Deut. xxiv. 6: כִּי נֶפֶשׁ הוּא חֹבֵל *for he taketh (his) life as a pledge.* Ps. lvi. 7: קִוּוּ נַפְשִׁי *they wait for my life,* i. e. they hope to take away my life from me. The following phrases are to be observed.

(*a*) אֶל נֶפֶשׁ *for his life's sake, in order to save his life.* 1 Kings xix. 3: וַיֵּלֶךְ אֶל נַפְשׁוֹ *and he went for his life,* i. e. in order to save his life, 2 Kings vii. 7.

(*b*) בְּנֶפֶשׁ *at the peril, hazard of one's life.* 2 Sam. xxiii. 17. xviii. 13. (in *Kri*). 1 Kings ii. 23: בְּנַפְשׁוֹ דִּבֶּר אֲדֹנִיָּהוּ אֶת הַדָּבָר הַזֶּה *at the peril of his life hath Adonijah spoken this.* Lam. v. 9: בְּנַפְשֵׁנוּ נָבִיא לַחְמֵנוּ *at the peril of our lives do we get our bread.* Comp. בְּרֹאשֵׁנוּ, 1 Chron. xii. 19.

(*c*) בְּנֶפֶשׁ also, *for the life (taken away),* i. e. on account of having committed murder. Jon. i. 14. 2 Sam. xiv. 7: נָמִיתֵהוּ בְּנֶפֶשׁ אָחִיו *we will kill him for the murder of his brother.*

(*d*) הִכָּה נֶפֶשׁ *to beat to death,* i. e. *cadere quoad vitam.*

3. *A living being* or *soul,* properly that wherein a life (נֶפֶשׁ) exists. Josh. x. 28: כָּל הַנֶּפֶשׁ *all the living,* verses 30, 32, 35, 37. Often more fully expressed: נֶפֶשׁ חַיָּה, Gen. i. 20, 24. ii. 7. Especially, *of men,* where we also might generally use the word *soul,* e. g. Ezek. xxii. 25: נֶפֶשׁ אָכָלוּ *they devour men.* Prov. xi. 25. נֶפֶשׁ בְּרָכָה *a liberal soul, a blessed (good) man.* It is used especially,

(*a*) In the Mosaic laws, to denote *any one, any person,* Levit. iv. 2: נֶפֶשׁ כִּי תֶחֱטָא *if any one sin.* v. 1. ii. 4. xv. 17. vi. 2. vii. 20: נִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ *that soul shall be cut off from his people.* xxi. 25, 27. xix. 8. xxii. 3.

(*b*) In numbering, e. g. שִׁבְעִים נֶפֶשׁ *seventy souls* or *persons.* Exod. i. 5. Gen. xlvi. 15, &c. In opposition to beasts, Numb. xxxi. 46: וְנֶפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אָלֶף *and sixty thousand souls of men,* 1 Chron. v. 21. Comp. also Gen. xiv. 21: *give me the souls and take the goods to thyself.*

(*c*) Particularly applied to slaves, Gen. xii. 5: הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בְחָרָן *the souls, which they had gotten in Haran,* Ezek. xxvii. 13. Comp. *Rev.* xviii. 13. 1 Macc. x. 33.

(*d*) נֶפֶשׁ מֵת (מֵת is the genitive,) *a dead person, a corpse.* Numb. vi. 6: עַל־נֶפֶשׁ מֵת

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לֹא יָבֹא *he shall not come to any dead body.* Levit. xxi. 11: וְעַל כָּל־נֶפֶשׁ מֵת לֹא יָבֹא *and to any dead bodies he shall not come.* Used also without מֵת, *corpse.* e. g. טָמֵא לָנָפֶשׁ, Numb. v. 2. ix. 6, 7, 10, and טִמֵּא נָפֶשׁ Levit. xxii. 4. Hag. ii. 13. *one rendered unclean by a corpse.* Numb. xix. 13: כָּל הַנֹּגֵעַ בְּמֵת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר יָמוּת *whosoever toucheth the body of any man that is dead.* Rabb. בֵּית נֶפֶשׁ also simply נֶפֶשׁ, Syr. ܢܦܫ *domus corporis, sepulcrum, monumentum sepulcrale.*

4. *The rational soul, mind, heart,* as the seat of the feelings, will, and affections. Hence frequently combined with לֵב, or construed like the same. Deut. xxvi. 16: בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ *with all thine heart and with all thy soul.* Cant. i. 7: שֶׁאָהֲבָה נַפְשִׁי *thou whom my soul loveth.* iii. 2, 3, 4. 1 Sam. i. 15: וָאֶשְׁפֹּךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה *and I poured out my heart before Jehovah.* Ps. xlii. 5. Job xxx. 16. Prov. xi. 30: *the wise man winneth the hearts.* Exod. xxiii. 9: יְדַעְתֶּם אֶת נֶפֶשׁ הַגֵּר *for ye know the heart of the stranger,* i. e. the feelings of a stranger, so also Prov. xii. 10.

(*a*) With *suffix,* it is often merely a circumlocution for the personal pronoun, as נַפְשִׁי *I,* Ps. iii. 3. vii. 3. xi. 1. xxxv. 3, 7; נַפְשְׁךָ *thou.* Isai. li. 9, 21. Also, *I myself,* Job ix. 21.

(*b*) According to a peculiar idiom, the Hebrew says, *my soul hungereth,* (Prov. xxvii. 7.) *thirsteth,* (Prov. xxv. 25), *fasteth,* (Ps. lxv. 15), *is chilled,* (Job xxiv. 7, according to the LXX.)

5. *Wish, desire,* Gen. xxiii. 8: אִם־יֶשׁ אֶת־נַפְשְׁכֶם *if it be your will.* 2 Kings ix. 15. Ps. lxxviii. 18: לִשְׁאָל אֹכֶל־לְנַפְשָׁם *by asking meat according to their desire.* Also, *the object of desire.* Prov. xiii. 4: *the sluggard desireth* וְאַיִן נַפְשׁוֹ *but his desire is not fulfilled.* Especially,

(*a*) *Desire to eat, hunger.* Prov. vi. 30. בַּעַל נָפֶשׁ *a hungry man,* Prov. xxiii. 2. Isai. lvi. 11. Metonymically *that which satisfies hunger,* Isai. lviii. 10.

(*b*) *Desire of revenge.* Exod. xv. 9: תִּמְלָאֵמוֹ נַפְשִׁי *my desire (of revenge) shall be satisfied upon them.* Ps. xvii. 9: אֹיְבַי בְּנֶפֶשׁ יַקִּיפוּ עָלַי *my enemies compass me about with the desire of vengeance.*

(*c*) Connected with No. 1 is *vapour, fragrancy, odour.* Isai. iii. 20: בָּתֵּי נֶפֶשׁ *a smelling-bottle.*

נֶפֶת *fem.* probably i. q. נוֹף and נָפָה *an eminence,* only in Josh. xvii. 11. שְׁלֹשֶׁת הַנֶּפֶת Chald. *tres regiones.*

נֹפֶת *fem.* (from נוּף, No. II.) *honey-comb,* properly, that which flows from it, hence, when complete, נֹפֶת צוּפִים *distillatio favorum,* Ps. xix. 11. Cant. iv. 11: נֹפֶת תִּטֹּפְנָה שִׂפְתוֹתַיִךְ *thy lips drop as the honey-comb.* Prov. v. 3. xxiv. 13: נֹפֶת מָתוֹק עַל חִכֶּךָ *the honey-comb is sweet to thy palate,* properly, *a sweet thing,* so that נֹפֶת is by no means here used as a masculine.

נַפְתּוּלִים *plur. m. struggle, contest,* Gen. xxx. 8 only. Root פָּתַל, which in *Niph.* signifies *to wrestle, combat.*

נַפְתֻּחִים *plur. m.* Gen. x. 13. 1 Chron. i. 11. *an Egyptian people,* for the accurate determination of whose position we are entirely in want of any certain date. It bears a resemblance to Νέφθυς, which according to Plutarch, (*de Iside,* p. 96. ed. Squire), was the extreme boundary of the country, and was washed by the sea, (comp. the Copt. *nephthos, terminalis*). Hence it has been taken for the country to the east of *Pelusium,* about the lake Sirbonis. See *Michaelis Spicileg. Geogr. Hebr. exteræ,* T. I. p. 269. *Jabolonskii Opusc. ed. te Water,* T. I. p. 161.

נַפְתָּלִי, *Naphtali,* the son of Jacob by Bilhah, and progenitor of the tribe of that name. Concerning the etymology, see Gen. xxx. 8. The possessions of that

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tribe are fixed by Josh. xix. 32—39. In Greek Νεφθαλείμ. Matt. iv. 15. Rev. vii. 6.

נֵץ *m.* (from נָצַץ q. v.)

1. *A flower, blossom,* Gen. xl. 10. i. q. נִצָּה and נִצָּן. In Chald. more frequently, e. g. in the Targum on Ps. ciii. 15. Isai. xl. 7.
2. *A hawk,* Levit. xi. 16. Deut. xiv. 15. Job xxxix. 26. LXX. ἱέραξ. Vulg. *accipiter*. Onk. and Syr. have the same word. Pseudojon. and the Samarit. נצצה. Comp. *Bocharti Hieroz.* T. II. p. 226.

נָצָא *to fly, to fly away.* Once in *Kal.* Jer. xlviii. 8: נָצָא תֵּצֵא *avolando exibit.* Chald. מְגַלְיָא תִּגְלֵי *transmigrando transmigrabit.* The words צִיץ, נָצָא, and תֵּצֵא form here a paronomasia. With respect to its signification see נצץ, No. 3.

נָצַב *to set, to place,* as the cognate יָצַב. From this root are formed the following three conjugations, *Niph. Hiph.* and *Hophal,* from the other, *Hithpael.* See יָצַב.

Niph. נִצָּב.

1. *To be placed* or *set,* with עַל, *over any thing.* 1 Sam. xxii. 9: וְהוּא נִצָּב עַל עֲבָדֵי שָׁאוּל *and he was set over the servants of Saul.* Ruth ii. 5, 6. Isai. xxi. 8. Hence *part.* נָצָב *superintendent, overseer, director, officer,* 1 Kings iv. 5, 27. v. 30. ix. 23.
2. *To place one's self, to present one's self.* Exod. xxxiv. 2: וְנִצַּבְתָּ לִי שָׁם *and present thyself there to me.*
3. *To stand.* Gen. xxxvii. 7. Exod. xv. 8: נִצְּבוּ כְמוֹ נֵד נוֹזְלִים *and the floods stood upright as a dam.* 1 Sam. i. 26. Ps. xlv. 10. Lam. ii. 4: נָצַב יְמִינוֹ כְּצָר *he stands with his right hand as an enemy.* Especially, *to stand fast, firm,* Ps. xxxix. 6: הֶבֶל כָּל־אָדָם נִצָּב *every man is perishable, though he stand ever so firmly.* Zech. xi. 16: הַנִּצָּבָה לֹא יְכַלְכֵּל *and (who) doth not preserve (nourish) that which is (firm) sound.* LXX. τὸ ὁλόκληρον οὐ μὴ κατευθύνῃ. Vulg. *et id quod stat non enutriet.* So likewise the Syr. and Chald. Others compare the Arab. نصب *male habuit, dolore affecit, med. Kesr. lassus fuit, laboravit,* and the Æthiop. ጸበ *debilis, ægrotus fuit,* hence *that which is sick,* which indeed suits the context, but is too far removed from the other senses of the root in Hebrew.

Hiph. הִצִּיב.

1. *To cause to stand.* Ps. lxxviii. 13: וַיַּצֵּב־מַיִם כְּמוֹ־נֵד *and he caused the waters to stand as a dam.*
2. *To place, set,* e. g. a trap, or any thing else. Jer. v. 26. Gen. xxi. 28, 29. Lam. iii. 13.
3. *To set up, erect,* e. g. a pillar, Gen. xxxv. 20; an altar, xxxiii. 10; a monument, 1 Sam. xv. 12, comp. Jer. xxxi. 21; *a heap of stones,* 2 Sam. xviii. 17.
4. *To set right, to make straight.* 1 Sam. xiii. 21: לְהַצִּיב הַדָּרְבָן *to straighten the goads,* i. e. to make their points straight, and thereby to sharpen them.
5. *To make fast, to fix, determine,* e. g. the confines, Ps. lxxiv. 17. Prov. xv. 25. Deut. xxxii. 8: יַצֵּב גְּבֻלֹת עַמִּים *there he fixed the boundaries of the people.*

Hoph. הָצַב and הֻצַּב.

1. *To be set up, placed, fixed.* Gen. xxviii. 12: וְהִנֵּה סֻלָּם מֻצָּב אַרְצָה וְ *behold a ladder set up on the earth.*
2. *To be planted.* Judg. ix. 6: עִם אֵלוֹן מֻצָּב אֲשֶׁר בִּשְׁכֶם *at the cerebinth planted in Shechem.* (This sense is the predominant one in the Syr. and Chald.)
3. Probably, *to be fixed, determined, resolved.* Nah. ii. 8: וְהֻצַּב גֻּלְתָּה הֶעֱלָתָה *and it is determined! it (Nineveh) shall be carried away captive.* It is thus translated by Lud. de Dieu and Seb. Schmidt, and this seems to be the most proper. (Comp. in Chald. יַצִּיב *standing fast, firm, binding,* Dan. vi. 13. and in Arabic نصب, conj. I. *med. Kesr.* conj. VIII. *præparatum fuit.*) The Chald. and the Hebrew expositors render this word by *Queen,* which is indeed

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a suitable subject for the whole of the following verse, but for that reason is the more likely to have been merely guessed at; at least the proof drawn from the words *quia regina stat* (נצבה) *ad dextram regis* (Ps. xlv. 10) is entirely nugatory, and the word moreover has not the form of a noun. The Vulg. however has taken it as such, since it renders the passage, *miles captivus abductus est;* whence it appears to have taken הֻצַּב in the signification of נְצִיב *statio militaris*. Retaining the common signification, we might perhaps render it by, *they set* or *place themselves in array*, (of the warriors). But after all, on a more mature consideration, one is almost compelled to suspect that this word originally belonged to the preceding verse, and had other vowel points. Deriv. נְצִיב, מַצָּב, מַצֵּבָה, מַצֵּבֶת.

נְצִבָה Chald. *stat. emph.* נְצִבְתָּא *firmness, hardness* (of iron). Dan. ii. 41. Theod. ἀπὸ τῆς ῥίζης τῆς σιδηρᾶς. Vulg. *de plantario ferri*, according to the Syr. נְצַב *to plant*, in which case *root* (נְצִבְתָּא) would stand for, *origin, natural state*, like the Arab. اصل.

נְצָב *m.* (prop. *part. Niph.*) Judg. iii. 22, *the haft of a dagger*, literally, *enchased, inclosed*. Comp. the verb, Josh. vi. 26. 1 Kings xvi. 34. (Arab. نصاب *the hilt* or *handle* of a sword, knife, &c.)

נָצַב. The *Hiph.* הִצִּיב, and *Hoph.* יָצַב, which appear to belong to this root, see under יָצַב.

I. נָצָה, in Syr. and Chald. נְצָא, is the usual word for the Hebrew רִיב *to strive, contend*. In Arab. properly, *to pluck*. It occurs in two conjugations; in

Hiph. הִצָּה *to strive*. Numb. xxvi. 9: בְּהַצּוֹתָם עַל יְהוָה *when they strove against Jehovah*. Also of waging war, Ps. lx. 2: בְּהַצּוֹתוֹ אֶת אֲרַם נַהֲרַיִם *when he waged war with Mesopotamia*.

Niph. נִצָּה (of reciprocal actions), *to quarrel or dispute together*, of several persons. Exod. ii. 13: וְהִנֵּה שְׁנֵי אֲנָשִׁים עִבְרִים נִצִּים *and behold two men of the Hebrews strove together*. xxi. 22. Deut. xxv. 11: כִּי יִנָּצוּ אֲנָשִׁים יַחְדָּו *when men strive together*. Levit. xxiv. 10. 2 Sam. xiv. 6. Deriv. מַצּוּת, מַצָּה.

II. נָצָה, in two conjugations; in *Kal, to be laid waste, desolate*, Jer. iv. 7: עָרַיִךְ תִּצֶּינָה *thy cities shall be laid waste*. LXX. αἱ πόλεις καθαιρεθήσονται. Vulg. *civitates tuæ vastabantur*.

Niph. idem. Isai. xxxvii. 26: נַלִּים נִצִּים *waste heaps of stones*, 2 Kings xix. 25. (In Arab. نصا signifies to pull off, to draw out, e. g. a coat, sword; to make bare, hence *to strip the ground, to lay waste*. Comp. עָרָה in *Piel*. Or comp. in Samaritan נצץ *to be kindled, to burn*.

נְצָה *fem.* (from נָצַץ, No. 2.) *a blossom, flower*, Job xv. 33. Isai. xviii. 5.

נֹצָה *fem.* Levit. i. 16, *the filth* in the crop, probably for נוֹצָא, as *part. Niph.* from יָצָא, *excrementum, quod excernitur, ejicitur*. So Onkelos, Targum Hieros. Syr. Arab. and Samar. comp. צֵאָה and צוֹאָה.

נָצַח, in Arab. *to be pure, upright, faithful;* in Syr. *to be shining, to conquer*. It occurs in two conjugations; in *Piel* נִצֵּחַ.

1. *To superintend* a thing, *to have inspection* over it, to conduct, manage it, with עַל and לְ, 1 Chron. xxiii. 4: לְנַצֵּחַ עַל מְלֶאכֶת בֵּית יְהוָה *to superintend the work of the house of God*. Ezra iii. 8, 9: לְנַצֵּחַ עַל עֹשֵׂה הַמְּלָאכָה *to have the inspection over the men employed in the work*, &c. Part. מְנַצֵּחַ *overseer, inspector*. 2 Chron. ii. 1, 7: שֵׁשׁ מֵאוֹת מְנַצְּחִים לְהַעֲבִיד אֶת הָעָם *six hundred overseers to keep the people on to the work*. xxxiv. 13. In the books of Kings this idea is commonly expressed by נִצָּבִים.

2. This word occurs in a musical sense, probably, *to superintend the musicians, to lead the choir, to be precentor*. 1 Chron. xv. 21: *and Mattithiah, &c. played on*

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harps, in the octave לְנַצֵּחַ *as chief singers, (precentors).* (The two corresponding terms are ver. 19, לְהַשְׁמִיעַ, Luth. *helle zu singen, to sing aloud, to sing with a loud voice,* and ver. 20: עַל עֲלָמוֹת *in the virgin's note,* q. v.) To this may be joined לַמְנַצֵּחַ in the superscription of fifty-three Psalms, and Hab. iii. 19: *precentor, the leader of the band.* Thus Rashi, Aben Ezra, Kimchi, and most of the moderns. Others take it as the Syr. *infinitive Pael,* (comp. also in Chald. Dan. v. 12,) *to lead the song.* Targ. *ad laudandum.* But in favour of the former signification, is the frequent expression לַמְנַצֵּחַ עַל יְדוּתוּן *to the overseer of the Jeduthunites,* which is analogous to the usual construction of *Piel,* No. 1.

Niph. Jer. v. 8 only: מְשֻׁבָה נִצַּחַת *a total apostacy.* See נָצַח, No. 5.

נְצַח Chald. *Ithpe. to conquer,* Dan. vi. 4. In Syr. *idem.*

I. נֶצַח and נֵצַח, with suffix נִצְחִי.

1. *Continuance, duration, eternity,* (cognate with the primary signification, *to be true, faithful*). Ps. lxxiv. 3: מַשּׁוּאוֹת נֶצַח *eternal ruins.* עַד נֵצַח *even unto eternity.* Ps. xlix. 20. Job xxxiv. 36. נֶצַח, לָנֶצַח adverbially, *for ever, perpetually.* Isai. xxxiv. 10: לְנֵצַח נְצָחִים *idem.*

2. *Confidence, reliance.* Lam. iii. 18: אָבַד נִצְחִי *my trust,* or *confidence is gone.* (Chald. תּוּקְפִי). Perhaps also 1 Sam. xv. 29: נֵצַח יִשְׂרָאֵל *the trust of Israel.*

3. *Truth uprightness.* Hab. i. 4: לֹא יֵצֵא לָנֶצַח מִשְׁפָּט (*justice is not declared*) *does not proceed according to truth,* (comp. Isai. xlii. 3). Perhaps also Prov. xxi. 28.

4. *Lustre, fame, glory,* 1 Chron. xxix. 11. 1 Sam. xv. 29: נֵצַח יִשְׂרָאֵל *gloria Israelis,* applied to Jehovah.

5. *Perfection, completion,* hence לָנֶצַח and נֶצַח *completely, totally, entirely.* Ps. xiii. 1: עַד אָנָה יְהוָה תִּשְׁכָּחֵנִי נֶצַח, Luther: *Herr! wie lange willst du mein sogar vergessen? Lord! how long wilt thou utterly forget me?* Ps. lxxix. 5. Job xxiii. 7: *I escaped completely from my judge,* i. e. I was acquitted by him.

II. נֵצַח *m. the juice which spurts* or *gushes out, from grapes when pressed.* Isai. lxiii. 3, 6. Root نضح and نصح *to spurt, sprinkle,* i. q. הִזָּה in Hebrew.

נְצִיב *m.* from נָצַב, properly *something that is set up.*

1. *A pillar, column,* i. q. מַצֵּבָה, q. v. (Comp. in Arab. نصب, نصيبة, *idem.*) Gen. xix. 26: נְצִיב מֶלַח *a pillar of salt, pillar of salt-stone.*

2. *A military post,* 1 Sam. x. 5. xiii. 3, 4.

3. *Garrison,* 2 Sam. viii. 6, 14.

4. *Præpositus, overseer, superintendent,* i. q. נָצָב, 1 Kings iv. 7, 19.

נָצַל, probably *to draw away, rend away.* It occurs in five conjugations; in *Piel,*

1. *To take, to take away,* 2 Chron. xx. 25: וַיְנַצְּלוּ לָהֶם לְאֵין מַשָּׂא *and they took for themselves (so much) of it, that they could not carry it.*

2. *To rob, plunder, spoil* any one, with the accus. of the person, Exod. iii. 22: וְנִצַּלְתֶּם אֶת מִצְרַיִם *and ye shall spoil the Egyptians.* xii. 36.

3. *To snatch, rescue, or to save from danger.* Ezek. xiv. 14. See *Hiphil.*

Hiph. הִצִּיל.

1. As *Piel, to take,* with מִן, *to take from,* hence *to withdraw,* Gen. xxxi. 9, 16: *all the riches* אֲשֶׁר אֱלֹהִים הִצִּיל מֵאָבִינוּ *which God hath taken from our father.* Ps. cxix. 43: אַל תַּצֵּל מִפִּי דְבַר אֱמֶת *take not the word of truth out of my mouth.* 2 Sam. xx. 6: וְהִצִּיל עֵינֵינוּ *and lest he withdraw himself from our eyes,* i. e. escape from our sight.

2. *To save, deliver, liberate,* very frequently. Mostly with מִן, Ps. xviii. 49: מֵאִישׁ חָמָס תַּצִּילֵנִי *deliver me from the violent man.* xxxiv. 5, 18. Micah v. 5. with מִיַּד Gen. xxxii. 12: הַצִּילֵנִי נָא מִיַּד אָחִי *deliver*

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me, I pray thee, from the violence (hand) of my brother. xxxvii. 21, 22. Exod. iii. 8. xviii. 10. also with מִכַּף, Isai. xxxviii. 6. הִצִּיל נַפְשׁוֹ *to save one's life.* Ezek. iii. 19, 21. xxxiii. 9. אֵין מַצִּיל *no man helps.* Ps. vii. 3. l. 22. Isai. v. 29. With the dative of the person, Jon. iv. 6 only: מֵרָעָתוֹ לְהַצִּיל לוֹ *so that it should deliver him from his trouble.*

Obs. The form הִצִּיל occurs a few times for the *inf.* הַצִּיל, Ps. xviii. 1. Isai. xxxi. 5.

Hoph. הָצַל *to be drawn out of,* Amos iv. 11. Zech. iii. 2.

Niph. נִצַּל.

1. Passive from *Hiph.* No. 2. *to be delivered, saved,* Isai. xx. 6. Jer. vii. 10.
2. Reflex. *to save one's self,* Prov. vi. 3, 5. with אֶל, Deut. xxiii. 16: אֲשֶׁר יִנָּצֵל אֵלֶיךָ *if he fly for refuge to thee.*

Hithp. To take from. Exod. xxxiii. 6. only: וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת־עֶדְיָם *and the children of Israel stripped themselves of their ornaments.* On this modification of the sense in *Hithp.* see פָּשַׁט, פָּרַק. Derivat. הַצָּלָה.

נְצַל Chald. *Aph.* הַצֵּל, *to save,* as הִצִּיל in Heb. No. 2. Dan. iii. 29. vi. 15, 28. In the Targum it does not occur in this signification, and is therefore used here according to the Hebrew idiom.

נְצָן *m. a flower,* Cant. ii. 12. Root נָצַץ.

נָצַץ, see יָצַץ. As a verb it occurs only once in the participle plural *Kal.* (Ezek. i. 7.)

1. Properly, *to glitter, to sparkle,* Ezek. i. 7 only. Derivat. נִיצוֹץ.
2. *To blossom,* (as in Chald.) whence the derivat. נֵץ, No. 1. נְצָה, נְצָן, comp. הֵנִיץ *to blossom.* (Words signifying *brilliance* are frequently applied metaphorically to *blossoming* and *verdure,* see זִו, comp. Simonis *Arcanum formarum,* p. 352). The *flowering* or *budding* of plants is also compared in the Semitic language to the *plumage* of birds, hence
3. *To fly,* (comp. פלח in Chaldee, *to sprout,* in Syr. *to fly*). Deriv. נֵץ *a hawk.* See the cognate forms נָצָא *to fly,* and נוֹצָה *wing.*

נָצַק see יָצַק.

נָצַר *fut.* יִצֹּר, more rarely יִנְצֹר, *imp.* נְצֹר, i. q. נָטַר. It occurs only in *Kal.*

1. *To guard, to watch,* e. g. a vineyard. Job xxvii. 28. Isai. xxvii. 3. Jer. xxxi. 6. comp. Prov. xxvii. 18. מִגְדָּל נֹצְרִים *a watch-tower,* 2 Kings xvii. 9. Frequently of Jehovah, who guards and protects men. Deut. xxxii. 10: יְצָרֵנְהוּ כְּאִישׁוֹן עֵינוֹ *he guardeth it as the apple of his eye.* Ps. xxxi. 24: *Jehovah protects the faithful.* Isai. xlii. 6. Prov. xxii. 12; with מִן *to preserve from.* Ps. xxxii. 7: מִצַּר תִּצְּרֵנִי *thou preservest me from trouble.* xii. 8. lxiv. 2. cxl. 2. In a bad sense, Job vii. 20: נֹצֵר הָאָדָם *thou observer of men.* Prov. xx. 28: חֶסֶד וֶאֱמֶת יִצְּרוּ מֶלֶךְ *mercy and truth guard the king.* Ps. xxxiv. 14: נְצֹר לְשׁוֹנְךָ מֵרָע *guard thy tongue from evil.* Ezek. vi. 12: הַנָּצוּר *he that remains guarded.* Isai. xlix. 6: נְצוּרֵי יִשְׂרָאֵל *the preserved of Israel.* (J. D. Michaelis translates, *branches of Israel,* metaph. for *tribes,* as the parallel שִׁבְטֵי, so that נְצוּר would be i. q. נֵצֶר. In like manner the Syr. *virgultum Israelis*). It occurs once only with עַל, Ps. cxli. 3: נִצְּרָה עַל דַּל שְׂפָתַי *set a watch over the door of my lips.* (The dagesh in ד is euphonicum.)
2. *To observe, keep,* i. q. a covenant. Deut. xxxiii. 9. Ps. xxv. 10. *the commandments of God,* Ps. cv. 45. cxix. 2, 22, 34, 56, 100, 129. Exod. xxxiv. 7: נֹצֵר חֶסֶד לָאֲלָפִים *he keeping, continuing (his) mercy to the thousandth generation.*
3. *To guard,* i. q. *to hide, conceal,* Isai. xlviii. 6: נְצוּרוֹת וְלֹא יְדַעְתָּם *hidden things, which thou dost not know.* lxv. 4: בַּנְּצוּרִים יָלִינוּ *they passed the night in concealed places.* LXX. ἐν σπηλαίοις. Hence נִצְרַת לֵב *of a covert heart,* i. e. crafty, sly heart, Prov. vii. 10.

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4. *To watch, observe* a city, i. e. probably, *to enclose it, to besiege it,* comp. 2 Sam. xi. 16: בְּשָׁמְרוֹ יוֹאָב אֶל הָעִיר *when Joab besieged the city.* So Jer. iv. 16: נֹצְרִים *besiegers.* Isai. i. 8: עִיר נְצוּרָה *a besieged city.*

Obs. Instead of the *imperative,* נְצָרָה occurs Ps. cxli. 3, and with pronoun נְצָרֶהָ Prov. iv. 13, both times with a Dagesh *euphonicum* according to the ancient grammarians.

נֵצֶר *m. a branch, shoot,* Isai. xi. 1. xiv. 19. lx. 21. Dan. xi. 7. (Root נצר *to become green.*)

נָצַת, see יָצַת.

נְקָא Chald. *clean, pure,* Dan. vii. 9. Root נָקָא i. q. נָקָה in Hebrew.

נָקַב *fut.* יִקֹּב and יִנְקֹב, in two conjugations, in *Kal,*

1. *To pierce, bore,* 2 Kings xii. 10: וַיִּקֹּב חֹר בְּדַלְתּוֹ *and bored a hole in the lid of it.* With accus. *to pierce* or *bore through.* Job xl. 24, 26 (xl. 24. xli. 2.): וּבְחוֹחַ תִּקֹּב לֶחֱיוֹ *and (canst thou) bore through his cheek with a ring?* 2 Kings xviii. 21. Hagg. i. 6: צְרוֹר נָקוּב *a bag with holes.* Hab. iii. 15: נָקַבְתָּ רֹאשׁ פְּרָזָו *thou piercest through the head of their leader.* (In Chald. Syr. and Arabic, *idem,* and very frequently.) Deriv. נְקֵבָה, מַקֵּבָה, מַקֶּבֶת.

2. *To cut, separate, to sever, distinguere,* whence *distincte dicere, to specify, define distinctly, mention by name,* (comp. פָּרַשׁ in Hebrew and Aramaic, *to pierce, divide, distinguish.*) Gen. xxx. 28: נָקְבָה שְׂכָרְךָ עָלָי *name to me thy wages,* (Chald. פָּרֵישׁ אַגְרָךְ עֲלָי). Isai. lxii. 2: *they shall give unto thee a new name* אֲשֶׁר פִּי יְהוָה יִקְּבֶנּוּ *which the mouth of Jehovah shall name.* Vulg. *quod os domini nominabit.* Part. pass. נְקֻבִים *the named,* i. e. the *eminent, nobles* among the people. Amos vi. 1: נְקֻבֵי רֵאשִׁית הַגּוֹיִם *the distinguished among the first of nations.* Comp. 1 Chron. xii. 31, where אֲשֶׁר נִקְבוּ בְּשֵׁמוֹת signifies the same as is expressed by נְבוֹרֵי חַיִל, אַנְשֵׁי שֵׁמוֹת in verse 30. In Arab. نقيب signifies *dux, tribunus, princeps.*

3. *to curse, to execrate, blaspheme,* i. q. קָבַב. (So נקב signifies *to cut through, pierce through,* and metaph. *to revile, abuse.* Levit. xxiv. 11: וַיִּקֹּב בֶּן־הָאִשָּׁה הַיִּשְׂרְאֵלִית אֶת־הַשֵּׁם וַיְקַלֵּל *and the son of an Israelitish woman blasphemed the name of Jehovah and cursed.* verse 16. Numb. xxiii. 8, 25. Job iii. 8. v. 3. Prov. xi. 26. Hos. xxiv. It was the ambiguity of the word נקב which caused Levit. xxiv. 11 to be misunderstood, and applied to the uttering of the name of God. See יְהוָה).

Niph. pass. of No. 2. Numb. i. 17: *these men* אֲשֶׁר נִקְבוּ בְשֵׁמוֹת *who are distinguished by name,* 1 Chron. xii. 31. xvi. 41. 2 Chron. xxviii. 15. xxxi. 19. (As to the form of the word, compare the Arab. لقب, لقب *to name,* with the interchange of ל and נ).

נֶקֶב *m.* Ezek. xxviii. 13.

1. Probably, *ring-boxes, ring-cases, pala gemarum,* (according to *Jerome,*) *a deepening, hollow, incisio,* (from נָקַב). Comp. תּוֹף. Others, *pipe,* from נָקַב *to bore through,* as חָלִיל from חָלַל, contrary to the context of the passage.

2. A proper name of a place in the tribe of Naphtali, Josh. xix. 33. In Aram. נקבא *a hole* or *cavern,* wherefore it has here as a kind of appellative received the article. Comp. *Relandi Palæstina,* p. 545.

נְקֵבָה *fem. female,* opposed to זָכָר *male,* of men and beasts, the peculiar word for expressing the difference of sex. זָכָר וּנְקֵבָה *a male and a female.* Gen. i. 27. v. 2. vi. 19. lxxiii. 9, 16. Levit. iii. 1, 6. iv. 28, 32. v. 6. xii. 5. Root נָקַב *to pierce,* with reference to the form of the sexual parts.

נָקֹד *m. plur.* נְקֻדִּים, *punctulated, sprinkled, speckled, spotted,* of sheep and goats. Gen. xxx. 32 &c. xxxi. 8 &c. (Also in Chald.)

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נֹקֵד *a herdsman, a possessor of cattle.* Amos i. 1. Applied to the king of Moab, 2 Kings iii. 4. It is properly denominative from נֶקֶד, Arab. نَقَدٌ and نَقْدٌ a kind of sheep and goats, having short feet and an ugly form, whence נֹקֵד, as כֹּרֵם from כֶּרֶם, בֹּקֵר from בָּקָר, Arab. نقّاد signifies *a shepherd of such cattle.* But in Hebrew the signification was probably more general, *herdsman.* See *Bocharti Hieroz.* T. I. p. 441.

נְקֻדָּה *fem. point, stud,* of silver studs on a chain of gold or of pearls, Cant. i. 11. See נָקַד.

נְקֻדִּים *m.* connected with נָקֻד, *a point, dot.*

1. *Crumbs of bread, mica.* Josh. ix. 5: *and all the bread of their travelling provision was dry,* הָיָה נְקֻדִּים *and had fallen into crumbs.* Verse 12. Aqu. ἐφαθυρώμενος. Symm. καπυρος. Vulg. *in frusta comminuti.*
2. *Small cakes* or *pies,* baked paste, 1 Kings xiv. 3: *take ten loaves* וְנִקֻּדִּים *and little cakes,* &c. LXX. κολλυρίδα. Vulg. *crustulam.* Talmud נקודים *orbiculi parvi panis instar dimidii ovi.* Buxtorf, p. 1386.

נָקָה occurs in three conjugations; in *Kal* only as a pleonastic infinitive נָקֹה, with the *fut. Niph.* Jer. xlix. 12.

1. *To be clean,* metaph. *to be innocent,* with מִן, of a crime. Jer. ii. 35. Ps. xix. 14: וְנִקֵּיתִי מִפֶּשַׁע רַב *and I shall be clean* or *innocent of a great transgression.* Numb. v. 31. With מִן, of the person, Judg. xv. 3: נְקֵיתִי הַפַּעַם מִפְּלִשְׁתִּים *this time I am not guilty of any trespass upon the Philistines, if I do them evil.*
2. *To be free from punishment, to remain unpunished,* without implying innocence. Exod. xxi. 19: וְנָקֹה הַמַּכֶּה *so shall he who smote him be free from punishment.* verse 28. Numb. v. 19: הִנָּקִי מִמֵּי הַמָּרִים *so shalt thou remain unpunished through this water of misfortune,* i. e. it shall not injure thee. verse 28. 1 Sam. xxvi. 9: *who hath ever put his hand forth against the anointed of Jehovah* וְנָקָה *and remained unpunished?* Prov. vi. 29: לֹא יִנָּקֶה כָּל־הַנֹּגֵעַ בָּהּ *whosoever toucheth her shall not remain unpunished.* xi. 21. xvi. 5. xvii. 5. xix. 5, 9. xxviii. 20. Jer. xxv. 29. xlix. 12.
3. *To be free from an oath, obligation,* Gen. xxiv. 8, 41.
4. *To be empty, to be emptied out,* hence *to be desolate, laid waste,* of a city. (So in Arab. conj. x.) Isai. iii. 26: נְקֻתָה לָאָרֶץ תֵּשֵׁב *she shall sit desolate on the ground.* Also with relation to persons; *to be extirpated, rooted out.* Zech. v. 3: *this is the curse that goeth forth over the land,* כִּי כָל־הַגֹּנֵב מִזֶּה כָּמֹהָ נִקָּה *for every one that stealeth shall be rooted out therefrom according to it.*

Piel נִקָּה.

1. *To declare innocent, to acquit,* Job ix. 28. With מִן, Ps. xix. 13. (12): מִנִּסְתָּרוֹת נַקֵּנִי *declare thou me pure from secret transgressions.* Job x. 14.
2. *To let go unpunished, to forgive, pardon,* Exod. xx. 7: כִּי לֹא יְנַקֶּה יְהוָה אֵת אֲשֶׁר וגו׳ *for God will not let him go unpunished who,* &c. Deut. v. 11. 1 Kings ii. 9. Joel iv. 21: וְנִקֵּיתִי דָמָם לֹא נִקֵּיתִי *I will pardon their guilt of blood, which I have not yet pardoned.* Comp. Exod. xxxiv. 7: *who forgiveth iniquity, and transgression and sin,* וְנַקֵּה לֹא יְנַקֶּה *but will not always pardon* (the guilty), &c. Numb. xiv. 18. also Jer. xxx. 11. xlvi. 28: וְיִסַּרְתִּיךְ לַמִּשְׁפָּט וְנַקֵּה לֹא אֲנַקֶּךָּ *I chastise thee in measure, I cannot leave thee unpunished.* Nah. i. 3: *Jehovah is long-suffering, great in might,* וְנַקֵּה לֹא יְנַקֶּה *but will not leave unpunished.*

נָקִי *plur.* נְקִיִּים *adj.*

1. *Clean, pure, innocent,* Exod. xxiii. 7. Job iv. 7. ix. 25: דָּם נָקִי *innocent blood,* Deut. xix. 10, 13. 2 Sam. iii. 28: נָקִי אֲנֹכִי מִדָּמָי אַבְנֵר *I am innocent of the blood of Abner.* xiv. 9. Josh. ii. 19. Gen. xliv. 10.

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2. *Free from responsibility, obligation,* with מִן, Gen. xxiv. 4: וְהָיִיתָ נָקִי מֵאָלָתִי *then shalt thou be free from the oath laid upon thee by me.* Josh. ii. 17, 20. Numb. xxxii. 22: וְהִיִיתֶם נְקִיִם מֵיהוָה וּמִיִשְׂרָאֵל *and thou shalt be free from obligation with respect to Jehovah and to Israel.* Deut. xxiv. 5: נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אַחַת *he shall be free from (service of war) for his house* or *home for one year.* 1 Kings xv. 22: *and the king Asa caused all Judah to be called together,* אֵין נָקִי *so that no man was free, (exempt).*

נָקִיא i. q. the preceding, (with a quiescent Aleph,) Joel iv. 19. Jonah i. 14, in Chethib.

נְקִיוֹן *m.* (from נָקָה), *cleanness, purity.* Amos iv. 6: נְקִיוֹן שִׁנַּיִם *cleanness of teeth,* for, *famine, hunger.* נְקִיוֹן כַּפַּי *cleanness of my hands,* a figurative expression for *innocence,* Gen. xx. 5. Hence, *moral purity, innocence,* Ps. xxvi. 6. lxxiii. 13.

נְקִיק or נָקִיק, which occurs only in the *stat. const.* Jer. xiii. 4: נְקִיק הַסֶּלַע *crevice, fissure of the rock,* and *plur.* נְקִיקֵי הַסְּלָעִים, Isai. vii. 19. Jer. xvi. 16. The root נקק is not to be found in any oriental dialect, its signification however is clear from the context, and the agreement of the ancient translators.

נָקַט i. q. קוּט and קוּץ *to feel a disgust against any thing.* Once in *Kal,* with בְּ, Job x. 1. The future and other parts of the verb are formed from קוּט.

נָקַם, *inf.* נְקוֹם, *fut.* יִקּוֹם, in five conjugations; in *Kal,* to *revenge, take vengeance,* Levit. xix. 18. It is construed

(*a*) With the *accus.* of the person, or thing for which vengeance is taken. Deut. xxxii. 43. 1 Sam. xxiv. 13. or the following construction, Levit. xxvi. 25: חֶרֶב נֹקֶמֶת נְקַם בְּרִית *the sword which avengeth the covenant.*

(*b*) With מִן of the person or thing on which vengeance is taken. 1 Sam. xxiv. 13. מֵאֵת, Numb. xxxi. 2. מִיַּד, 2 Kings ix. 7. לְ, Nah. i. 2. Ezek. xxv. 12. and the accusative, Josh. x. 13. The following are some examples of more complete phrases: 1 Sam. cited נָקְמַנִי יְהוָה מִמֶּךָּ *Jehovah will avenge me upon thee.* Numb. xxxi. 2: נְקֹם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים *avenge thou the Israelites on the Midianites.* Once with עַל, Ps. xcix. 8.

Niph. נִקַּם,

1. *To revenge one's self,* Ezek. xxv. 15. The person on whom vengeance is taken, is construed with בְּ, Judg. xv. 7. 1 Sam. xviii. 25. Ezek. xxv. 12. and מִן, Isai. i. 24. 1 Sam. xiv. 25. Judg. xvi. 28: אִנָּקְמָה נְקַם־אַחַת מִשְׁתֵּי עֵינַי מִפְּלִשְׁתִּים *I will take only one revenge on the Philistines, for my two eyes.* Jer. xv. 15.

2. *To suffer vengeance, to be punished.* Exod. xxi. 20. נָקֹם יִנָּקֵם *then shall he be punished.* Comp. *Hoph.* No. 2.

Piel, but twice as *Kal,* 2 Kings ix. 7. Jer. li. 36: נִקַּמְתִּי אֶת נִקְמָתֵךְ *I will avenge thee, take vengeance for thee.*

Hoph. Fut. יֻקַּם,

1. *To be avenged,* Gen. iv. 24.

2. *To suffer vengeance, to be punished.* Gen. iv. 15. Exod. xxi. 22. See *Niph.* No. 2.

Hithp. הִתְנַקֵּם,

1. *To revenge one's self,* as *Niph.* Jer. v. 9, 29. ix. 8.

2. Part. מִתְנַקֵּם *revenging himself, revengeful, vindictive,* Ps. viii. 3. xliv. 17.

נָקָם *m.* and נְקָמָה, with suffix נִקְמָתִי, *plur.* נְקָמוֹת *fem.*

1. *Revenge,* Deut. xxxii. 35. Prov. vi. 34. *To take vengeance,* is expressed by הֵשִׁיב, Deut. xxxii. 41, 43., לָקַח, Isai. xlvii. 3. Jer. xx. 10., עָשָׂה, Ps. cxlix. 7. Ezek. xxv. 17. and construed with בְּ, לְ, מִן of the person, also עָשָׂה בִּנְקָמָה *idem.* Ezek. xxv. 15: יַעַן עֲשׂוֹת פְּלִשְׁתִּים בִּנְקָמָה *because the Philistines have taken*

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vengeance. נָתַן נִקְמָתוֹ בְּ *to let merited vengeance come upon any one.* Ezek. xxv. 14: נָתַתִּי אֶת־נִקְמָתִי בֶּאֱדֹם *I will let my vengeance come on Edom.* Numb. xxxi. 3: לָתֵת נִקְמַת־יְהוָה בְּמִדְיָן *to take vengeance for Jehovah on the Midianites.* נָתַן נְקָמוֹת לְ *to enable any one to take vengeance, to give any one satisfaction.* Ps. xviii. 48. Comp. Judg. xi. 36: אַחֲרֵי אֲשֶׁר עָשָׂה לְךָ יְהוָה נְקָמוֹת מֵאֹיְבֶיךָ *after that the Lord hath taken vengeance for thee of thine enemies.* The genitive following, frequently expresses the thing for which vengeance is taken. Ps. lxxix. 10: נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ *vengeance for the blood of thy servants, which hath been spilt.* Jer. l. 28: נִקְמַת הֵיכָלוֹ *vengeance for his temple,* comp. li. 36.

2. *Revengefulness, desire of revenge,* Lam. iii. 60.

נָקַע i. q. יָקַע *to tear one's self away,* metaph. *to be estranged.* Only in *Kal,* Ezek. xxiii. 18: כַּאֲשֶׁר נָקְעָה נַפְשִׁי מֵעַל אֲחוֹתָהּ *when my soul tore herself away from her sister,* i. e. was alienated from her. verses 22, 28. Of this form the preterite only occurs, of יָקַע the future.

I. נָקַף in two conjugations; in *Kal, to make a circuit, go round, to revolve, to elapse,* of time, Isai. xxix. 1 only: חַגִּים יְנִקֹּפוּ literally, *let the feasts go round.*

Hiph. הִקִּיף.

1. *To go round a place, to make the circuit of it.* Hence הַקִּיף and הַקֵּף, Josh. vi. 3, 11. *circumeundo,* used adverbially for *circum, round about.*

2. *To surround, encompass,* with the *accus.* 1 Kings vii. 24. Ps. xxii. 17, (16): עֲדַת מְרֵעִים הִקִּיפוּנִי *an assembly of the wicked have enclosed me.* xlviii. 13; with עַל, 2 Kings vi. 14: וַיַּקִּיפוּ עַל הָעִיר *and surrounded the city.* xi. 8. Ps. xvii. 9. lxxxviii. 18. Isai. xv. 8: הִקִּיפָה זְעָקָה אֶת־גְּבוּל מוֹאָב *for the cry is gone round about the borders of Moab.* With the accus. of the thing, and עַל of the person, *to surround any one with a thing.* Job xix. 6: וּמְצוּדוֹ עָלַי הִקִּיף *and he hath compassed me with his net.* Lam. iii. 4: וַיַּקֵּף רֹאשׁ וּתְלָאָה *and he hath compassed me with bitterness and trouble,* עָלַי is here to be supplied from the former member of the sentence.

3. *To have elapsed,* of time, Job i. 5: כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתֶּה *when the days of the feast were gone about,* i. e. when their course was completed.

4. Elliptically Levit. xix. 27: לֹא תַקִּפוּ פְּאַת רֹאשְׁכֶם *ye shall not (shave) in a circle the outer edges (edge-hairs) of your head.* Symm. οὐ περιξυρήσετε κύκλῳ τὴν προσόψιν, in allusion to a certain kind of sacred tonsure among the Arabians, according to which they shaved off the lower part of the hair, and let it remain on the top of the head. *Herodot.* iii. 8. iv. 175.

II. נָקַף *to smite, hew,* cognate with נָגַף. In Chald. and Arab. *idem.* It occurs only in *Piel* נִקֵּף.

1. *To cut down,* e. g. the wood of a forest, Isai. x. 34.

2. Job xix. 26, probably applied to the destruction of the body. Whence,

נֶקֶף *m. the beating down the olives,* Isai. xvii. 6. xxiv. 13. (Chald. נִיקוּף *idem.*)

נְקָפָה *fem. a wound, blow,* Isai. iii. 24.

נָקַר *fut.* יִקֹּר, in four conjugations; in *Kal, to pierce, to dig out,* (in Arab. and Aram. *idem.*) Especially used *of putting out* the eyes. 1 Sam. xi. 2; of *the picking out* the same by birds, Prov. xxx. 17.

Piel. to pierce, dig out, as *Kal.* Judg. xvi. 21. Numb. xvi. 14.

Niph. to be pierced through. Job xxx. 17: לַיְלָה עֲצָמַי נִקַּר *by night my bones are pierced through (by pain).*

Pual, to be dug out, Isai. li. 1. Here used metaphorically for, *to be descended.*

נְקָרָה or נִקְרָה, only in the phrase נִקְרַת־הַצּוּר

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Exod. xxxiii. 22, *a fissure* or *cleft in a rock*. Plur. נְקִרוֹת הַצֻּרִים, Isai. ii. 21.

נָקַשׁ i. q. יָקַשׁ and קוּשׁ, in four conjugations; in *Kal, to lay snares, to ensnare, entrap,* Intrans. Ps. ix. 17: בְּפֹעַל כַּפָּיו נוֹקֵשׁ רָשָׁע *the wicked ensnareth himself by the work of his own hands.* Or נוֹקֵשׁ is here used, as *Part. Niph.* for נוֹקָשׁ (according to the form נָקֵל for נָקַל).

Niph. to be ensnared, seduced, led astray. Deut. xii. 30: פֶּן תִּנָּקֵשׁ אַחֲרֵיהֶם *that thou be not ensnared, to follow them.*

Piel. to lay snares, traps. Ps. xxxviii. 18: וַיְנַקְּשׁוּ מְבַקְשֵׁי נַפְשִׁי *they that are seeking after my life lay snares.* cix. 11: יְנַקֵּשׁ נוֹשֶׁה לְכָל־ אֲשֶׁר־לוֹ *let the creditor take all that is his,* properly *laqueos injiciat omni cet.*

Hithp. to lay a snare, to waylay, construed with בְּ 1 Sam. xxviii. 9.

נָקַשׁ *Chald. to push, strike, knock.* Dan. v. 6: וְאַרְכְּבָתֵהּ דָּא לְדָא נָקְשָׁן *and his knees smote one against another.* Syr. *idem.*

נַר *plur.* נֵרוֹת (from נוּר *to light.*) *m. a light, lamp.* Zeph. i. 12. Of the lamps of the great branched candlestick, Exod. xxvii. 20. xxxv. 14. xxxvii. 23. xxxix. 37. xl. 4. Numb. ix. 4. It is more frequently used metaphorically,

(*a*) נֵר יִשְׂרָאֵל *the light of Israel,* i. e. a great man in Israel. 2 Sam. xxi. 17.

(*b*) *Prosperity, Fortune.* (Comp. אוֹר, No. 3.) always however retaining the metaphor; e. g. נֵר רְשָׁעִים יִדְעָךְ *the lamp of the wicked shall be extinguished.* xx. 20. xxxi. 18. Ps. xviii. 29: אַתָּה תָּאִיר נֵרִי *thou wilt cause my light to shine,* i. e. my fortune to flourish. Job xxix. 3: בְּהִלּוֹ נֵרוֹ עָלַי *if he made his light to shine upon my head.*

נֵר Prov. xxi. 4. *idem.*

נֶרְגַל 2 Kings xvii. 10, an idol of the Cuthæans. Whence the proper name נֶרְגַל שַׂרְאֶצֶר, *Nergal-Sharezer,* Jer. xxxix. 3. 13. and *Neriglissar.* The Rabbins consider it as a transposition of תַּרְנְגוֹל *a cock,* and pretend that this idol had the form of a cock. An Essay in the *Theol. Nachriechten* (1806, 14.) endeavours to prove that it is *Anerges,* the god of war. The nearest approximation to it is the Aramaic נִירִיג, *the planet Mars.*

נִרְגָן *m. a babbler, tale-bearer, slanderer, calumniator,* Prov. xvi. 28. xviii. 8. xxvi. 20, 22. The final Nun is afformative, the initial one, radical. Compare نوزج *tale-bearer, sycophant,* and نَرِجَة *backbiting.*

נֵרְד *m.* with suffix. נִרְדִּי, plur. נְרָדִים, *nard,* an odoriferous bearded grass, *the mountain-nard. Andropogon Nardus,* Linn. Cant. i. 12. iv. 13, 14. See *Celsii Hierobot.* Tom. II. p. 1, &c. (More probably *Valeriana Jatamansi. Asiatic Researches,* IV. 433. 8vo.)

נָשָׂא *fut.* יִשָּׂא, *imp.* שָׂא, rarely נְשָׂא Ps. x. 12. (instead of which occurs Ps. iv. 7. נָסָה). *inf.* שְׂאֵת, with suffix. שְׂאֵתִי, with prepos. לָשֵׂאת, sometimes נְשֹׂא Isai. i. 14, with suffix. נָשְׂאִי, Ps. xxviii. 2 only; *inf. absol.* נָשׂוֹא.

The leading senses of this most comprehensive root, are, *to heave, to bear, to take,* each of which occurs in a multitude of special modifications, which are, in part, expressed, in other languages, by those words compounded with prepositions. It occurs in five conjugations; in *Kal,*

1. *To heave, lift up, raise up,* Gen. vii. 17: *and the waters increased* וַיִּשְׂאוּ אֶת־הַתֵּבָה *and lifted up the ship.* xxix. 1: *and Jacob lifted up his feet and went,* &c. The most remarkable uses of it are,

(*a*) נָשָׂא עֵינַיִם *to lift up the eyes,* frequently in the phrase וַיִּשָּׂא אֶת־עֵינָיו וַיַּרְא *and he lifted up his eyes and beheld,* Gen. xiii. 10, 14. xviii. 2. xxxi. 10. xxxiii. 1, 5. xliii. 29. With אֶל *to cast one's eyes upon any thing,* e. g. on a beloved object, Gen. xxxix. 7. upon idols, to worship them, Ezek. xviii. 6, 12, 15. xxiii. 27, compare Deut. iv. 19. upon Jehovah, Ps. cxxiii. 1: אֵלֶיךָ נָשָׂאתִי אֶת

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עֵינַי *unto thee do I lift up mine eyes.* Compare letter (*c*).

(*b*) נָשָׂא יָד *to lift up one's hand,* with בְּ, *against any one,* 2 Sam. xx. 21. Most frequently as a gesture of one who takes an oath, and thence simply, *to swear.* Exod. vi. 8: הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת יָדִי לָתֵת *the land which I have sworn to give.* Numb. xiv. 30. with לְ Ps. cvi. 26: וַיִּשָּׂא יָדוֹ לָהֶם *and he swore unto them.* Ezek. xx. 6, &c. Neh. ix. 15. Comp. Gen. xiv. 22. (and *Virg. Æn.* xii. 196). Used more rarely of a petitioner, Ps. xxviii. 2. lxiii. 5.

(*c*) נָשָׂא נֶפֶשׁ אֶל *to raise one's heart towards any thing,* i. e. to set one's heart upon it, to long, wish for it. Deut. xxiv. 15: וְאֵלָיו הוּא נֹשֵׂא אֶת־נַפְשׁוֹ *and he setteth his heart upon it,* upon his recompense. Hos. iv. 8: וְאֶל עֲוֹנָם יִשְׂאוּ נַפְשָׁם *and they set their heart upon their iniquity.* Ps. xxiv. 4. Prov. xix. 18. (Comp. also 2 Sam. xiv. 14.) Especially with אֶל יְהוָה, Ps. xxv. 1. lxxxvi. 4. cxliii. 8.

(*d*) נָשָׂא רֹאשׁ *to lift up his head, to become powerful, caput extollere in civitate.* Judg. viii. 28. Ps. lxxxiii. 3.—This is different from the phrase: נָשָׂא רֹאשׁ מִבֵּית כֶּלֶא *to raise up the head of any one out of prison,* i. e. to set him at liberty, 2 Kings xxv. 27, and without the addition of מִבֵּית כֶּלֶא, Gen. xl. 13, 20. For another signification of this phrase, see below No. 3. letter (*c*).

(*e*) נָשָׂא קוֹל *to lift up, to raise the voice,* in weeping, Gen. xxvii. 38: וַיִּשָּׂא קֹלוֹ וַיֵּבְךְּ *and he lifted up his voice and wept.* xxix. 11. Judg. ii. 4. 1 Sam. xxiv. 17. xxx. 4. in calling, Judg. ix. 7. in rejoicing, Isai. xxiv. 14. נָשָׂא מָשָׁל *to lift, to take up a song,* i. e. to begin a song, Numb. xxix. 7, &c. Job xxvii. 1. Isai. xiv. 4. With זִמְרָה Ps. lxxxi. 3. תְּפִלָּה Isai. xxxvii. 4. בְּכִי Jer. ix. 9. Hence

(*f*) *To utter, speak, to pronounce, put forth, efferre, proferre aliquid,* e. g. the name of God. Exod. xx. 7: לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לַשָּׁוְא *thou shalt not pronounce the name of Jehovah thy God for that which is not true, (in vain).* Exod. xxiii. 1: לֹא תִשָּׂא שֵׁמַע שָׁוְא *thou shalt not utter any false report.* 2 Kings ix. 25: וַיהוָה נָשָׂא עָלָיו אֶת־הַמַּשָּׂא הַזֶּה *Jehovah has pronounced this sentence upon him.* Ps. xv. 2, (3.); וְחֹרְפָה לֹא נָשָׂא עַל־קְרֹבוֹ *and he that doth not utter any slander against his neighbour.* (Compare מַשָּׂא, No. 4.)

(*g*) Without any addition, *to raise, to lift up the voice,* Numb. xiv. 1: וַתִּשָּׂא כָל הָעֵדָה וַיִּבְכּוּ *and the whole congregation lifted up (their voice) and wept.* Isai. iii. 7: יִשָּׂא בַיּוֹם הַהוּא לֵאמֹר *in that day shall he lift up his voice (begin), saying,* Job xxi. 12: יִשְׂאוּ בְתֹף וְכִנּוֹר *they lift up their song to the timbrel and harp.* Isai. xlii. 2, 11. See מַשָּׂא, No. 6.

(*h*) With לֵב *the heart stirreth up a man to do something,* for, *makes him willing, encourages him to do it.* (Compare נָדַב). Exod. xxxv. 21: כָּל אִישׁ אֲשֶׁר־נָשָׂאוֹ לִבּוֹ *every one whose heart encourages him.* Ver. 26. xxxvi. 2. In a different sense, 2 Kings xiv. 10: נְשָׂאֲךָ לִבֶּךָ *thy heart has lifted thee up,* for, thou hast lifted thyself up, hast become arrogant.

(*i*) With עַל: *to lay upon, impose upon, to load.* Gen. xxxi. 17. Lev. xxii. 9.

(*k*) Intrans. *to raise one's self up, to rise.* Ps. lxxxix. 10: בְּשׂוֹא גַלָּיו *when the waves thereof raised themselves up.* Nah. i. 5. וַתִּשָּׂא הָאָרֶץ מִפָּנָיו *the earth did rise before him.* Of mounting in the balance, hence, *to be weighed,* Job vi. 2.

2. *To bear,* very frequently, e. g. of bearing fruit. Ezek. xvii. 8. Joel ii. 22. Job xl. 20. Hag. ii. 19.—Numb. xi. 14: *I am not able to bear all this people alone,* i. e. to take the care of them upon me. With בְּ Verse 17. It occurs also of the wearing of clothes, 1 Sam. ii. 28. xiv. 3. Especially,

(*a*) *To carry away,* 1 Sam. xvii. 34: *and*

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carried away a sheep out of the flock. Comp. Hos. v. 14: *I carry away and no one saveth.* Judg. xvi. 31.

(*b*) *To bear, to endure.* Isai. i. 14: נִלְאֵיתִי נְשׂוֹא *I am weary of bearing it.* Micah vii. 9: זַעַף יְהוָה אֶשָּׂא *I will bear the wrath of Jehovah.* Prov. xxx. 21. Ps. lv. 13: *It is not the enemy that reproacheth me— I would bear it.* Job xxi. 3: שְׂאוּנִי אָנֹכִי וַאֲדַבֵּר *suffer* or *allow me only to speak.* With בְּ, Job vii. 13: יִשָּׂא בְּשִׂיחִי מִשְׁכָּבִי (*when I think*) *my couch shall bear my affliction,* as it were, shall take upon itself a part thereof, and thereby assuage it.

(*c*) נָשָׂא עָוֹן פ׳ *to bear the blame, guilt,* of a person or thing. Isai. liii. 12: וְהוּא חֵטְא רַבִּים נָשָׂא *he bare the sins of many,* with בְּ, Ezek. xviii. 19, 20. Numb. xliv. 33: וְנָשְׂאוּ אֶת זְנוּתֵכֶם *and they shall bear your idolatry,* i. e. bear the punishment of it, atone for it; hence, חֶטְאוֹ, עֲוֹנוֹ, נָשָׂא *to bear his guilt, to suffer for his sin, to make atonement.* Lev. v. 1, 17. xvii. 16. xx. 19. xxiv. 15. Numb. v. 31. ix. 13. xiv. 34. xxx. 16. e. g. Numb. xviii. 22: לָשֵׂאת חֵטְא לָמוּת (*so*) *that they atone for their sin by death.* Ezek. xxiii. 35: שְׂאִי זִמָּתֵךְ וְאֶת תַּזְנוּתַיִךְ *bear* (*the chastisement of*) *thy lewdness and whoredoms.* Without any further addition, *to bear, suffer,* Job xxxiv. 31: נָשָׂאתִי לֹא אֶחְבֹּל *I have borne* (*chastisement*) *and will not offend* (*any more*).

(*d*) *To lead, bring, to carry,* of the wind. Exod. x. 13: וְרוּחַ הַקָּדִים נָשָׂא אֶת־הָאַרְבֶּה *and the east wind brought the locusts;* of a ship, 1 Kings x. 11: *The ships of Hiram* אֲשֶׁר נָשָׂא זָהָב מֵאוֹפִיר *which brought gold from Ophir.* xviii. 2. 2 Kings ii. 6. iv. 19.

3. *To take.* Gen. xxviii. 3. xlv. 19. Ps. cxxxix. 9.—נָשָׂא אִשָּׁה *to take a wife,* used in the latter Hebrew style for, לָקַח אִשָּׁה 2 Chron. xi. 21. xiii. 21. Ezra x. 44. Judg. xxi. 23. Ruth i. 4. Thence ellipt. Ezra ix. 2: כִּי נָשְׂאוּ מִבְּנֹתֵיהֶם לָהֶם וְלִבְנֵיהֶם *for they have taken of their daughters* (*wives*) *for themselves and for their sons.* Verse 12. Neh. xiii. 25. 2 Chron. xxiv. 3: וַיִּשָּׂא־לוֹ יְהוֹיָדָע נָשִׁים שְׁתַּיִם *and Jehoiada took for him* (*gave him*) *two wives.* (In the Rabbinical dialect נָשׂוּא signifies *married* and הִשָּׂיא *to marry*). Especially

(*a*) *To accept,* with פָּנִים *to accept any one's person, to be gracious to him.* Gen. xxxii. 21: (20). אוּלַי יִשָּׂא פָנָי *perhaps he will accept of me.* Malach. i. 8: הַקְרִיבֵהוּ נָא לִפְחָתֶךָ הֲיִרְצֶךָ אוֹ הֲיִשָּׂא פָנֶיךָ *offer it now to thy governor,* (*and see*) *whether he will accept thee, or be gracious unto thee.* Verse 9. Hence

(α) In a good sense, *to regard the person of* any one, *to do any thing out of respect* or *regard* for any one. Gen. xix. 21: הִנֵּה נָשָׂאתִי פָנֶיךָ גַּם לַדָּבָר הַזֶּה *see I will in this thing also have a regard unto thee.* Job xlii. 8: כִּי אִם פָּנָיו אֶשָּׂא לְבִלְתִּי *but out of regard to him I do it, lest,* &c. 1 Sam. xxv. 35. 2 Kings iii. 14. Lam. iv. 16: פְּנֵי כֹהֲנִים לֹא נָשָׂאוּ *priests they regard not.* Deut. xxviii. 50. Prov. vi. 35: לֹא יִשָּׂא פְנֵי כָל־כֹּפֶר *he doth not regard any ransom. Part.* נְשׂוּא פָנִים *respected, regarded, esteemed* 2 Kings v. 1. Job xxii. 8. Isai. iii. 3. ix. 14.

(β) In a bad sense, *to be partial,* of a judge, Levit. xix. 15: לֹא־תִשָּׂא פְנֵי־דָל וְלֹא תֶהְדַּר פְּנֵי גָדוֹל *thou shalt not respect the person of the poor, nor honour the person of the rich.* Deut. x. 17: אֲשֶׁר לֹא יִשָּׂא פָנִים *he that doth not respect persons.* Ps. lxxxii. 2. Job xiii. 8, 10. xxxiv. 21, 19. Prov. xviii. 5. Mal. ii. 9: נְשִׂאִים פָּנִים בַּתּוֹרָה *they who are partial in the law.* Comp. חָכִיר פָּנִים, and in the New Testament προσώπον λαμβάνειν.

(*b*) *To take away, off.* Ezek. xxix. 19. Dan. i. 16. Micah ii. 2. 2 Sam. v. 21. Gen. xl. 19: *yet within three days* יִשָּׂא פַרְעֹה אֶת־רֹאשְׁךָ מֵעָלֶיךָ *shall Pharaoh take thy head from off thee.* (This expression

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forms a play upon the words, with נָשָׂא רֹאשׁ, in Verses 13, 20. See above, No. 1. letter *d*). —Also more energetically, *to sweep away*, e. g. of the wind. Job xxvii. 21; xxxii. 22: כִּמְעַט יִשָּׂאֵנִי עֹשֵׂנִי *in a moment would my creator sweep me away.*

(*c*) נָשָׂא עָוֹן פ׳ *to take away the guilt, of any one*, i. e. *to remove, annul it.* Levit. x. 17: *he hath given it unto you* (*the sin-offering*) לָשֵׂאת אֶת עֲוֹן הָעֵדָה *to remove the iniquity of the congregation.* Hence *to forgive, pardon sin.* Ps. xxxii. 5: אַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי *thou forgivest the iniquity of my sin.* lxxxv. 3. Job vii. 21. Gen. l. 17: שָׂא־נָא פֶּשַׁע אַחֶיךָ *forgive the iniquity of thy brethren.* Exod. x. 17, 23, 21. xxxii. 32. With the dative of the person, Gen. xviii. 24, 26: וְנָשָׂאתִי לְכָל־הַמָּקוֹם בַּעֲבוּרָם *and I will forgive the whole place for their sakes.* Numb. xiv. 19. Isai. ii. 9. Hos. i. 6: *I will no more be gracious unto the house of Israel,* כִּי נָשֹׂא אֶשָּׂא לָהֶם *lest I should forgive them.* (Others: *but will utterly sweep them away, root them out.* See the preceding letter *b*). Part. pass. נָשָׂא עָוֹן *he, whose sin is forgiven,* Isai. xxxiii. 24. and נְשׂוּי פֶּשַׁע *idem.* Ps. xxxii. 1.

(*d*) *To collect, take the number of any thing.* Mostly with רֹאשׁ (*the sum*). Exod. xxx. 12: כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל לִפְקֻדֵיהֶם *when thou takest the sum of the children of Israel at their musterings*, i. e. when thou takest an account of their numbers. Numb. i. 2, 49. iv. 2, 22. xxvi. 2. xxxi. 26, 49. With מִסְפָּר Numb. iii. 40. 1 Chron. xxvii. 23.

(*e*) *To receive.* Ps. xxiv. 5: יִשָּׂא בְרָכָה מֵאֵת יְהוָה *he that receives a blessing from Jehovah.* cxvi. 13. Eccles. v. 18: לָשֵׂאת אֶת־חֶלְקוֹ *to receive his portion.* חֶסֶד, חֵן, נָשָׂא, i. q. חֵן מָצָא, *to receive, obtain favour, kindness, mercy,* Esther ii. 9, 15, 17. v. 2.

Niph. נִשָּׂא

1. *To rise, to be elevated, lifted up, exalted,* Ezek. i. 19, 21. Ps. xciv. 2: הִנָּשֵׂא שֹׁפֵט הָאָרֶץ *rise* or *exalt thyself, judge of the earth.* vii. 7. Dan. xi. 12, 14. Prov. xxx. 13: וְעַפְעַפָּיו יִנָּשֵׂאוּ *and how are their eyelashes lifted up.* Parallel with רָמוּ עֵינָיו. Isai. xl. 4: כָּל־גַּיְא יִנָּשֵׂא *every valley shall be exalted.* lii. 13: וְנִשָּׂא וְגָבַהּ מְאֹד *he* (*my servant*) *shall be exalted and be very high.* Part. נִשָּׂא *exalted,* synonymous with רָם, Isai. ii. 2, 12. vi. 1. xxx. 25. lvii. 7.

2. *To be carried, borne,* Exod. xxv. 28. Isai. xlix. 22. *to be carried away,* 2 Kings xx. 17.

Piel נִשֵּׂא and נָשָׂא.

1. *To lift up, exalt,* 2 Sam. v. 12. Esth. iii. 1. v. 11. With נֶפֶשׁ *to desire, to long for* a thing, Jer. xxii. 27. xliv. 14.

2. *To support, aid, assist, sublevare.* Esth. ix. 3: מְנַשְּׂאִים אֶת הַיְּהוּדִים *they helped the Jews.* Ps. xxviii. 9: רְעֵם וְנַשְּׂאֵם עַד עוֹלָם *feed them and support them for ever.* Especially, with presents, 1 Kings ix. 11: *Hiram the king of Tyre* נָשָׂא אֶת שְׁלֹמֹה בַּעֲצֵי אֲרָזִים *furnished Solomon with cedar trees.* Ezra i. 4. viii. 36. Hence

3. *To make presents,* with לְ, 2 Sam. xix. 43: אִם נָשֹׂא נָשָׂא לָנוּ *hath he given us any gift?*

Hiph. הִשִּׂיא.

1. Causat. of *Kal*, No. 2. letter (*c*), *to cause a man to bear* his guilt, Levit. xxii. 16.

2. With אֶל, *to put, fix, lay,* upon any thing, 2 Sam. xvii. 13: וְהִשִּׂיאוּ כָל־יִשְׂרָאֵל אֶל הָעִיר הַהִיא חֲבָלִים *then shall all Israel lay ropes on that city.*

Hithp. הִתְנַשֵּׂא sometimes הִנַּשֵּׂא. *To lift one's self up, to rise.* Numb. xxiii. 24: וְכַאֲרִי יִתְנַשָּׂא *and it* (*the people*) *riseth up as a lion.* xvi. 3: מַדּוּעַ תִּתְנַשְּׂאוּ עַל קְהַל יְהוָה *wherefore do ye lift yourselves up above the congregation of Jehovah.* xxiv. 7. 1 Kings i. 5. 2 Chron. xxxii. 23. 1 Chron. xxix. 11. Also *to lift one's self up proudly, to be arrogant,* Prov. xxx. 32.

Obs. The following are the more uncommon forms: *Pret.* נָשׂוּ for נָשְׂאוּ, Ezek.

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xxxix. 26. *Part. passive* נָשׂוּי, for נָשֻׂא or נָשׂוּא, Ps. xxxii. 1. *Inf.* שׂוֹא for נְשׂוֹא, Ps. lxxxix. 10. The א at the end is often omitted, as in תִּשְׁגֶּה, Ruth i. 14. Jer. ix. 17. also יִנָּשׂוּא for יִנָּשְׂאוּ, *fut. Niph.* Jer. x. 5, with a paragog. א, according to the Arabian orthography. Deriv. מַשָּׂא, מַשָּׂאָה, שְׂאֵת, שִׂיא, מַשָּׂאֵת, נְשׂוּאָה, נָשִׂיא.

נְשָׂא Chald.

1. *To take,* Ezra v. 15.
2. *To take away, to sweep away,* of the wind, Dan. ii. 35.

Ithpa. to raise one's self up, with עַל, *against any one,* Ezra iv. 19. In the Targum it rarely occurs, and נְסַב is there used to express this idea.

נְשָׂאת *fem.* properly, *part. Niph. a gift,* 2 Sam. xix. 43. Comp. נָשָׂא in *Piel,* No. 3.

I. נָשַׂג only in *Hiphil,* הִשִּׂיג.

1. *To overtake, to reach, extend, attain.* Gen. xxxi. 25. xliv. 6. Exod. xv. 9. 2 Sam. xv. 14. Job xxvii. 20: תַּשִּׂיגֻהוּ כַּמַּיִם בַּלָּהוֹת *terror will overtake him like floods.* Gen. xlvii. 9: וְלֹא הִשִּׂיגוּ אֶת־יְמֵי שְׁנֵי חַיֵּי אֲבוֹתַי *and they do not attain unto the years of the life of my fathers.* Levit. xxvi. 5: הִשִּׂיג לָכֶם דַּיִשׁ אֶת־בָּצִיר *and your threshing time shall reach unto the time of the vintage.*
2. *To obtain, receive,* Isai. xxxv. 10: שָׂשׂוֹן וְשִׂמְחָה יַשִּׂיגוּ *they shall obtain joy and gladness,* li. 11.
3. *To befal, to meet any one,* e. g. of the blessing, curse, Deut. xxviii. 2, 15, 45. Also. *to take hold* of one. Ps. xl. 13: הִשִּׂיגוּנִי עֲוֹנֹתַי *my iniquities take hold of me.* lxix. 25: וַחֲרוֹן אַפֶּיךָ יַשִּׂיגֵם *let the fury of thy wrath take hold of them.*
4. *To obtain, acquire, earn. My hand acquires something,* a phrase frequently used for, *I earn something, I can obtain, am able to get it.* Levit. xiv. 21: וְאִם דַּל הוּא וְאֵין יָדוֹ מַשֶּׂגֶת *if he be poor, and cannot obtain it.* verses 22, 30, 31, &c. xxv. 26: *and if a man have none to redeem it,* וְהִשִּׂיגָה יָדוֹ וּמָצָא כְּדֵי גְאֻלָּתוֹ *and himself be able to get as much as its redemption comes to.* Ezek. xlvi. 7: כַּאֲשֶׁר תַּשִּׂיג יָדוֹ *according as he is able.* With לְ, Levit. v. 11. Absolutely for, *to acquire, to gain, become rich.* Levit. xxv. 47: כִּי תַשִּׂיג יַד גֵּר וְתוֹשָׁב עִמָּךְ *and if a stranger or sojourner wax rich by thee.*
5. Causative, *to cause to reach, to bring unto.* 1 Sam. xiv. 26: וְאֵין מַשִּׂיג יָדוֹ אֶל פִּיו *but no man put his hand to his mouth.* (Comp. the cognate מָצָא).

II. נָשַׂג *Hiph.* הִשְׂיג, i. q. הִסִּיג *to remove* (the boundaries), only in Job xxiv. 2.

נְשׂוּאָה *fem.* from נָשָׂא *any thing that is carried, a burden,* Isai. xlvi. 1.

נָשִׂיא *m.* properly *part. pass.* from נָשָׂא, hence, *elatus,* but according to the idiom,

1. *A prince,* 1 Kings xi. 34: *I will make him (Rehoboam), prince all his life.* Of the king, Ezek. xii. 10. xxx. 13. xxxviii. 2. xlv. 7, &c. xlvi. 2, &c. Especially of the princes, heads of the tribes, Phylarchs of the Israelites, Numb. vii. 11, &c. xxxiv. 18, &c. Of the Ishmaelites, Gen. xvii. 20. Among the Israelites also, נְשִׂיאֵי הָעֵדָה *the princes of the community, congregation.* Numb. iv. 34. נְשִׂיאֵי הָאָבוֹת, 1 Kings viii. 1. 2 Chron. v. 2, for נְשִׂיאֵי בָּתֵּי הָאָבוֹת. Elsewhere also applied to the princes of the families, Numb. iii. 24. 30, 35. Hence, *the chief prince of the house of the Levites,* to distinguish it from verse 32: נְשִׂיא נְשִׂיאֵי הַלֵּוִי *the chief of chiefs of the Levites.* Comp. also 1 Chron. vii. 41.
2. Plur. נְשָׂאִים *ascending vapours,* which gather themselves into clouds, Jer. x. 13. li. 16. hence *clouds,* Ps. cxxxv. 7. Prov. xxv. 14. (Arab. نشا and نش *nubes elata,* seu *primum concrescens*).

נָשַׁק in two conjugations; in

Hiph. הִשִּׁיק *to kindle, to light,* Isai. xliv. 15. Ezek. xxxix. 9.

Niph. to be kindled, to enflame, Ps. lxxviii. 21. (in Chald. אַסַּק *idem.*)

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נָשׁ only in the *fem. plural* נָשִׁים *women*, according to its use, the plural of אִשָּׁה; but according to its etymology an abbreviation of the plural אֲנָשִׁים, (Arab. نساء, نسا *women*.)

I. נָשָׁא perhaps, *to err*, (cognate with נָשָׁה *to forget*.) Hence in Syr. ܢܫܐ *error*. It occurs in two conjugations; in *Hiph.* הִשִּׁיא *to lead into error*, hence

1. *To deceive.* With the dative, 2 Kings xviii. 29: אַל יַשִּׁיא לָכֶם חִזְקִיָּהוּ *let not Hezekiah deceive you.* With the *accus.* e. g. in the parallel passage, 2 Chron. xxxii. 15. 2 Kings xix. 10: אַל יַשִּׁיאֲךָ אֱלֹהֶיךָ *let not thy God deceive thee.* Jer. iv. 10. xxix. 8. xxxvii. 9: אַל תַּשִּׁיאוּ נַפְשׁוֹתֵיכֶם *deceive not yourselves.* Ps. lv. 16, in the *Kri*, יַשֵּׁי מָוֶת *may death deceive* (*and break*) *in upon them*, i. e. break in upon them unexpectedly, surprise them.

2. *To lead astray, mislead, beguile,* Gen. iii. 13: הַנָּחָשׁ הִשִּׁיאַנִי *the serpent hath beguiled me,* Jer. xlix. 16.

Niph. to be deceived, Isai. xix. 13.

II. נָשָׁא, in two conjugations; in *Kal, to lend upon usury,* i. q. נָשָׁה, No. II. construed with בְּ, Neh. v. 7. Hence נֹשֶׁא בּוֹ Isai. xxiv. 2. and נֹשֶׁה 1 Sam. xxii. 2. *a creditor.*

Hiph. to squeeze, oppress, with בְּ, Ps. lxxxix. 23: לֹא יַשִּׁיא אוֹיֵב בּוֹ *the enemy shall not oppress him,* as a creditor. Deriv. מַשָּׁא, מַשָּׂאָה.

נָשַׁב in two conjugations; in *Kal, to blow,* i. q. נָשַׁם and נָשַׁף. Applied to the wind, Isai. xl. 7.

Hiph. only in the future,

1. *To cause to blow,* Ps. cxlvii. 18.
2. *To drive away by blowing,* Gen. xv. 11.

(In Chald. נְתַב *idem.*)

I. נָשָׁה, in four conjugations; in *Kal,*

1. *To forget,* Lam. iii. 17.
2. *To forsake, to neglect,* Jer. xxiii. 39. (Arab. نسي *to forget, forsake, neglect*).

Niph. as *Kal,* (properly, pass. of *Hiph.*) Isai. xliv. 21: אַתָּה יִשְׂרָאֵל לֹא תִנָּשֵׁנִי *thou Israel shalt not be forgotten by me.*

Piel, to cause to forget, with double *accus.* Gen. xli. 51: כִּי נַשַּׁנִי אֱלֹהִים אֶת־כָּל־עֲמָלִי *for God hath made me forget all my trouble.*

Hiph. הִשָּׁה, *to cause to forget,* as *Piel.* No. 1. Job xxxix. 17: *God hath caused her to forget wisdom.* xi. 6: כִּי יַשֶּׁה לְךָ אֱלֹהַּ מֵעֲוֹנֶךָ *that God might bring thee into forgetfulness of thine iniquity,* i. e. that he might remit (a part of) thine iniquity.

II. נָשָׁה, in two conjunctions; in *Kal,* i. q. נָשָׁא, No. II.

1. *To lend, mutuum dare,* with בְּ of the person. Deut. xxiv. 11: הָאִישׁ אֲשֶׁר אַתָּה נֹשֶׁה בּוֹ *the man to whom thou lendest.* Neh. v. 10: *I likewise, my brethren, and my servants* נֹשִׁים בָּהֶם כֶּסֶף *have lent unto them money.* Jer. xv. 10. נֹשֶׁה *a money-lender, creditor,* 2 Kings iv. 1. Ps. cxxix. 11. Isai. l. 1.

2. *To receive as interest,* with בְּ of the person. Neh. v. 11: *the hundredths of money* אֲשֶׁר אַתֶּם נֹשִׁים בָּהֶם *which ye have taken from them.* Part. נֹשֶׁה *usurer.* Exod. xxii. 24: *thou shalt not be unto him* כַּנֹּשֶׁה *as an usurer.*

3. *To borrow, mutuum accipere,* with the *accus.* in contradistinction to No. 1. Jer. xv. 10: לֹא נָשִׁיתִי וְלֹא נָשׁוּ־בִי *I have borrowed nothing of them, and they have lent nothing to me.* Isai. xxiv. 2: כַּנֹּשֶׁה כַּאֲשֶׁר נֹשֶׁא בּוֹ *as the debtor, so the creditor.*

Hiph. i. q. *Kal,* No. 1, with בְּ, *to lend,* Deut. xv. 2. xxiv. 10.

נֶשִׁי *m. a debt, debitum,* 2 Kings iv. 7. Root נָשָׁה, No. II.

נְשִׁיָּה *fem. forgetfulness,* Ps. lxxxviii. 13. Root נָשָׁה, No. I.

נָשֶׁה *m.* Gen. xxxii. 33, i. q. the Arab. نسا *nervus* seu *tendo, qui per femur et crus ad talos fertur,* probably the *nervus ischiaticus.*

נְשִׁיקָה *fem.* (from נָשַׁק), *a kiss.* Cant. i. 2. Prov. xxvii. 6.

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נָשַׁךְ *fut.* יִשֹּׁךְ (Eccles. x. 11.) and יִשֹּׁךְ (Prov. xxiii. 32.) It occurs in three conjugations; in *Kal,*

1. *To bite,* of the serpent, Gen. xlix. 17. Numb. xxi. 6, &c. Amos v. 19. ix. 3; *of men,* Micah iii. 5.
2. Metaphorically, *to torture, to oppress,* Hab. ii. 7.
3. *To practise usury,* Deut. xxiii. 21. See *Hiph.*

Piel, to bite, as *Kal,* No. 1. Numb. xxi. 6. Jer. viii. 17.

Hiph. הִשִּׁיךְ, *to exact* or *take usury of any one,* with the dative of the person, Deut. xxiii. 21: לַנָּכְרִי תַּשִּׁיךְ וּלְאָחִיךָ לֹא תַשִּׁיךְ *from the stranger thou shalt take usury, but from thy brother thou shalt not take it.* Whence

נֶשֶׁךְ *m. interest, usury.* Ps. xv. 5: כַּסְפּוֹ לֹא נָתַן בְּנֶשֶׁךְ *he that putteth not out his money to usury.* Levit. xxv. 37. Ezek. xviii. 8, 13: שִׂים נֶשֶׁךְ עַל *to lay usury upon any one.* Exod. xxii. 24. (Comp. in Aram. נְכַת *to bite,* whence נוֹכְתָא *usury;* in Arab. قرض *to gnaw,* and in conj. III. *to practise usury, to lend on usury.* So Lucani. 171, has, *usura vorax*).

נִשְׁכָּה i. q. לִשְׁכָּה *an inferior apartment,* or *cell in the temple,* Neh. iii. 30. xii. 44. xiii. 7.

נָשַׁל *fut.* יִשֹּׁל, in two conjugations; in *Kal,*

1. *To pull, put off,* e. g. the shoes, Exod. iii. 5. Josh. v. 15.
2. *To cast out, to expel,* a people from a country, Deut. vii. 1, 22.
3. *To come out, to slip from,* Deut. xix. 5: וְנָשַׁל הַבַּרְזֶל מִן הָעֵץ *and if the iron slippeth from the haft.*
4. Intrans. *to fall off,* of the fruit of the olive tree. Deut. xxviii. 40: כִּי יִשֹּׁל זֵיתֶךָ *for thine olives shall fall off.* LXX. ὅτι ἐκρυήσεται ἡ ἐλαία σου. Vulg. *quia defluent et peribunt.* So the rest of the ancient translators. Compare the Arab. نسل *to loose the feathers, hair,* &c.

Piel, as *Kal,* No. 2. *to cast, drive out, expel.* 2 Kings xvi. 6. only: וַיְנַשֵּׁל אֶת־ יְהוּדִים *and he (Rezin) drove the Jews out of Elath.*

נָשַׁם (Arab. نسم *to breathe, blow,*) only in *fut. Kal,* אֶשֹּׁם, Isai. xlii. 14. in the signification *to breathe strongly, to snort.* (Elsewhere the *fut.* יִשֹּׁם belongs to שָׁמַם). Hence

נְשָׁמָה *fem.*

1. *Breath.* Especially

(*a*) *the breath of the wrath of God.* Isai. xxx. 33. Ps. xviii. 16.

(*b*) *of his animating, vivifying spirit.* Job xxxii. 5: נִשְׁמַת שַׁדַּי תְּבִינֵם *the spirit* or *breath of the Almighty maketh them* (*men*) *wise.* xxxiii. 4: נִשְׁמַת שַׁדַּי תְּחַיֵּנִי *the breath of the Almighty gave me life.*

2. *Breath, the animating principle* in the human body. (Comp. נֶפֶשׁ, No. 2). Gen. ii. 7: וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים *and breathed a living breath into his nostrils.* Job xxvii. 3: כִּי־כָל־עוֹד נִשְׁמָתִי בִּי *for as long as there is yet breath in me.* Isai. ii. 22. xlii. 5. Dan. 10. 17.
3. *A living being,* as נֶפֶשׁ, No. 3. Deut. xx. 16. Josh. x. 40. xi. 11. 1 Kings xv. 29. xvii. 17.
4. *The soul.* Prov. xx. 27.

נִשְׁמָא Chald. *breath of life, life,* Dan. v. 23.

נָשַׁף only in *Kal, to breathe, to blow.* Exod. xv. 10. Isai. xl. 24. Comp. נָפַשׁ, in which the two last letters are transposed.

נֶשֶׁף *m.* with *suffix.* נִשְׁפּוֹ.

1. *Twilight,* 2 Kings vii. 3, 7. Jer. xiii. 16.

(*a*) *Morning twilight,* i. e. the dawn of day, 1 Sam. xxx. 17. Job vii. 4.

(*b*) *Evening twilight,* Job xxiv. 15. Prov. vii. 9, hence, *evening,* Isai. xxi. 4. (If derived from נָשַׁף it would properly signify the *breeze* or *the cool of the day,* as רוּחַ הַיּוֹם Gen. iii. 8, hence *twilight, evening*).

2. Also perhaps, *darkness,* as כּוֹכְבֵי נִשְׁפּוֹ Job iii. 9. and *night,* Isai. xxi. 4. Comp. שׁוּף.

נָשַׁק *fut.* יִשַּׁק and יִשֹּׁק, (1 Kings xix. 20.) pro-

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perly, *to arrange, to order.* (See *Hiph.*) (Arab. نسق *to put in a row, to arrange.*) It occurs in three conjugations; in *Kal,*

1. *To arm,* 2 Chron. xvii. 17: נֹשְׁקֵי קֶשֶׁת וּמָגֵן *armed with bow and shield.* Ps. lxxviii. 9: בְּנֵי־אֶפְרַיִם נוֹשְׁקֵי־רוֹמֵי־קָשֶׁת *the children of Ephraim armed and shooting with the bow,* instead of the more complete expression נוֹשְׁקֵי־קֶשֶׁת וְרוֹמֵי־קָשֶׁת, 1 Chron. xii. 2. Castellus (*Heptaglotton, Cal.* 955.) compares the Æthiop. נסק *to bend the bow.*

2. *To kiss,* (*os adjungere ori*) with the dative Gen. xxvii. 26. 2 Sam. xv. 5. with *suffix.* Cant. i. 2: יִשָּׁקֵנִי *let him kiss me.* Gen. xxxiii. 4: וַיִּשָּׁקֵהוּ *and he kissed him.* 1 Sam. x. 1. with אֶת, 1 Sam. xx. 41. Ps. lxxxv. 11: צֶדֶק וְשָׁלוֹם נָשָׁקוּ *righteousness and peace kiss each other.* Parallel with נִפְגָּשׁוּ *meet each other.* Of kissing the hand (*adoratio*) as an act of adoration to idols, Job xxxi. 17: *had I suffered myself to be secretly enticed,* וַתִּשַּׁק יָדִי לְפִי *and had my hand kissed my mouth;* i. e. had I kissed my hand and saluted him therewith, adored him. Comp. 1 Kings xix. 18: כָּל־הַפֶּה אֲשֶׁר לֹא נָשַׁק לוֹ *every mouth which hath not kissed him,* (*Baal*). Hos. xiii. 2: *let the man that will sacrifice* יִשְּׁקוּן עֲגָלִים *kiss the calves.* Of the kiss of homage paid by conquered monarchs. Ps. ii. 12. Doubtful is Gen. xli. 40. of Joseph, עַל פִּיךָ יִשַּׁק כָּל עַמִּי *let all my people kiss thy mouth,* i. e. *pay homage to thee.* In that case the kiss of homage must have consisted of a kiss upon the mouth, (as, according to some of the Rabbins, is usual among the Indians and Ethiopians). Or, *at thy command shall all my people arm themselves.* Others, *shall my people run,* from the Root שָׁקַק.

Piel. e. g. No. 2. *to kiss,* Gen. xxxi. 28, 55. Ps. ii. 12: נַשְּׁקוּ בַר *kiss the son,* pay homage to him.

Hiph. To touch one another. Ezek. iii. 13: כַּנְפֵי הַחַיּוֹת מַשִּׁיקוֹת אִישָׁה אֶל אֲחוֹתָהּ *the wings of the beasts that touched one another.* Comp. Chap. i. 9. where this is expressed by חָבַר. Deriv. נְשִׁיקָה.

נֶשֶׁק and נָשֶׁק *m.*

1. *Arms of defence, armour, arms,* 1 Kings. x. 25. Ezek. xxxix. 9, 10. Job xx. 24: יִבְרַח מִנֶּשֶׁק בַּרְזֶל *he fleeth before the iron weapons.* xxxix. 21: יֵצֵא לִקְרַאת נָשֶׁק *he goeth on to meet the weapons.* Hence Ps. cxl. 8: בְּיוֹם נֶשֶׁק *in the day of arming,* i. e. of battle.

2. *Arsenal,* Neh. iii. 19. Perhaps the building which is called in 1 Kings vii. 2: בֵּית יַעַר הַלְּבָנוֹן *the house of the forest of Lebanon,* in which Solomon placed splendid armour, according to 1 Kings x. 17. Comp. Isai. xxii. 8: *and thou shalt look in this day to the armour of the house of the forest* (*Lebanon*).

נֶשֶׁר *m. an eagle.* (Arab. نسر, Syr. ܢܫܪ) *idem.* Deut. xxxii. 11. Ezek. xvii. 3, 10. In common life the Hebrews probably comprehended under this name the *vulture;* also *hawk.* Thus in Job xxxix. 27. and Prov. xxx. 17. (comp. Luc. xxiv. 28.) he is called a carrion eater, and in Micah i. 16. is said to have a bald head. (*Vultur barbatur Linn.*) Compare however Ps. ciii. 5. So also the Greeks, Romans and Arabs. See *Bochart,* (*Hieroz.* P. xi. p. 312, &c). Ps. ciii. 15: *so that thy youth is renewed like the eagle,* because the eagle often casts his feathers, as the serpents their skin.

נְשָׁרִים *plur.* נְשְׁרִין, *Chald. idem.* Dan. iv. 30. vii. 4.

נָשַׁת in two conjugations; in *Kal, properly to dry up, evaporate,* (*of water.*) See *Niph.* Isai. xli. 17: לְשׁוֹנָם בַּצָּמָא נָשָׁתָּה *their tongue is dried up for thirst.* Of exhausting the strength, Jer. li. 30: גְּבוּרָתָם נָשָׁתָה *their strength is dried up.*

Niph. to become dry, of the drying up of water, Isai. xix. 5: וְנִשְּׁתוּ מַיִם מֵהַיָּם *the*

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waters of the stream shall be dried up, (יָם here signifying the Nile). *Vulg. et arescet aqua de mari. Syr.* ܘܢܫܦܩ ܡܝ ܡܢ ܝܡܐ, *et deficiet aqua de mari,* (LXX. and *Aqu.* improperly, *bibentur,* as if from שָׁתָה). In the same signification we have נָתַשׁ. Jer. xviii. 14.

נִשְׁתְּוָן *m.* Hebr. and Chald. *a letter.* Ezra iv. 7, 18, 23. v. 5, 7, 11. Rab. *Salomi:* אִגֶּרֶת, *idem.* Probably from the Persian نبشتن, نوشتن or نوستن, i. e. to write, with the transposition of the *sibilant* שׁ.

נָתַח only in *Piel,* נִתַּח *to cut in pieces, to dismember,* especially of a slaughtered beast. Exod. xxix. 7. Levit. i. 6, 12. viii. 20. 1 Kings xviii. 23.

נֵתַח *plur.* נְתָחִים, *a piece,* especially of flesh cut up. Levit. i. 8, &c. Ezek. xxiv. 4.

נָתִיב *m.* and נְתִיבָה *fem. plural* נְתִיבִים.

1. Properly *adj. trodden,* (from נתב Arab. *to raise, elevate,* thence *to make, tread,* or *beat a path;* comp. סָלַל), דֶּרֶךְ נְתִיבָה *a beaten, trodden way,* Prov. xii. 28. Also without דֶּרֶךְ, *idem.* Judg. v. 6: הֹלְכֵי נְתִיבוֹת יָלְכוּ אֳרָחוֹת עֲקַלְקַלּוֹת *they who (before walked) through high ways (well trodden paths) were compelled to walk through crooked by-ways.*

2. *Step, path,* but only in poetry. Job xviii. 10. xxviii. 7. xli. 24. Prov. i. 15. and frequently. נְתִיבוֹת בֵּיתוֹ *the paths to his dwelling,* Job xxxviii. 20.

נְתִינִים *m. plur. delivered up, devoted, consecrated,* (comp. especially Numb. viii. 19.), hence, *servants of the temple, domestics of the sanctuary,* who were obliged to execute the inferior services and duties of the temple. It occurs only in the Chronicles, Ezra and Nehemiah. Ezra viii. 7, 20. Neh. iii. 31. vii. 46, 60, 73. xi. 3, 21. &c. In Chald. Ezra vii. 24.

נָתַךְ in four conjugations; in *Kal,* only in the *fut.* יִתַּךְ, (cognate with נָסַךְ), *to be poured out.* Job iii. 24: וַיִּתְּכוּ כַמַּיִם שַׁאֲגָתִי *my roarings are poured out, like the waters.* Metaph. of wrath, 2 Chron. xii. 7: לֹא תִתַּךְ חֲמָתִי בִּירוּשָׁלַיִם *my wrath shall not be poured out upon Jerusalem,* xxxiv. 25. Jer. xlii. 18. xliv. 6. of the curse, Dan. ix. 11: וַתִּתַּךְ עָלֵינוּ הָאָלָה *the curse is poured out upon us.* of punishment, Verse 27: עַד־כָּלָה וְנֶחֱרָצָה תִּתַּךְ עַל־שׁוֹמֵם *until destruction and judgement (of God) be poured upon the destroyer.*

Niph. only in the *pret.*

1. As *Kal, to be poured out,* of water, rain, Exod. ix. 33. 2 Sam. xxi. 10. of wrath, 2 Chron. xxxiv. 21. Jer. vii. 20. xlii. 18. Nah. i. 6.

2. *To dissolve, to melt.* (See the Aram.) Ezek. xxii. 21. xxiv. 11: וְנִתְּכָה בְתוֹכָהּ טֻמְאָתָהּ *and that the uncleanness may be molten in it.*

Hiph. הִתִּיךְ, once *inf.* הַנְתִּיךְ, Ezek. xxii. 10.

1. *To pour forth, to pour out.* Job x. 10: הֲלֹא כֶחָלָב תַּתִּיכֵנִי *hast thou not poured me out as milk?* Of the pouring out of money, 2 Kings xxii. 9. 2 Chron. xxxiv. 17.

2. *To melt,* Ezek. xxii. 20.

Hoph. pass. Ezek. xxii. 22. Deriv. הַתּוּךְ.

נָתַן *fut.* יִתֵּן, וַיִּתֵּן, *imp.* תֵּן תְּנָה, *inf. absol.* נָתוֹן, *constr.* תֵּת, (for תֶּנֶת) with *suffix.* תִּתִּי, rarely נְתוֹן, Gen. xxxviii. 9. Numb. xx. 21. It occurs in three conjugations; in *Kal,*

1. *To give,* with the dative of the person, seldom with a *suffix.* (as dative) Josh. xv. 19: נְתַתָּנִי *thou hast given unto me. Impersonal.* Prov. xiii. 10: רַק בְּזָדוֹן יִתֵּן מַצָּה *only from arrogance is there given (ariseth) contention.* מִי יִתֵּן *who will give?* as an interrogative form of expressing a wish, for *would that some one might give.* Judg. ix. 29: מִי יִתֵּן אֶת הָעָם הַזֶּה בְּיָדִי *would to God that this people were (given) under my hand.* Ps. lv. 7. Job xxix. 2. xxxi. 31.

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(Comp. *Virg.* Lib. ii. 488: *qui me sistat*, &c.) also a mere circumlocution, to express a wish. Exod. xvi. 3: מִי יִתֵּן מוּתֵנוּ *would to God that we had died.* Deut. xxviii. 67: מִי יִתֵּן עֶרֶב *would to God it were but evening.* v. 26. Job xi. 5.

2. *To place, to set, to lay,* Gen. i. 17: וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם *and God set them (sun, moon and stars) in the firmament of the heaven.* ix. 13: אֶת קַשְׁתִּי נָתַתִּי בֶּעָנָן *I have set my bow in the cloud.* 1 Kings vii. 39. Ezek. iii. 20: וְנָתַתִּי מִכְשׁוֹל לְפָנָיו *and I will lay a stumbling-block before him.* vii. 3: וְנָתַתִּי עָלַיִךְ אֶת כָּל־תּוֹעֲבֹתַיִךְ *I will lay upon thee all thine abominations,* i. e. thou shalt be recompensed for them. Ps. cxix. 110: *the wicked lay snares for me.* Ezek. xxvi. 8: וְנָתַן עָלַיִךְ דָּיֵק *he shall cast up bulwarks against thee.* Gen. xxxix. 20: וַיִּתְּנֵהוּ אֶל בֵּית הַסֹּהַר *and he shall put him into the prison.* נָתַן בְּרִית *to make a covenant.* Gen. ix. 12. xvii. 2. נָתַן לִפְנֵי *to lay before,* 1 Kings ix. 7.—נָתַן לְבוֹ לְ *to turn his heart to a thing,* i. e. to propose, to do a thing. Eccles. i. 13, 17. viii. 16. Also, *to give heed to a thing.* Eccles. vii. 21. viii. 9. Especially נָתַן פְּלֹנִי עַל *to set, place, appoint any one over* any thing, Gen xli. 41, 43.

3. *To do, to make,* i. q. נָתַן מוֹפֵת, שִׂים, שׁוּם, *to perform a wonder, to work a miracle,* Exod. vii. 9. Especially, *to make a person* something, *cause him to become* something, commonly with a double *accus.* Gen. xvii. 5: אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ *I will make thee a father of many nations.* Exod. vii. 1. Lam. i. 13. Ps. lxix. 12. lxxxix. 28: אַף־אֲנִי בְּכוֹר אֶתְּנֵהוּ *I will make thee the first-born.* With לְ before the predicate. Gen. xvii. 20: נְתַתִּיו לְגוֹי גָּדוֹל *I will make him a great people.* xlviii. 4. Jer. i. 5. More rarely with בְּ, Isai. xli. 2.—Job xiv. 4: מִי יִתֵּן טָהוֹר מִטָּמֵא *who can make a clean thing out of an unclean?*

4. *To admit, allow, to suffer,* with the *accus.* of the person, and the *inf.* of an action, (with and without לְ). (Compare in Latin *largiri, dare, to grant, allow*). With לְ, Gen. xx. 6: עַל־כֵּן לֹא נְתַתִּיךָ לִנְגֹּעַ אֵלֶיהָ *therefore I have not suffered thee to touch her.* xxxi. 7: וְלֹא נְתָנוֹ אֱלֹהִים לְהָרַע עִמָּדִי *but God suffered him not to hurt me.* Exod. iii. 19. Judg. i. 34. xv. 1. 1 Sam. xviii. 2. Job xxxi. 30. Ps. xvi. 10. lxvi. 9. cxviii. 18. Eccles. v. 5. Without לְ, Job ix. 18: לֹא יִתְּנֵנִי הָשֵׁב רוּחִי *he doth not suffer me to take my breath.* Numb. xx. 21. It occurs but once with the dative of the person. 2 Chron. xx. 10: אֲשֶׁר לֹא נָתַתָּה לְיִשְׂרָאֵל לָבוֹא בָהֶם *through whom thou wouldest not let Israel pass.*

5. *To give out, emit, send forth, edere,* e. g. an odour. Cant. i. 12. especially with קוֹל, *the voice,* (see קוֹל). Job i. 22: וְלֹא נָתַן תִּפְלָה לֵאלֹהִים *and did not give out (utter) any folly against God. Jerom, neque stultum quid contra Deum loquutus est.* So likewise the Chald. Syr. and Arab. Comp. נָתַן תֹּף *to strike the timbrel,* Ps. lxxxi. 3.

6. *To take for, look upon, to consider, regard as,* with בְּ, 1 Kings x. 27: וַיִּתֵּן אֶת הַכֶּסֶף כָּאֲבָנִים *and he looked upon the silver as stones.* Gen. xlii. 30: וַיִּתֵּן אֹתָנוּ כְּמְרַגְּלִים *and he took us for spies.* Ezek. xxviii. 2, 6. With לִפְנֵי, 1 Sam. i. 16.

Niph. pass. of *Kal, to be given, placed, set, made.*

Hoph. only in the *fut.* יָתֵּן, *idem.*

Obs. In the *pret.* of this verb, the last radical *Nun* assimilates itself to the afformative letter, hence נָתַתִּי, נָתַתָּ. Once occurs תַּתָּה, 2 Sam. xxii. 41. for נָתַתָּה, as רַד, Judg. xix. 11. for יָרַד. Deriv. נְתִינִים, מַתָּה, מַתָּנָה, מַתָּן.

נָתַן Chald. only in the *fut.* יִתֵּן and *inf.* מִתַּן, *to give,* as in Hebrew. Ezra iv. 13. vii. 20. Dan. ii. 16. iv. 14. xxii. 29. The tenses

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which it wants are formed from יָהַב. Deriv. מַתְנָא.

נָתַס *to tear up, proscindere terram,* cognate with נָתַץ, נָתַשׁ. Once in *Kal,* Job xxx. 13. נָתְסוּ נְתִיבָתִי *they destroy my path.* (Four MSS. read, as a gloss, נָתְצוּ).

נָתַע, an Aramaic form for נָתַץ *to knock out, to break (the teeth).* (See the letter ע). Only in *Niph. pass.* Job iv. 10: וְשִׁנֵּי כְפִירִים נִתָּעוּ *the teeth of the young lions are broken.*

נָתַץ, *fut.* יִתֹּץ, in five conjugations; in *Kal,*

1. *To pull down, break down, to overturn, demolish,* e. g. houses, altars, statues, &c. Levit. xiv. 45. Judg. vi. 30. viii. 17. 2 Kings xxiii. 8. xxv. 10.
2. Metaph. *of persons,* Job xix. 10: יִתְּצֵנִי סָבִיב וְאֵלֵךְ *he hath destroyed me on every side, and I am gone.* Ps. lii. 7.
3. *To strike out, knock out,* e. g. *the teeth,* Ps. lviii. 7. Comp. נָתַע.

Piel, as *Kal,* No. 1, but more rarely. 2 Chron. xxxi. 1. xxxiii. 3. xxxiv. 4, 7. xxxvi. 19.

Niph. Pu. and *Hoph.* all *pass.* of *Kal,* No. 1. Jer. iv. 26. Judg. vi. 28. Levit. xi. 35. *To be overthrown,* of a rock, Nah. i. 6.

נָתַק, in five conjugations; in *Kal,*

1. *To pluck, tear off,* Jer. xxii. 24.
2. *To cut off* from a place, in a military sense, Judg. xx. 32. See *Niph.* and *Hiph.*
3. *Part. pass.* נָתוּק, *castratus avulsis testiculis.* Levit. xxii. 24.

Piel נִתֵּק, *to tear in pieces, to tear up, off, out,* e. g. the roots of a tree, Ezek. xvii. 9. *the fetters,* Ps. ii. 3. cvii. 14. Jer. ii. 20. v. 5. xxx. 8: Isai. lviii. 6. Ezek. xxiii. 34: שָׁדַיִךְ תְּנַתֵּקִי *thou shalt tear off thine own breasts thereon,* i. e. on the sherds.

Hiph.

1. *To cut off,* as *Kal,* No. 2. Josh. viii. 6.
2. *To separate.* Jer. xii. 3: הַתְּקֵם כְּצֹאן לִטְבוָחָה *separate them as sheep for the slaughter.* Parall. תַּקְדִּישֵׁם.

Niph. to be torn, broken off, e. g of a thread or cord. Isai. v. 27. Jer. x. 20. Judg. xvi. 9. Eccles. iv. 12. Metaph. Job xvii. 11: נִתְּקוּ מוֹרָשֵׁי לִבָּבִי *broken off are the possessions of my heart.*

3. *To be plucked, torn,* or *drawn out,* e. g. out of his tent, Job xviii. 14. With *constructio pregnans.* Josh. iv. 18: נִתְּקוּ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים אֶל הֶחָרָבָה *and when the soles of the priest's feet were plucked out (and placed) upon the dry land,* i. e. when they had come from out of the muddy bed of the river upon the dry land.
4. *To be separated, severed, cut off.* Jer. vi. 29: וְרָעִים לֹא נִתָּקוּ *and the wicked are not severed.* Josh. viii. 16: וַיִּנָּתְקוּ מִן הָעִיר *and they were cut off from the city.*

Hoph. הָנְתַּק, *to be drawn out,* as *Niph.* No. 3. Judg. xx. 31.

נֶתֶק *m.*

1. *A scab, eruption on the head and beard,* Levit. xiii. 30, &c.
2. *One that is afflicted with it,* Levit. xiii. 33. See נֶגַע, No. 3. Root Arab. نَتَقَ, *to pull up the hair by the roots,* intrans. *to lose the hair.*

נָתַר *fut.* יִתַּר, in three conjugations; in *Kal, to leap, bound,* Job xxxvii. 1. *at this my heart trembleth,* and bounds out of its place.

Piel, idem, of the locusts, Levit. xi. 21.

Hiph.

1. *To cause to tremble,* Hab. iii. 6. רָאָה וַיַּתֵּר גּוֹיִם *he glances, and makes the people tremble.*
2. According to the Chald. idiom, *to break, shake off* (the yoke), Isai. lviii. 6. Hence הַתִּיר אֲסוּרִים *to liberate captives.* Ps. cv. 20. cxlvi. 7. Job vi. 9: יַתֵּר יָדוֹ וִיבַצְּעֵנִי *would he but let loose his hand, and cut me off,* i. e. freely stretch forth his, as it were, bound, inactive, arm. *Vulg. solvat manum suam.* Syr. and Arab. *extendat manum suam.* In 2 Sam. xxii. 33, it is unintelligible, probably a false reading.

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נָתַר Chald. *to fall off*, of leaves or fruits.

Aph. to shake off, to strip off, (the leaves). Dan. iv. 11.

נֶתֶר *m.* the νιτρον or λιτρον of the Greeks, i. e. the mineral alcali, (compare בֹּרִית the vegetable alcali.) This alcali, which is imported from Egypt, serves, when mixed with oil, as soap in the East to the present day. As such an abstersive quality it occurs in Jer. ii. 22. As something perverse and useless it is mentioned in Prov. xxv. 20: *vinegar upon alcali*, since this, as any one may easily convince himself, produces a bad odour. The confounding of alcali with our nitre or saltpetre proceeded from an entire want of knowledge of things, since neither of them was known to the ancients; for nitre was only invented but a short time before gunpowder. See *Beckmann's Beyträge zur Geschichte der Erfendungen*, Th. iv. p. 15, &c. *und zu Aristot. de Mirab. Auscultat.* c. 54. *J. D. Michaelis de nitro*, §. 10. *Blumenbach's Naturgeshichte*, 7te auflage, p. 643.

נָתַשׁ *inf.* נְתוֹשׁ, *fut.* יִתֹּשׁ, in three conjugations; in *Kal*,

1. *To root out*, properly of plants, (see *Hoph.* Ezek. xix. 12). Hence, *to destroy*, e. g. a city, Ps. ix. 7. idols, Micah v. 13. (In Syr. *idem.* in Arab. *evulsit. v. c. spinam.*)
2. Metonymically applied to nations, to drive them out of a country. (Comp. as opposition נָטַע). Deut. xxix. 27: וַיִּתְּשֵׁם יְהוָה מֵעַל אַדְמָתָם *and Jehovah rooted them out of their land*; i. e. drove them out of their country, 1 Kings xiv. 15. 2 Chron. vii. 20. Jer. xii. 14, 15. xxiv. 6: וְנִטַּעְתִּים וְלֹא אֶתֹּשׁ *I will plant them, and not root them out*, xlii. 10. xlv. 4.

Niph. only in the *fut.*

1. Passive of *Kal*, No. 2. *to be driven out*, Jer. xviii. 14. xxxi. 9. Amos ix. 15. Of the destruction of a kingdom, Dan. xi. 4.
2. As נָשַׁת (Isai. xix. 5.) *to dry up*, of water. Jer. xviii. 14: אִם יִנָּתְשׁוּ מַיִם זָרִים *shall the strange waters be dried up*. Chald. יִפְסְקוּן. Syr. ܢܬܫ.

Hoph. to be rooted out, or *plucked up*, Ezek. xix. 12.

ס

Samech, the fifteenth letter of the alphabet, as a numeral 60. The name סָמֶךְ is perhaps i. q. the Syr. ܣܡܟ *concessus, triclinium*, in allusion to the circular form in which the square figure is sometimes written. The difference perhaps between it and שׂ is merely orthographical. The Arabic has not the ס at all and always uses س instead of it; the Syriac has only the *Samech;* the Hebrew, which is placed midway between the two, uses both the modes of writing.

The orthography is in most cases strictly determined, and a word is written invariably, either with שׂ, or with ס, e. g. שָׂדֶה שָׂבַע, שׂוּם and סָבַב, סָגַר, סוּר; comp. e. g. סָכַל *to be foolish*, and שָׂכַל *to be wise;* רָמַס *to be trodden under foot*, and רָמַשׂ, *to move;* however in many words שׂ and ס are promiscuously used, e. g. כַּעַס and כַּעַשׂ *vexation;* סָבַךְ and שָׂבַךְ, *to be entangled*; סוּג and שׂוּג, *to move backwards;* מְסוּכָה and מְשׂוּכָה, *a thornbush*; סָבַךְ and שָׂבַךְ, *to cover*, &c. The Chaldee frequently uses ס, where the Hebrew still retains the שׂ, e. g. שְׂאוֹר, Chald. סְאוֹר, *leaven;* שְׂבַר, Chald. סְבַר, *to expect*, &c. The Syr. for both, has constantly ـس.

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In comparisons with the Arabic it is to be observed, that שׁ, ش is frequently used for the Hebrew ס and שׂ, but by no means exclusively, as has been falsely asserted; on the contrary it remains there also, more frequently שׁ, e. g. אָסַר, اسر, *to bind*; בָּלַס, *to gather figs*, comp. بلس, *a fig*; בֹּסֶר, بسر, *sour grape*; כִּסֵּא, كرسي, *throne*; כָּסָה, كسا, *to cover, to clothe*; מִסְכֵּן, مسكمن, *distress*; נָסַךְ, *to pour out*, comp. نسك, *to sacrifice*; רֶסֶן, comp. رسن, *a bridle*, &c. Less frequent are the examples of the same permutation in Hebrew and Aramaic: as סְרִיוֹן and שִׁרְיוֹן, *coat of mail*; אֶשְׁכֹּל, Aram. סְגוֹלָא, *a bunch of grapes*; כָּנַס and כָּנַשׁ, *to collect together*; שָׁמַר Chald. סְמַר, *Ithpa. to guard*; שָׁפַח and סָפַח, *to pour*, &c. It is mentioned in Judg. xii. 6. as a peculiarity of the Ephraimites, that they always pronounced ס instead of שׁ. Besides this, substitutions occur of ס, for ז and ע. See under these letters.

סְאָה *plur.* סְאִים *fem. measure.* (See Isai. xxvii. 8. below.) Especially an established corn-measure, which according to the Rabbins contained part of an Ephah; according to *Jerome* on Matth. xiii. 33. a modius and a half. Gen. xii. 6. 1 Sam. xxv. 18. Dual סָאתַיִם *two seahs*, 2 Kings vii. 1, 16. It is contracted after the Syriac manner, as סָאתַיִם for מְאָתַיִם. Isai. xxvii. 8: בְּסַאסְאָה is probably contracted from בְּסַאָה סְאָה, (with *Dagesh forte conjunctivum*, according to the analogy of מַלָּכֶם for מַה־לָּכֶם), hence properly, measure for measure, (*peu à peu*), i. e. moderately, (comp. לַמִּשְׁפָּט, Jer. xxx. 11. xl. 28.) So *Aquila, Symm. Theodot. Syr. Chald.* (From the Aram. form סָאתָא ܣܐܬܐ (which in Matt. xiii. 33. and the parallel passages answers to μόδιος) is formed the Greek σάτον, which occurs in the LXX. the New Testament, and *Josephus*.

סְאוֹן *m. a shoe*, or rather the *greaves of the warrior*. (Chald. סִין, Syr. ܣܝܢ). Isai. ix. 4: כָּל־סְאוֹן סֹאֵן *every greave of him that weareth greaves*. See *Funk. symbolæ ad interpretat. Sacri Cod.* P. I. p. 29. Root סָאַן.

סָאַן *calceavit*, only as part. סֹאֵן. See the preceding.

סַאסְאָה Isai. xxvii. 8. See סְאָה.

סָבָא *to drink hard*, or *to excess*, only in *Kal*, Isai. lvi. 12: נִסְבְּאָה שֵׁכָר *we will fill ourselves with strong drink*. Part. סֹבֵא *a drunkard*. Deut. xxi. 20. Prov. xxiii. 20, 21. Part. pass. סָבוּא, *drunken, potus*. Nah. i. 10: כְּסָבְאָם סְבוּאִים probably, *according to the measure of their drunkenness, shall they be made drunk*, (namely, with the cup of reeling) *and consumed*, &c. It has a still more easy sense, if we read with several MSS. בְּסָבְאָם, *in their drunkenness are they drunken*.

סָבָא Ezek. xxiii. 42 in *Chethib* as סוֹבֵא in *Kri*.

סֹבֵא *m.* from סָבָא.

1. *Wine*, Isai. i. 22. Nah. i. 10.
2. *A drinking-bout*, Hos. iv. 18.

סָבָא the name of a people derived from Cush, (Gen. x. 7.), according to Josephus, (*Archeol.* ii. 10. §. 2.), probably Meroë, a province of Ethiopia surrounded by arms of the Nile. Isai. xliii. 3: מִצְרַיִם כּוּשׁ וּסְבָא *I give as a ransom for thee, Egypt, Ethiopia and Seba*. Ps. lxxii. 10: מַלְכֵי שְׁבָא וּסְבָא אֶשְׁכָּר יַקְרִיבוּ *kings of Sheba and Seba shall bring gifts*. The *Nom. gent.* in *plur.* is סְבָאִים. Isai. xlv. 14: וְסַחַר־כּוּשׁ וּסְבָאִים אַנְשֵׁי מִדָּה *and the merchandize of Ethiopia and of the Sabeans, the men of great stature*. Comp. *Herod.* iii. 20. of the Ethiopians. See *Michaelis Spicileg. Geogr. Hebræor. ext.* Tom. I. p. 177, &c., and his *Supplements*, p. 1707.

סָבַב *pret.* סָבְבוּ and סַבּוֹתִי, *inf.* סְבֹב and סֹב, *fut.* יָסֹב, also יִסֹּב, *plur.* יָסֹבּוּ. It occurs in six conjugations; in *Kal*,

1. *To turn round*. With לְ, 1 Sam. xv. 27: וַיִּסֹּב שְׁמוּאֵל לָלֶכֶת *and Samuel turned*

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about to go. Ps. iii. 5. 1 Kings ii. 15. Eccles. ii. 20: וַתִּסֹּב חַמְלוּכָה וַתְּהִי לְאָחִי *but the kingdom is turned about (from me), and is become my brother's;* with אֶל, Eccles. i. 6. Numb. xxxvi. 7: וְלֹא תִסֹּב נַחֲלָה לִבְנֵי יִשְׂרָאֵל *lest the inheritance of the children of Israel turn from one tribe to the other;* and עַל *unto some.* Hab. 2. 16: תִּסּוֹב עָלֶיךָ כּוֹס יְמִין יְהוָה *let the cup in the right hand of Jehovah be turned unto thee.* Prov. xxvi. 14; with מִן and מֵעַל, *from some one.* Gen. xlii. 24: וַיִּסֹּב מֵעֲלֵיהֶם וַיֵּבְךְּ *and he turned himself about from them, and wept.* 1 Sam. xvii. 30. xviii. 11. Sometimes it signifies *to approach,* or *advance.* 1 Sam. xxii. 17, 18. 2 Sam. xviii. 15, 30. When applied to inanimate things pass. *to be carried, brought* to some place. See *Hiph.* No. 1. 6.

2. *To turn back, to return.* 2 Kings ix. 18, 19: סֹב אֶל אַחֲרָי *turn thee behind me.* Cant. ii. 17. Hence adverbially as שׁוּב, Ps. lxxi. 21: וְתִסֹּב תְּנַחֲמֵנִי *thou wilt comfort me again.*

3. *To go round* in a place, as it were, *to turn one's self continually.* Cant. iii. 3: הַשֹּׁמְרִים הַסֹּבְבִים בָּעִיר *the watchmen who go about the city,* v. 7. Eccles. xii. 5. 2 Chron. xvii. 9: וַיָּסֹבּוּ בְּכָל־עָרֵי יְהוּדָה *and they went about in all the cities of Judah.* With the *accus. to go through.* Isai. xxiii. 16: סֹבִּי עִיר *go through the city.* 1 Sam. vii. 16: וְסָבַב בֵּית אֵל וְהַגִּלְגָּל וְהַמִּצְפָּה *and he went through Beth-el, Gilgal and Mispah.*

4. *To go round a place:* with the *accus.* Deut. ii. 3. Ps. xlviii. 13: סֹבּוּ צִיּוֹן *go round Zion.* Deut. ii. 3. Josh. vi. 3, 4, 7. Likewise in order to avoid it, Numb. xxi. 4: לִסְבֹּב אֶת־אֶרֶץ אֱדוֹם *to compass (make the circuit of) the land of Edom.* Judg. xi. 18.

5. *To surround,* Ps. xviii. 6. xxii. 17. Gen. ii. 11. Of a hostile enclosing, Eccles. ix. 14; also with אֶל, 2 Kings viii. 21; and עַל, Job xvi. 13. Judg. xx. v; adverbially Gen. xxxvii. 7: וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶינָה *and behold, your sheaves made obeisance round about.* Especially

6. *To surround* the table, hence *to sit round the table,* or *to sit down to table,* 1 Sam. xvi. 11: לֹא נָסֹב עַד־בֹּאוֹ פֹּה *we will not sit down until he come hither.* Comp. מָסַב.

7. *To be changed, turned into,* pass. of *Piel, Hiph.* No. 4. with בְּ. Zech. xiv. 10: יִסּוֹב כָּל הָאָרֶץ כָּעֲרָבָה *all the land shall be turned into a plain.*

8. *To be the cause* of a thing. Arab. سبب, *to cause, occasion.* Thalmud סִבָּה, *cause, occasion,* 1 Sam. xxii. 22: אָנֹכִי סַבּוֹתִי בְּכָל נֶפֶשׁ *I am the cause of all the souls (lost),* i. e. I have occasioned their death.

Niph. נָסַב, *fut.* יִסַּב, יִסַּבּוּ,

1. As *Kal,* No. 1. *to turn, be turned,* Ezek. i. 9, 12, 17. x. 11, 16. Applied to boundaries. Numb. xxxiv. 4, 5. Josh. xv. 3. x. 16, 6. xviii. 14. compare Jer. vi. 12: נָסַבּוּ בָתֵּיהֶם לַאֲחֵרִים *and their houses shall turn (come) unto others.* Comp. in *Kal,* Numb. xxxvi. 7.

2. *To surround,* as *Kal,* No. 5. Judg. xix. 22. With עַל, *to surround in a hostile manner.* Gen. xix. 4. Josh. vii. 9.

Piel, סִבֵּב *to change, to alter.* 2 Sam. xiv. 20. only: לְסַבֵּב אֶת־פְּנֵי הַדָּבָר *in order to alter the form of a thing.*

Poel. סוֹבֵב,

1. *Kal,* No. 3. *to go about.* Cant. iii. 2: אֲסֹבְבָה בָעִיר *I will go about the city.* With the *accus. to go, walk through.* Ps. lix. 7, 15: וְיסוֹבְבוּ עִיר *and may men go through the city.*

2. *To go round a place,* with the *accus.* Ps. xxvi. 6; with עַל. Ps. lv. 11.

3. *To compass, surround, enclose,* Jonah ii. 4. 6. Ps. vii. 8. With a double *accus.* xxxii. 7: רָנֵּי פַלֵּט תְּסוֹבְבֵנִי *thou shalt compass me about with songs of deliverance.* Verse 10. Especially, *to protect by en-*

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compassing. Deut. xxxii. 10, (comp. *Hom. Il.* I. 37). Jer. xxxi. 22: נְקֵבָה תְּסוֹבֵב גָּבֶר *the wife protects the husband.*

Hiph. הֵסֵב, *inf.* הָסֵב, *fut.* יָסֵב.

1. Causitive of *Kal*, No. 1. *to cause to turn.* Exod. xiii. 18: וַיַּסֵּב אֱלֹהִים אֶת הָעָם דֶּרֶךְ הַמִּדְבָּר *and Jehovah caused the people to turn towards the wilderness.* Hence

(*a*) *To turn about.* 1 Kings viii. 14: וַיַּסֵּב הַמֶּלֶךְ אֶת־פָּנָיו *and the king turned his face about*, xxi. 4. 2 Kings xx. 2. Cant. vi. 5. 2 Sam. iii. 12: לְהָסֵב אֵלָיִךְ אֶת־כָּל־יִשְׂרָאֵל *to turn all Israel to thee.* 1 Chron. x. 14: וַיַּסֵּב אֶת הַמְלוּכָה לְדָוִיד *and he turned the kingdom unto David.* 1 Kings xviii. 37: הַסַּבְתָּ אֶת לִבָּם אֲחֹרַנִּית *that thou hast turned their heart back again.*

(*b*) *To remove, to bring unto.* 1 Sam. v. 8: וַיַּסֵּבוּ אֶת־אֲרוֹן אֱלֹהֵי יִשְׂרָאֵל *and they brought (thither) the ark of the God of Israel.* Verses 9, 10. 1 Chron. xiii. 3. 2 Sam. xx. 12: וַיַּסֵּב אֶת עֲמָשָׂא *and he removed (the corpse of) Amasa out of the road into the field.*

2. i. q. *Kal*, No. 4. *to go round about a place*, Josh. vi. 11.

3. *To compass, surround*, as *Kal*, No. 5. Ps. cxl. 10: (9.) רֹאשׁ מְסִבָּי *the head, (or the venom) of those that compass me about.* Caus. *to cause* (a thing) *to surround*, e. g. *to build up a wall round about.* 2 Chron. xiv. 6: וְנָסֵב חוֹמָה *and we will build a wall around.*

4. *To turn into, to change, alter.* Comp. *Kal*, No. 7. 2 Kings xxiii. 34: וַיַּסֵּב אֶת־שְׁמוֹ יְהוֹיָקִים *and he changed his name into Jehoiakim.* (Comp. *Hoph.* Numb. xxxii. 38: מוּסַּבוֹת שֵׁם *who changed their names*).

Hoph. הוּסַּב, *fut.* יוּסַּב,

1. *To be turned, moved round on a circle*, of the leaves of folding doors, Ezek. xli. 24. *to be rolled round*, of a cart, Isai. xxviii. 27: וְאוֹפַן עֲגָלָה עַל כַּמּוֹן יוּסָּב *and the wheel of a cart is not turned upon the cummin.*

2. *To be surrounded.* Exod. xxviii. 11: מְסֻבּוֹת מִשְׁבְּצוֹת זָהָב *to be surrounded with golden borders*, xxxix. 6, 13.

3. *To be changed, altered.* See *Hiph.* No. 4. Deriv. סִבָּה, נְסִבָּה, סָבִיב, מוּסָב, מֵסֵב.

סִבָּה *fem.* (from סָבַב), *a turn* or *change of events*, i. e. the dispensation, ordinance of God. That which is ordained, sent down by God, 1 Kings xii. 15. The parallel passage, 2 Chron. x. 15, has נְסִבָּה.

סָבִיב *m.* (from סָבַב), *a circumference, circuit*, 1 Chron. xi. 8. Hence מִסָּבִיב, Numb. xvi. 27, and סָבִיב, adverbially, *all around*, or *round about.* Ezek. xvi. 57. Josh. xxi. 44: וַיָּנַח יְהוָה לָהֶם מִסָּבִיב *and God gave them rest on all sides*, i. e. round about. Gen. xxiii. 17. Exod. xvi. 13. xix. 12, &c. Also repeated: סָבִיב סָבִיב, Ezek. xiv. 5, &c. סָבִיב לְ, as prepos. *round about* any thing, e. g. סָבִיב לַמִּשְׁכָּן, *round about the tent*, Exod. xl. 33. Numb. i. 53. ii. 2. Judg. vii. 21. Cant. iii. 7.

Plur. m. סְבִיבִים,

1. *Persons, neighbours, who are round about.* Jer. xlviii. 17: נֻדוּ לוֹ כָּל סְבִיבָיו *all his neighbours bemoan him.* Verse 39.

2. *The country round about, les environs.* Jer. xxxiii. 3: בִּסְבִיבֵי יְרוּשָׁלַם *in the country about Jerusalem.* xxi. 14: וְאָכְלָה כָּל סְבִיבֶיהָ *and consumeth all that is round about.* Ps. lxxvi. 12. lxxxix. 8. xcii. 2.

3. Adverbially *round about.* Ps. l. 3: סְבִיבָיו נִשְׂעָרָה מְאֹד *it shall be very tempestuous round about him.* Jer. xlvi. 14.

Plur. fem. סְבִיבוֹת.

1. *The countries round about.* Jer. xvii. 26: מִסְּבִיבוֹת יְרוּשָׁלַם *out of the countries round about Jerusalem.* Numb. xx. 4. Dan. ix. 16.

2. In *stat. constr.* used as preposition, *round about.* Numb. xi. 24: סְבִיבוֹת הָאֹהֶל *round about the tent.* Ezek. vi. 5. Ps. lxxix. 3.

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With *suffix.* סְבִיבוֹתַי, *round about me,* סְבִיבוֹתֵיכֶם, *round about you,* &c.

סָבַךְ in two conjugations; in *Kal, to entangle, to twist, twine,* used in speaking of branches, only in part. pass. Nah. i. 10. סְבֻכִים *entangled.*

Pual, Job viii. 17 only. (Arab. شبك, *idem*).

סָבָךְ *m.* (With *Kametz impurum*) *an entangled branch, a thicket.* Gen. xxii. 13. Ps. lxxiv. 5.

סֹבֶךְ with *suffix.* סֻבְּכוֹ, (with *dasgesh forte euphon*). Jer iv. 7. *idem. Plur.* in *stat. constr.* סִבְכֵי הַיַּעַר, *the thickets of the wood,* (from the sing. form סֻבֶּךְ). Isai. ix. 17. x. 34. The same word spelt with שׂ is שׂוֹבֶךְ. 2 Sam. xviii. 9. and שְׂבָכָה, Job xviii. 8.

סַבְּכָא *Chald. fem.* Dan. iii. 5. and שַׂבְּכָא, verses 7, 10, 15, the *Sambuaa,* Gr. σαμβύκη, a stringed instrument, similar to the harp, but of a triangular form. (Comp. נֵבֶל). Comp. *Vitruvius* vi. 1. x. 22. The Chald. word appears to come from the Greek, like סוּמְפֹנְיָה from συμφωνία.

סָבַל *fut.* יִסְבֹּל, in three conjugations; in *Kal, to bear, to carry,* especially a heavy burden. Isai. xlvi. 4, 7. Gen. xlix. 15. Metaphorically for, *to suffer,* or *to bear the guilt of any one.* Isai. liii. 5. Lam. v. 7. Isai. liii. 11. (Chald. and Syr. *idem*).

Pual, part. properly *loaded,* hence *pregnant, fertile,* of cattle. Ps. cxliv. 14. only.

Hithp. הִסְתַּבֵּל, *to become burdensome.* Eccles. xii. 5 only.

סְבַל *Chald.* as סָבַל in Hebrew, also *to lift up,* (comp. נָשָׂא), *to erect.*

Poal pass. *to be erected.* Ezra vi. 3: וְאֻשּׁוֹתֵי מְסֻבָּלִין *and its foundations shall be laid.* Comp. in Chald. סְבַל, Deut. xxiv. 15, but especially the *Samaritan* for, *to erect, to raise up on high.* Gen. xiii. 10. xxxi. 17. The usual explanation according to Aben Ezra and the Vulg. *et (ut ponantur) fundamenta portantia,* i. e. *firma, ferendis structuris apta,* is quite incorrect and inadmissible.

סַבָּל *m. the bearer* or *carrier of a burden; a porter,* 2 Chron. ii. 1, 17. xxxiv. 13. The words נֹשֵׂא סַבָּל in 1 Kings v. 29, are placed in apposition, or סַבָּל is to be pointed סַבָּל.

סֵבֶל *m. a burden.* 1 Kings. xi. 28. Ps. lxxxi. 7.

סֹבֶל with *suffix.* סָבְלוֹ, (with *Dagesh forte euphon,* like סֻבְּכוֹ), *a burden.* Isai. x. 27. xiv. 27: עֹל סָבְלוֹ *the yoke which he beareth.* Isai. ix. 3, (4).

סִבְלָה or סָבְלָה, only in the *fem.* plur. *stat. constr.* סִבְלוֹת, *the bearing of burdens, oppressive labour, compulsory service.* Exod. i. 11. ii. 11. v. 4, 5, vi. 6, 7.

סִבֹּלֶת the Ephraimites' pronunciation of שִׁבֹּלֶת, *an ear of corn.* Judg. xii. 6.

סְבַר in Syriac *to believe,* in Chald. generally, *to hope*: but in a somewhat different sense in Dan. vii. 25: יְסַבַּר לְהַשְׁנָיָה *he thinks thereon to change,* according to the sense of the Hebrew phrases חָשַׁב לְ, 1 Sam. xviii. 25. Lam. ii. 8. Comp. the *Targum* on Gen. xxxvii. 8.

סִבְרַיִם Ezek. xlvii. 16 only. a city of Syria between Damascus and Hemath.

סַבְתָּה Gen. x. 7. (for which 21 MSS. have שׁבתא) and סַבְתָּא, 1 Chron. i. 9. a people or country of the Cushite origin. Most probably *Sabatha* or *Sabota,* a great city in Arabia Felix, according to *Pliny,* vi. 28. Sect. 32. the metropolis of the Atramites, a tribe of the Sabeans, situated on the Red Sea. Comp. xii. xiv. Sect. 32: thus *collectum Sabota camelis convehitur.* Michaelis, (*Supplem.* p. 1712.) proposes the comparison of سبّة, i. e. the Arabian name for *Centa,* (in Moses Chorenensis *Septa*), situated on the Gaditanic Gulf.

סַבְתָּכָא and סַבְתְּכָא, in the same passage, but

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much more doubtful. *Targum* דנגאי, זנגאי, probably meaning Zingis, a city in the remotest part of Ethiopia.

סג *plur.* סִינִים. See סִינִים.

סָגַד *fut.* יִסְגֹּד, *to fall down, to fall prostrate in order to worship.* It occurs only in *Kal*, in the passages, Isai. xliv. 15, 17, 19. xlvi. 6. Construed with לְ, and applied to the worship of idols only.

סְגִד *fut.* יִסְגֵּד, Chald. i. q. the preceding. Dan. ii. 46. iii. 5, &c., with לְ, (Syr. ܣܓܕ, Arab. سجد, *idem;* whence مسجد, *a mosque.*

סְגֻלָּה *property, possession, wealth, treasure.* 1 Chron. xxix. 3. Eccles. ii. 8. סְגֻלַּת יְהוָה *the peculiar possession of Jehovah,* frequently used of Israel. Exod. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18. Ps. cxxxv. 4. Mal. iii. 17. (Chald. סְגוּלָה, *idem.* Root סָגַל, סִיגֵל, *to earn, acquire*).

סָגָן or סֶגֶן only in the *plur.* סְגָנִים,

1. Properly *a viceroy, governor* of a city or province, a post of command among the Babylonians. It is joined with פַּחָה, which has a similar signification. Jer. li. 23, 28, 57. Ezek. xxiii. 6, 12, 23. Comp. Isai. xli. 25. See the Chald.

2. In a more general sense *a superintendent, overseer,* the overseers of the people at Jerusalem in the time of Ezra and Nehemiah. Ezra ix. 2. Neh. ii. 16. iv. 8, 13, v. 7. vii. 5. xii. 40. xiii. 11. That the proper signification of the word is deputy, vicegerent, is evident from the use of it in the *Targum,* where סְגַן כָּהֲנַיָּא stands for the substitute, Vicar, of the high priest, (כֹּהֵן הַמְּשֻׁחָה). See *Buxtorf. Lex. Chald.* p. 1425. Probably originally from the Persian word شحنه, *vicarius, prætor, præfectus,* with permutation of ח and ג.

סְגַן *m. Chald. Viceroy, governor* of the provinces. Dan. iii. 2. xxvii. 6, 8: רַב סְגָנִין *the chief president of the magicians.*

סְגוֹר *m.* (from סָגַר),

1. *Enclosure.* Hos. xiii. 8: סְגוֹר לִבָּם *the enclosure (the caul) of their heart,* i. e. their breast.

2. Job xxviii. 15. i. q. זָהָב סָגוּר. See סָגַר.

3. Ps. xxxv. 3. perhaps, *a lance, spear,* comp. شجار, *hasta lignea,* or a *battle-axe,* comp. σάγαρις, (*Herod.* vii. 64.) and the Armenian *sacr.* The context and the parallelism of the preceding verse are very much in favour of this interpretation. It may be explained however according to the common signification, (סְגֹר as imperative of סָגַר) *put forth the spear and stop (the way) against my persecutors.*

סָגַר *fut.* יִסְגֹּר, (cognate with סָכַר), in five conjugations; in *Kal, to shut, to lock up, to close.* Without a case, Gen. vii. 16: וַיִּסְגֹּר יְהוָה בַּעֲדוֹ *and Jehovah closed (the door) after him.* Isai. xxii. 2. With the accus. and prepositions בְּעַד and עַל, Gen. xix. 6: וְהַדֶּלֶת סָגַר אַחֲרָיו *and shut the door after him.* Verse 10. 1 Kings xi. 27. Job iii. 10. 1 Sam. i. 6: כִּי סָגַר יְהוָה בְּעַד רַחְמָהּ *for Jehovah had shut up her womb.* The preposition בְּעַד is here idiomatical, and cannot be expressed in English. (See בְּעַד, No. 4.) In relation to persons, Job xii. 4: יִסְגֹּר עַל אִישׁ *he shutteth up a man.* Exod. xiv. 3: סָגַר עֲלֵיהֶם בַּמִּדְבָּר *he shut them up in the wilderness.* Intrans. Josh. vi. 1: וִיְרִיחוֹ סֹגֶרֶת וּמְסֻגֶּרֶת מִפְּנֵי בְּנֵי יִשְׂרָאֵל *and Jericho was locked and shut up before the children of Israel.* The former appears to refer to the mere shutting of the gates, the latter to the securing them with bolts and bars. *Chald. et Jericho erat clausa foribus ferreis et roborata vectibus æneis.*

Part. pass. סָגוּר, *hidden,* i. q. *costly, precious.* זָהָב סָגוּר, *precious gold,* in opposition to common (adulterated gold). 1 Kings vi. 20, 21. vii. 49, 50. x. 21. 1 Chron. iv. 20, 21. ix. 20. Vulg. *aurum purissimum.* Syr. *aurum purgatum.* Chald. *aurum bonum.* (Others *tree-gold, aurum den-*

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droides, i. e. *native gold, virgin gold*, which shoots out like the shoots of a tree; from שָׂבַר, *a tree*. See *Michaelis, Supplem.* p. 1718).

Niph. pass. of *Kal, to be shut up*, of doors or gates. Isai. xlv. 1. Nehem. xiii. 19. *to be locked up*, of persons, Numb. xii. 14, 15. 1 Sam. xxiii. 7. Reflective, *to lock one's self up* or *in*, Ezek. iii. 24.

Piel סִגֵּר, i. q. *Hiph.* No. 2, 3.

1. *To deliver up, to surrender.* 1 Sam. xvii. 46: הַיּוֹם הַזֶּה יְסַגֶּרְךָ יְהוָה בְּיָדִי *this day Jehovah hath delivered thee into my hand.* xxiv. 19. xxvi. 8. Hence
2. *To give up, to expose* any one, or thing. 2 Sam. xviii. 28: *Blessed be Jehovah,* אֲשֶׁר סִגַּר אֶת הָאֲנָשִׁים *who hath given up the men that,* &c.

Pual, to be shut up, Isai. xxiv. 10. Jer. xxxiii. 19.

Hiph. הִסְגִּיר.

1. *To shut up,* e. g. the house. Levit. xiv. 38. *to shut up* or *in,* a person who is suspected of having the leprosy, Levit. xiii. 4, 5, 11, 21, 26. xxxi. 33, 50.
2. *To deliver up, to deliver out,* (according to the usual interpretation, properly *concludendum tradidit,* perhaps antiphrastically for *reclusit, resignavit.* Comp. נָכַר). With אֶל, Deut. xxiii. 16: (15.) לֹא־תַסְגִּיר עֶבֶד אֶל אֲדֹנָיו *thou shalt not deliver unto his master the servant,* &c. Obad. 14. and בְּיַד, 1 Sam. xxiii. 12, 16: הֲיַסְגִּירֻנִי בַּעֲלֵי קְעִילָה בְּיָדוֹ *will the men of Keilah deliver me up into his hand.* Ps. xxxi. 9: לֹא הִסְגַּרְתָּנִי בְּיַד אוֹיֵב *thou hast not delivered me into the hand of the enemy.* Lam. ii. 7.
3. *To give up, abandon.* With לְ, Ps. lxxviii. 48: וַיַּסְגֵּר לַבָּרָד בְּעִירָם *and he gave up the cattle to the hail.* Verses 50, 62. Deut. xxxii. 30: יְהוָה הִסְגִּירָם *Jehovah hath given them up.* Amos vi. 8: וְהִסְגַּרְתִּי עִיר וּמְלֹאָה *I give up the city and all that is therein.* Deriv. סְגוֹר, סוּגַר, מַסְגֵּר, מִסְגֶּרֶת.

סָגַר Chald. *idem.* Dan. vi. 23.

סַגְרִיר *m. rain.* Prov. xxvii. 15: בְּיוֹם סַגְרִיר. Chald. בְּיוֹמָא דְסַגְרִירָא *in a rainy day.* Vulg. *in die frigoris.* (Syr. *idem.* Samar. אסגר *pluvia* Levit. xxvi. 4. Root סָגַר, *aquam effudit*).

סַד *m. a block, nervus,* i. q. מַהֲפֶכֶת, a piece of wood, in which the feet of captives were confined. Job xiii. 27. xxxiii. 11. (Syr. ܣܕܐ. Chald. סַדְיָא, *idem.* Root סד *occlusit, obstruxit*).

סְדֹם *Sodom,* the name of the southernmost (Gen. xix. 15.) of the four cities in the valley of Siddim, which were overwhelmed by the Dead sea. LXX. Σόδομα. Vulg. *Sodoma.*

סָדִין *m. a linen under-garment,* a kind of shirt, which was put on the naked body underneath the rest of the clothes. Judg. xiv. 12, 13. Isai. iii. 33. Prov. xxxi. 24. Comp. Ps. civ. 2. Lam. ii. 20. (Syr. ܣܕܝܢ in the New Testament for σουδάριον, Luke xix. 20. for λέντιον, Joh. xiii. 4. Root in Arab. سَدَنَ, سدن, i. q. سدل, *laxavit, dimisit vestem suam,* (See letter ל), whence سدن, *a covering, vail;* سدانة, *sindones.*) LXX. usually σινδών, but its etymological connection with the Hebrew word is doubtful. See Kimchi under the word סָדִין, and his Commentary on Judg. xiv. 12. Abarbenel on Isai. iii. 23, and especially Schrœder *de vest. mul. Hebr.* p. 354, 358.

סֵדֶר *m. rank, order,* Job x. 22. (Syr. ܣܕܪ, *idem.* Chald. סַדַּר, i. q. עָרַךְ in Hebrew, *to rank, to order, arrange.*) Comp. also שִׁדְרָה.

סַהַר *m. roundness.* Cant. vii. 3 only: אַגַּן הַסַּהַר *the cup of roundness,* for, a circular cup. Syr. ܣܗܪܐ *moon,* (comp. שַׁהֲרוֹן). The Root סהר appears to be synonymous with סָחַר, (comp. the letter ה), and to have signified: *to surround, to encompass,* whence סָהַר signifies in Talmud *maceria, sepes.* See סָחַר.

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סֹהַר *m. a castle, fortress, tower.* (Root סָהַר i. q. סָחַר, *to surround, to enclose, munivit.* Comp. סֹהֲרָה, *a shield,* Syr. ܣܗܪܐ, *munimentum, arx, palatium*). Hence בֵּית הַסֹּהַר, *the house of confinement, prison, castle,* as being the abode of prisoners. Gen. xxxix. 20, 21, 22, 23. xl. 3, 5. The Samaritan text reads סחר, to make the sense more easy.

סוֹא the name of an Egyptian king, cotemporary with Hosea in Israel. 2 Kings xvii. 4. The name signifies according to Jablonski, *a chief, prince,* or *prince of the residence* (*Shooneh*), perhaps he is the same person called *Sevechus* in Manetho, or *Sabaco,* (*Herodot.* ii. 137).

I. סוֹג or סוּג, (once שׁוּג, 2 Sam. i. 22,), i. q. נָסַג, in two conjugations; in *Kal, to draw back, recoil, recede, withdraw, to depart,* especially from God. Ps. lxxx. 19: וְלֹא נָסוֹג מִמֶּךָּ *then do we not depart from thee.* liii. 4. Prov. xiv. 4: סוֹג לֵב *whose heart is backsliding* from God and the path of virtue, i. e. the sinner, comp. Ps. xliv. 19.

Niph. נָסוֹג, *fut.* יִסּוֹג, *idem.* commonly with the addition of אָחוֹר. Isai. l. 5. Ps. xxxiv. 4: יִסֹּגוּ אָחוֹר וְיֵחָפְרוּ *let them turn back and be brought to shame.* xl. 15. lxx. 3. cxxix. 5. Especially, as in *Kal, to depart, to apostatize from God,* with מֵאַחֲרֵי יְהוָה, Zeph. i. 6: הַנְּסוֹגִים מֵאַחֲרֵי יְהוָה *they who are departed from Jehovah.* Without any addition, Ps. xliv. 19: לֹא נָסוֹג אָחוֹר לִבֵּנוּ *our heart is not turned back.* lxxviii. 57: וַיִּסֹּגוּ וַיִּבְגְּדוּ כַּאֲבוֹתָם *they turned and dealt unfaithfully like their fathers.* Deriv. סִיג.

II. סוּג *to fence, to hedge round, set round.* (Syr. ܣܘܓ, Chald. סַיֵּג, in Hebrew commonly שׂוּךְ). Cant. vii. 3. only: סוּגָה בַּשּׁוֹשַׁנִּים *set about with lilies.*

סוּג only in Ezek. xxii. 18 in Chethib, i. q. סִיג, *dross.*

סוֹגַר *m. a prison,* here, *an iron cage* in which lions are kept. Ezek. xix. 9 only. LXX. κημός. Vulg. *cavea.*

סוֹד *m.*

1. *An assembly, an assemblage* or *circle of persons sitting together.* (It is abbreviated from יְסוֹד, Arab. وساد, *a sopha, Divan,* from יָסַד, in the signification of وسد, *sternere lectulum.* Comp. יָסַד in *Niph.*) Jer vi. 11: סוֹד בַּחוּרִים *the assembly of young men.* xv. 17: לֹא יָשַׁבְתִּי בְּסוֹד מְשַׂחֲקִים *never did I sit in the assembly of the mockers.* Ezek. xiii. 9: בְּסוֹד עַמִּי לֹא יִהְיוּ *they shall not be in the assembly of my people.* Ps. lxiv. 3: סוֹד מְרֵעִים *the assembly of the wicked.* cxi. 1. Especially, *an assembly of counsellors, council.* Ps. lxxxix. 8: (7) *Jehovah is greatly to be feared* בְּסוֹד קְדֹשִׁים *in the council of the saints.* Job xv. 8: הַבְּסוֹד אֱלוֹהַּ תִּשְׁמָע *hast thou listened to the council of God.* Jer. xxiii. 18. Gen. xlix. 6.

2. *A common consultation and plan of several persons consulting together.* Prov. xv. 21, (22): בְּאֵין סוֹד *without consultation,* in opposition to בְּרֹב יוֹעֲצִים. Ps. lxxxiii. 4: עַל עַמְּךָ יַעֲרִימוּ סוֹד *they resolve cunning devices against thy people.*

3. *Confidential discourse, familiar intercourse.* Ps. lv. 15: אֲשֶׁר יַחְדָּו נַמְתִּיק סוֹד *we who together sweetened confidential discourse.* Job xix. 19: מְתֵי סוֹדִי *my confidential friends.* סוֹד יְהוָה *confidential intercourse with Jehovah,* i. e. trust placed by God in man, Ps. xxv. 14: סוֹד יְהוָה לִירֵאָיו *the trust* (*the confidential friendship*) *of Jehovah is given unto them who revere him.* Prov. iii. 32: *for the reprobate is an abomination to Jehovah* וְאֶת יְשָׁרִים סוֹדוֹ *but giveth his confidence unto the righteous.* Job xxix. 4: בְּסוֹד אֱלוֹהַּ עָלֵי אָהֳלִי *when God was the friend of my tabernacle.*

4. *A secret,* hence: סוֹד גָּלָה, נָגָלָה, *to reveal, blab out a secret.* Prov. xi. 13. xx. 19. xxv. 9. Amos iii. 7.

סוּחָה *fem.* probably, i. q. סְחִי, *sweepings, filth,*

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dirt. Isai. v. 25: וַתְּהִי נִבְלָתָם כַּסּוּחָה *and their carcases shall be as the filth in the streets.* LXX. ὡς κοπρία. *Vulg. quasi stercus.* Chald. כְּסָחוּתָא. Kimchi and others take the כ as radical, and compare it with كسح *to sweep,* كساحة *sweepings, filth.* (Ethiopic כסח). But it is a strong circumstance in favour of the first interpretation that the prefix כ is here in reality to be expected, as it is usually found in similar phrases, e. g. Isai. xli. 2.

סוּךְ, only in *Kal,* i. q. נָסַךְ, No. 3. *to anoint,* always to be understood of the *anointing,* connected with *washing the body,* not of the anointing of a king. Hence different from מָשַׁח. 2 Chron. xxviii. 15. Ezek. xvi. 9: וָאֲסֻכֵךְ בַּשָּׁמֶן *and I anointed thee with oil.* Reflective, *to anoint one's self.* Ruth iii. 3: וְרָחַצְתְּ וָסַכְתְּ *wash and anoint thyself.* Dan. x. 3. 2 Sam. xii. 20. The ointment used is put in the *accus.* (Comp. מָשַׁח, Amos vi. 6.) Deut. xxviii. 40: וְשֶׁמֶן לֹא תָסוּךְ *but shalt not anoint thyself with oil.* Micah vi. 15. 2 Sam. xiv. 2. Deriv. אָסוּךְ. The part. מְסִיךְ belongs according to its signification to סָכַךְ for מְסֻכָּךְ.

סוּמְפֹנְיָה *fem.* Chald. Dan. iii. 5, 10, 15, instead of which the Chethib in verse 10, has סִיפֹנְיָא, the Greek συμφωνία, *bagpipe, fife.* (Comp. Servius on Æn. XI. 27.) In the latter form the מ is omitted, as in Syr. ܣܦܘܢܝܐ. The Hebrew version renders it properly by עוּגָב. The Hebrew Tract *Shilte Higgiborim.* (*Ugolini. Thes.* Vol. XXXII.) describes the *Semponya* as a bagpipe, consisting of two shrill toned fifes pressed through a leathern bag. Even at this day, the hautboy is called in Italy *Samponia,* and in Asai Minor *Sambonia.*

סְוֵנֵה *Syene,* the name of the southernmost city on the confines of Egypt, through which the tropic of Cancer passes, called by the Copts *Sovan,* Arab. اسوان *Aswan.* Ezek. xxix. 10. xxx. 6. In both passages it is in the accusative, *to Syene,* wherefore it is not necessary to take the ־ֵה for ה *locale.* (Comp. however נֹבָה). See *Jablonskii Opusc. ed. te Water,* Tom. I p. 328. *Michaelis Spicileg.* Tom. II. p. 40.

סוּס *m. plur.* סוּסִים.

1. *A horse, steed.* (Chald. סוּסָא, Syr. ܣܘܣܝܐ). Gen. xlvii. 17. Exod. xiv. 9, 23. and frequently.
2. *A swallow.* Isai. xxxviii. 14. Jer. viii. 7. but the *Kri* in the latter passage reads סִיס. So the LXX. *Theod. Jerome;* but the Hebrew interpreters render it *crane.* See *Bocharti Hieroz.* Tom. II. p. 60.

סוּסָה *fem.* once Cant. i. 9. *a mare.*

סוֹף *m. end, conclusion,* an Aramaic word for the older and usual word קֵץ. Eccles. iii. 11. vii. 2. xii. 13. 2 Chron. xx. 16. Joel xxi. 20. Root סוף.

סוֹף *emphat.* סוֹפָא, Chald. *idem.* Dan. iv. 8, 19. vi. 27. vii. 28.

סוּף in two conjugations; in *Kal, to cease, to end, terminate.* Isai. lxvi. 17. Esth. ix. 28. (In Syr. and Chald. *idem.*)

Hiph. to cause to cease, to make an end of it. Zeph. i. 2, 3. Jer. viii. 13: אָסֹף אֲסִיפֵם *I will make an end of them.* The cognate form אָסַף, (comp. its signification, No. 4.) is here used as the *pleon. infin.* Comp. also Isai. xxviii. 28: אָדוֹשׁ יְדוּשֶׁנּוּ for דּוֹשׁ יְדוּשֶׁנּוּ.

סוּף Chald. *idem.* Of *the fulfilment of a prophecy.* Dan. iv. 30. (Comp. the synonim. כָּלָה, No. 1.) *Aph. to make an end of a thing,* Dan. ii. 44.

סוּף *m. reed, rush,* especially,

1. *The sea weed, sea grass,* ψῦκος, *fucus,* Jonah ii. 6. Whence יַם־סוּף, *the sea of rushes,* the name of the Arabian gulf, commonly called *the Red Sea,* Ps. cvi. 7, 9, 22. cxxxvi. 13. This weed was called in Egypt *Sari,* hence the sea, the *Sari-sea.* See *Michaelis Suppl. ad Lex. Hebr.* p. 1726. *Jablonskii Opusc. ed. te Water,* Tom. I. p. 266. *Bocharti Opp.* Tom. II. p. 1191.

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2. *The reed of the Nile,* also called by the Egyptians *Sari.* Exod. ii. 3, 5. Isai. xix. 6. See *Plin. H. N.* xiii. 23. Sect. 45.

3. The name of a place. Deut. v. 1 only.

סוּפָה *fem.* (from סוּף), *a violent storm, a gust of wind.* Job xxi. 18. xxvii. 20. xxxvii. 9. Prov. x. 25. Isai. xvii. 13. With ה *paragogic* סוּפָתָה, Hos. viii. 7.

סוּר *fut.* יָסוּר, with ו conversive וַיָּסַר, in four conjugations; in *Kal,*

1. *To turn aside, to depart from.* Most frequently with מִן, e. g. Exod. xxxii. 8: סָרוּ מַהֵר מִן הַדֶּרֶךְ *they have departed quickly from the way,* &c. 1 Kings xxii. 43. Deut. ix. 12. Judg. xvi. 17: וְסָר מִמֶּנִּי כֹחִי *and thus my strength goes from me.* Gen. xlix. 10: לֹא יָסוּר שֵׁבֶט מִיהוּדָה *the sceptre shall not depart from Judah.* With מֵעִם, 1 Sam. xviii. 12; with מֵעַל, Numb. xii. 10. xiv. 9; 1 Sam xxviii. 15: אֱלֹהִים סָר מֵעָלַי *God is departed from me.* Verse 16. 2 Kings x. 31: לֹא סָר מֵעַל חַטֹּאת יָרָבְעָם *he departed not from the sins of Jeroboam;* with מֵאַחֲרֵי, 1 Sam. xii. 20. 2 Kings x. 29. xviii. 6. 2 Chron. xxv. 27; with בְּ, Hos. vii. 14; with the accus. 2 Chron. viii. 15. Prov. ii. 22: סָרַת טַעַם *without discretion,* properly *recedens mente.* Without any case,

(*a*) *To depart* (*from the way of God*), *to degenerate.* Ps. xiv. 3. Jer. v. 23. Deut. xi. 16. Dan. ix. 11.

(*b*) *To give way, to recede,* of inanimate things, passively: *to be removed.* 1 Kings xv. 14: וְהַבָּמוֹת לֹא סָרוּ *and the altars were not removed.* xxii. 44. 2 Kings xii. 4. xiv. 4. xv. 4. Comp. Job xv. 30: יָסוּר בְּרוּחַ פִּיו *by the breath of his mouth is he swept away.* Job xv. 32: לֹא יָסוּר מִנִּי חֹשֶׁךְ *he doth not escape out of darkness,* i. e. from misfortune.

2. *To depart,* i. q. *to pass away, to be gone.* 1 Sam. xv. 32: סָר מַר הַמָּוֶת *the bitterness of death is past.* Hos. iv. 18: סָר סָבְאָם *their drunkenness is over.*

3. *To turn aside from the road and enter in unto some person, to alight,* with אֶל, Judg. iv. 1: סוּרָה אֵלַי *turn in unto me.* 2 Kings iv. 8: יָסַר שָׁמָּה *he turned in thither.* Verse 10. Judg. xviii. 3, 15, 19. Gen. xix. 2, 3. Prov. ix. 4, 16.

4. *To draw near unto a thing.* Exod. iii. 3: אָסֻרָה־נָּא וְאֶרְאֶה *I will now draw near and see.* Verse 4. Ruth iv. 1: סוּרָה שְׁבָה פֹּה *draw near, sit down here.* 1 Kings xx. 39, with עַל, xxii. 32: וַיָּסֻרוּ עָלָיו לְהִלָּחֶם *and they turned towards to fight against him.* Also, *to have admission,* 1 Sam. xxii. 14: וְסָר אֶל מִשְׁמַעְתֶּךָ *and having admission* (*like him*) *unto thy private councils.*

Hiph. הֵסִיר, *fut.* יָסִיר, with ו convers. וַיָּסַר (a *Kal*),

1. *To cause any person* or *thing to give way, recede, yield.* Deut. vii. 4. Hence

(*a*) *To take off,* e. g. a ring from the finger. Gen. xiv. 2. the covering of a ship, Gen. viii. 13. the head of any one, i. e. to cause him to be executed. 1 Sam. xvii. 46. 2 Sam. v. 6. xvi. 9.

(*b*) *To put off,* one's clothes. Gen. xxxviii. 14.

(*c*) *To take away, to remove,* e. g. idols, altars, 2 Kings xviii. 4. Isai. xxxvi. 7. necromancers, 1 Sam. xxviii. 3. the curse, Josh. vii. 13. disgrace, 1 Sam. xvii. 26, &c. 2 Chron. xv. 16: הֱסִירָהּ מִגְּבִירָה *he removed her from governing,* properly from being any longer queen. Job xxvii. 2: חַי אֵל הֵסִיר מִשְׁפָּטִי *as God liveth who hath taken away my right.* xxxiv. 5, but in another sense in Zeph. iii. 15.

2. With אֵלָיו *to cause* or *let any thing to be brought unto one's self,* q. d. to cause to turn in unto one's self, 2 Sam. vi. 10.

Hoph. חוּסַר passive of *Hiph. to be taken away,* only in Levit. iv. 31. Dan. xi. 31.

Pilel סוֹרֵר i. q. *Hiph. to cause to err.* Lam. iii. 11 only: דְּרָכַי סוֹרֵר *he causeth my ways to err,* i. q. verse 9: נְתִיבוֹתַי עִוָּה, Syr. *vias meas obliquas reddit.*

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סוּר, part. pass. (with an active signification).
1. *Wandering*, Isai. xlix. 21: גֹּלָה וְסוּרָה *a wanderer, and one departed.* Jer. xvii. 13 in *Kri*: סוּרַי *they who have departed from me.*
2. Probably, *a wild shoot* of the vine, q. d. that which degenerates, differs from. (Comp. סִיג *sweepings, filings, scum, dross*), Jer. ii. 21: סוּרֵי גֶּפֶן נָכְרִיָּה *the wild shoots of a foreign vine.*
3. The name of one of the gates of the temple, שַׁעַר סוּר 2 Kings xi. 6 only, for which the parallel passage 2 Chron. xxiii. 5 has שַׁעַר הַיְסוֹד *the gate of the foundation.* Vulg. *porta, quæ vocatur fundamenti,* but LXX. πύλη τῶν εἰσόδων. Syr. and Arab. *porta satellitum.*

סוּת or סִית only in *Hiph.* הֵסִית, also הִסִּית, Jer. xxxviii. 22, *fut.* יָסִית, also יַסִּית, *part.* מַסִּית, (as יַלִּין from לוּן).
1. *To remove, to drive,* with מִן *to remove, to carry, to drive away from any place.* 2 Chron. xviii. 31: וַיְסִיתֵם אֱלֹהִים מִמֶּנּוּ *and God removed them* (the combatants) *away from him.* Job xxxvi. 16: וְאַף הֲסִיתְךָ מִפִּי צָר *thee also he will remove out of the distress.* xxxvi. 18: פֶּן יְסִיתְךָ בְשָׁפְקָ *lest he drive thee away with his chastisement.*
2. *To urge, persuade, induce* any one to something. Josh. xv. 18: וַתְּסִיתֵהוּ לִשְׁאוֹל *and she persuaded him to ask.* Judg. i. 14. 2 Chron. xviii. 2. Especially *to seduce a person to some evil thing, to entice,* Deut. xiii. 7. 1 Kings xxi. 25. Job xxxvi. 18. Jer. xxxviii. 22.
3. *To stir up, excite, to irritate one man against another, to exasperate,* with בְּ of the person, 1 Sam. xxvi. 19: אִם יְהוָה הֱסִיתְךָ בִי *if Jehovah hath exasperated thee against me.* Job ii. 3. Jer. xliii. 3.

סוּת *m. a garment,* Gen. xlix. 11 only. Parallel לְבֻשׁ. LXX. περιβολή. Vulg. *pallium.* Probably i. q. כְּסוּת, with apocope of כְּ, according to the analogy of כִּילַי for נְכִילַי, בּוּל for יְבוּל, &c. although of כְּ itself no other example can be produced. The Samaritan text has the full reading כסות.

סָחַב only in *Kal, to drag, to drag about, to drag away,* e. g. a dead body, 2 Sam. xvii. 13. Jer. xv. 3: *I will send* אֶת־הַכְּלָבִים לִסְחֹב *the dogs to drag them about.* xxii. 19. xlix. 20: יִסְחָבוּם צְעִירֵי הַצֹּאן *they will be dragged away like the least of the flock.* (Arab. سحب *to draw, to drag,* e. g. a garment about upon the ground.)

סְחָבָה *fem.* only in *plur.* Jer. xxxviii. 11, 12: בְּלוֹיֵי הַסְּחָבוֹת *tattered clothes.* (With the signification of the verb, *to draw, drag about,* that of *tearing in pieces* may easily be connected.)

סָחָה only in *Piel, to wipe off, to brush off.* Ezek. xxvi. 4: וְסָחֵיתִי עֲפָרָהּ מִמֶּנָּה *I will brush the dust from off her.* (Arab. سحى *idem.* Syr. סחות *besom, a hair broom.* Chald. סְחָה *to wash*). Thence

סְחִי *m. sweepings, filth, dirt,* here metaph. for something despicable, Lam. iii. 45 only. (Chald. סְחִיתָא *dirt, dung*).

סָחִישׁ 2 Kings xix. 29, for which the parallel passage, Isai. xxxvii. 30 has שָׁחִיס, *that which comes up of itself in the third year after it has been sown.* Comp. סָפִיחַ. LXX. in the book of Kings, αὐτόματα Aqu. and Theod. in Isai. αὐτοφυῆ. The Syrian expresses it by ܟܣ ܟܣ, the Chald. כַּתְבִּתִין. For the thing itself, comp. Strabo B. xi. p. 767, (502). Compare also *Michaelis Supplem.* p. 1739.

סָחַף in two conjugations; in *Kal,*
1. *To cast down,* as in Syr. ܣܚܦ, (See *Niph.* No. 2.)
2. *To pour down,* of rain. Prov. xxxviii. 3: מָטָר סֹחֵף *a rain which poureth down.* (So in Arab.)

Niph. prosterni, Jer. xlvi. 15: מַדּוּעַ נִסְחַף אַבִּירֶיךָ *why are thy valiant men cast down?*

סָחַר in two conjugations; in *Kal, to go, travel, wander about,* (in Chald. i. q. סָבַב,) Jer. xiv. 18: סָחֲרוּ אֶל אֶרֶץ לֹא יָדָעוּ *they wander*

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about in a country which they know not. With the accus. *to go through,* (a country), Gen. xxxiv. 10: *the land lieth before you,* שְׁבוּ סְחָרוּהָ *dwell ye and travel about therein.* Especially to travel about as traders buying and selling. Gen. xlii. 34: וְאֶת הָאָרֶץ תִּסְחָרוּ *and ye may travel through the land,* (to traffick in it). Hence part. סֹחֵר *a travelling merchant.* Gen. xxiii. 16. xxxvii. 28. סֹחֲרֵי הַמֶּלֶךְ *the king's merchants,* whom he sent about in order to purchase goods. 1 Kings x. 28. 2 Chron. i. 16. of seafaring men. Prov. xxxi. 14. Isai. xxiii. 2. Used in a more general sense, Isai. xlvii. 15: סֹחֲרַיִךְ *those with whom thou hast had intercourse.* *Fem.* סֹחֶרֶת *a female trader,* Ezek. xxvii. 12. xvi. 18.

Pilp. סְחַרְחַר *to palpitate, flutter, to beat violently* of the heart, Ps. xxxviii. 11. Deriv. besides the following words מִסְחָר.

סָחָר *m.*

1. *Trading place, emporium,* Isai. xxiii. 3.
2. *That which is acquired by trade.* Isai. xlv. 14: סְחַר כּוּשׁ *the gain of Ethiopia,* comp. Prov. iii. 14.

סַחַר *m.*

1. *Gain in trade,* Isai. xxiii. 18.
2. *Gain in general.* Prov. iii. 14: כִּי טוֹב סַחְרָהּ מִסְּחַר כֶּסֶף *for her gain is better than that of silver,* i. e. to acquire her is better than silver, xxxi. 18.

סְחוֹרָה *fem. trade,* here for the concrete *trader.* Ezek. xxvii. 15: סְחוֹרַת יָדֶךָ i. q. סֹחֲרֵי יָדֶךָ, verse 21, *thy traders.*

סֹחֶרֶת *fem. shield,* Ps. xci. 4 only. The Root סחר i. q. סבב *to compass about,* has here the import of protecting, comp. סוכה *tower, castle,* and סֹהַר. Thence it is not merely a round shield, (according to Jahn's *Archæol.* ii. 2, p. 404.)

סָחֶרֶת *fem.* Esth. i. 6, a solid substance which is mentioned together with different kinds of marble for forming a pavement. Esth. i. 6. LXX. πάριος λίθος. Perhaps better, *tortoise-shell,* (comp. סֹחֶרֶת), according to Hartmann's (*Hebräerin,* Th. iii. p. 353). Others, *black marble,* comp. Syr. שחורתא *lapis niger tinctorius.*

סְטִים *plur.* i. q. שְׂטִים *transgressions, sins,* Ps. ci. 3. Root שׂוּט i. q. שָׂטָה *to deviate from, to transgress, to sin.*

סִיג *m.* (from סוג), Ezek. xxii. 18, and *plur.* סִיגִים, properly, *recedanea, refuse, dross,* the less precious metal which is originally intermixed with the more precious, and must be separated from it by smelting, (see בְּדִיל), Ezek. xxii. 18: הָיוּ לִי בֵּית יִשְׂרָאֵל לְסִיג *the house of Israel is to me become dross: all they are become copper, and tin, and iron, and lead in the midst of the furnace,* סִיגִים כֶּסֶף הָיוּ *they that were silver are become dross.* verse 19. Isai. i. 22, 25. Prov. xxv. 4: הָגוֹ סִיגִים מִכֶּסֶף *take away the dross from the silver.* xxvi. 23: כֶּסֶף סִיגִים *silver dross,* i. e. impure, base, silver not yet refined. Once the singular סוג is used in the Chethib, Ezek. xxii. 18, and some MSS. and editions have the plur. form in סְגִים. Isai. i. 22, 25. Ezek. xxii. 18, 19. (Concerning this change of forms, see e. g. זְקִים).

סִיוָן *m.* Esth. viii. 9, the third month of the Hebrew year, which falls at the end of May and the beginning of June. Root perhaps Chald. סְהָא *to rejoice,* q. d. month of joy.

סִין, (properly *mud, mire,* compare the Aramaic סין, סנא), Ezek. xxx. 15, 16, the name of a fortified city in Egypt, according to Jerome *Pelusium,* (*mud town*), in Arabic الطِّينَة (the marshy city), the most eastern frontier town, strong from its position, being surrounded by marshes: whence perhaps מִדְבַּר־סִין, Exod. xvi. 1. xvii. 1. Numb. xxxiii. 12, *the desert of Sin,* a part of the Arabian desert towards Egypt, between Elim and Mount Sinai.

סִינִי *nom. gent.*

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I. A people in the neighbourhood of Lebanon. Gen. x. 17. 1 Chron. i. 15. Strabo (xvi. p. 788. *al.* 1096), mentions a city named *Sinna* there. Jerome (*Quæst. Hebr. in Genes.*) calls it *Sine*. Breitenbach's (*Reise* 1496 fol. p. 47), notices a village named *Syn*. See *Michaelis Spicileg. Geogr. Ext.* T. II. p. 27.

2. אֶרֶץ סִינִים, Isai. xlix. 12, a country very distant from Palestine. From the context, in which it occurs, it is evident that it is to be looked for in the East or South. LXX. ἐκ γῆς Περσῶν. In the south we have סִין *Pelusium*, and סְוֵנֵה *Syene*, but neither of them are countries (אֶרֶץ), they are also scarcely distant enough; Sina (China) in the east, (Arab. صين, Syr. ܨܝܢܐ with ܨ,) might rather be thought of. To whom can it appear improbable that the Hebrews should have known Sina (China), at least by name, as a distant country to the east, as well as מָגוֹג Scythia and הֹדוּ *India?*

סִינַי commonly הַר סִינַי *Mount Sinai*, a well-known mountain in Arabia Petræa. It consists properly of two peaks, of which the lower and western branch is properly called חוֹרֵב, (at present by way of distinction *Sinai*); the higher and eastern mountain is properly named סִינַי, (at present the mountain of St. Catherine). The Arabs call it Jebel Musa, the mountain of Moses. Exod. xix. 11, 23. xxiv. 16. xxxiv. 2, 4, &c. See *Bellermann's Handb. der Bibl. Literature*, Th. iii. p. 229. Hence מִדְבַּר סִינַי *the desert round Mount Sinai*, Exod. xix. 1, 2. Levit. vii. 38. Numb. i. 1, 19. ix. 1.

סִיס *a swallow*, Jer. viii. 7, in the *Kri*, for סוּס.

סִיסְרָא (*battle array*, comp. the Syr. ܣܝܣܪܐ), *m.* the name of a general in the army of the Canaanitish king, Jabin. Judg. iv. 2, &c. Ps. lxxxiii. 10.

סִיפְנֶיהָ, Dan. iii. 10, in the Chethib for סוּמְפֹנְיָה, q. v.

I. סִיר (perhaps from סוּר *Hiph. removit.*)

1. With the *plur.* יִם *thorns, briers.* Isai. xxxiv. 13. Hos. ii. 8. Eccles. vii. 6. the first time Nah. i. 10: כִּי עַד סִירִים סְבֻכִים *even as thorns*, i. e. like thick thorny bushes *are they twisted together*, a description of corruption and wickedness. Comp. Micah vii. 4. Ezek. ii. 6.

2. *Hook, fish-hook.* (Comp. חוֹחַ thorn and hook), in the *plur.* וֹת, Amos iv. 2 only: סִירוֹת דוּגָה *fishing hooks.*

II. סִיר comm. (Jer. i. 13. Ezek. xxiv. 6).

1. *A cauldron, boiler, pot.* (Root prop. סור for סאר Arab. of the ebullition, boiling up, of wrath.) Ezek. xi. 3, 7. xxiv. 3, 6. 2 Kings iv. 38. סִיר הַבָּשָׂר *the flesh pot.* Exod. xvi. 3. Eccles. vii. 6: כְּקוֹל הַסִּירִים תַּחַת הַסִּיר *as the crackling of thorns under the pot.* (Comp. Ps. lviii. 10). Plur. סִירוֹת Exod. xxxviii. 3. 1 Kings vii. 45.

2. *Basin*, Ps. lx. 10: סִיר רַחְצִי *my wash-basin.*

סַד *m. a multitude of people*, Ps. xlii. 5 only. (comp. the Thalmud and Chald. סַד *summa, collectio, complexus.*)

סֹךְ (from סָכַךְ, No. II.) with *suffix* סֻכּוֹ, (once סֻכּוֹ, Ps. lxxvi. 3.) *m.*

1. *A hut, tent, tabernacle, dwelling*, Ps. xxvii. 5. lxxvi. 3.

2. *A thicket*, as the abode of lions, Ps. x. 9. Jer. xxv. 38.

סֻכָּה fem. of the preceding.

1. *A hut* or *tabernacle*, made of boughs interlaced together. Jon. iv. 5. Isai. iv. 6. חַג הַסֻּכּוֹת *the feast of tabernacles*, Levit. xxiii. 24. Deut. xvi. 13 &c. Amos ix. 11. it is used contemptuously for *a small house.*

2. *Hedge*, an inclosure for cattle, Gen. xxxiii. 17.

3. Generally *a shed, shelter, dwelling*, Ps. xxxi. 21. Job xxxvi. 29: *the cracking (noise) of his (God's) dwelling*, Ps. xviii. 12.

4. *Thicket*, hence, as the abode of the lion. Job xxxviii. 40.

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סֻכּוֹת (*tabernacles, huts*).

1. The name of a city in the tribe of Gad, Josh. xiii. 27. Judg. viii. 5. 1 Kings vii. 46. Respecting the derivation of the name, see Gen. xxxiii. 17. עֵמֶק סֻכּוֹת, Ps. lx. 8. cviii. 8. probably *ager Succoth, field of Succoth.*

2. The first place of encampment of the Israelites on their march out of Egypt. Exod. xii. 37. xiii. 20. Numb. xxxiii. 5. Plinius (H. N. vi. 29), mentions a place there named *Sucha.*

3. סֻכּוֹת בְּנוֹת, 2 Kings xvii. 30, (*tabernacles of the daughters*), an object of the idolatrous worship of the Babylonians. According to the most common acceptation, *little huts* or *tents,* in which the Babylonian women prostituted themselves in honour of Milytta, Herod. i. 199. Strabo xvi. p. 1081, (745). The Rabbins render it, *gallina cum pullis,* and suppose an idolatrous veneration to have been paid to them.

סְכוּת *fem.* i. q. סֻכָּה, סֻכָּה, Amos v. 26, *a migratory booth* or *tabernacle,* which the Israelites must have carried about with them in the wilderness in honour of an idol, (מֶלֶךְ), perhaps in miniature, what the tabernacle of congregation was on a larger scale. Such a σκήνη ἱερά in the camp of the Carthaginians is mentioned by Diod. xx. 25.

סֻכִּיִּים an African people, 2 Chron. xii. 3, mentioned together with the Lybians and Ethiopians. LXX. and Vulg. *Troglodytæ.*

I. סָכַךְ, (for which once, שָׂכַךְ, Exod. xxxiii. 22.) in four conjugations; in *Kal,*

1. *To cover, overlay.* Exod. xl. 3: וְסַכֹּתָ עַל הָאָרֹן אֵת הַפָּרֹכֶת *and lay the veil over the ark.* Mostly with עַל. (Comp. the synon. כָּסָה). 1 Kings viii. 7: וַיְסֹכְכוּ הַכְּרֻבִים עַל הָאָרוֹן *and the Cherubim covered the ark.* Exod. xxv. 20: סֹכְכִים בְּכַנְפֵיהֶם עַל הַכַּפֹּרֶת *which with their wings covered the lid.* xxxvii. 9. comp. Ezek. xxviii. 14, 16. With double *accus.* Job xl. 22: יְסֻכֻּהוּ צַאֲלִים צִלָּלוֹ *shady trees cover him with their shadow.*

2. *To cover, veil one's self, to hide one's self.* Lam. iii. 44: סַכּוֹתָה בֶּעָנָן *thou hidest thyself in clouds,* verse 43.

3. *To screen, shelter, protect,* with לְ, Ps. cxl. 8: סַכּוֹתָה לְרֹאשִׁי *thou protectest my head.* Part. סוֹכֵךְ *that which protects, screener, vinea,* i. e. a storming shed, a moveable shed under which the assailants advanced to storm the wall, Nah. ii. 6.

Hiph. הֵסֵךְ as in *Kal, to cover, to protect, screen;* with עַל, Ps. v. 12. with לְ, Ps. xci. 4. הֵסֵךְ רַגְלָיו, 1 Sam. xxiv. 4. Judg. iii. 24. *to cover his feet,* according to most of the old translators, Josephus (*Archæol.* vi. 14.) and the Talmudists a euphemism for, *to obey a call of nature.* It is rendered less suitably by the Syriac and Arabic versions in 1 Sam. xxiv. 4. and Josephus (*Archæol.* iv. 2.) *to sleep.* Comp. however, *J. D. Michaelis Supplem.* p. 1743. *Glassii Philol. Sacra ed. Dathe,* p. 891.

Hoph. to be covered, Exod. xxv. 29. xxxvii. 16.

Pilp. סִכְסֵךְ, most probably, *to arm.* (Comp. شك *totum se operuit armis,* and سكك *arma, panoplia,* and سك to secure the gates with iron). Isai. ix. 10: וְאֶת אֹיְבָיו יְסַכְסֵךְ *and he shall arm his enemies.* xix. 2: סִכְסַכְתִּי מִצְרַיִם לְמִצְרַיִם *I will arm Egypt against Egypt.* Others, *to mingle,* (comp. סָכַךְ, No. II.) thence, to storm (a place) in mixed multitudes. Deriv. מִסְכֵּךְ מָסָךְ.

II. סָכַךְ i. q. שָׂכַךְ and שׂוּךְ, in two conjugations; in *Kal, to twist, weave.* Ps. cxxxix. 13: תְּסֻכֵּנִי בְּבֶטֶן אִמִּי *thou hast woven me in my mother's womb.* Comp. Job x. 11. (Others, *covered, protected,* according to No. 1.)

Hiph. הֵסֵךְ *to hedge, fence,* with בְּעַד *to*

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fence about. Job iii. 23. xxxviii. 8. Deriv. סֹךְ, סֻכָּה, סְכוּת.

סֻכָּה the name of a city in the desert of the tribe of Judah, only in Josh. xv. 61. Vulg. *Sachacha.*

סָכַל, Syr. ܣܟܠ *to be foolish.* (Comp. כָּסַל). It occurs in three conjugations, in

Piel, to cause to appear foolish, to frustrate. 2 Sam. xv. 31: סַכֵּל־נָא אֶת־עֲצַת אֲחִיתֹפֶל *turn I pray thee the counsel of Ahithophel into foolishness.* Isai. xliv. 25. Comp. הוֹלֵל.

Hiph. properly, *to make foolish,* with עָשָׂה *to act foolishly.* Gen. xxxi. 28: עַתָּה הִסְכַּלְתָּ עָשׂוֹ *thou hast done foolishly.* So also without עָשָׂה, 1 Sam. xxvi. 21. (In Aram. *Aph. idem.*)

Niph. נִסְכַּל.

1. *To act foolishly,* 1 Sam. xiii. 13. 2 Chron. xvi. 9.
2. *To sin, to fall into sin,* 2 Sam. xxiv. 10. 1 Chron. xxi. 8. Comp. כָּשַׁל, נָבַל and other synonyms. The verb שָׂכַל is very distinct from this.

סָכָל *m. a fool, foolish.* Besides Jer. iv. 22. v. 21. only in Eccles. ii. 19. vii. 17. x. 3, 14. (Syr. ܣܟܠ *idem.*)

סֵכֶל *m. folly,* and as concrete, *fools,* Eccles. x. 6.

סִכְלוּת *fem. folly,* a word of Aramaic form. Eccles. ii. 3, 12, 13. vii. 25. x. 1, 13. Once שִׂכְלוּת, i. 17. (Syr. *idem.*)

I. סָכַן *fut.* יִסְכֹּן, in two conjugations; in *Kal;*

1. *To be of use, to be profitable,* construed with the dative, Job xxii. 2: הַלְאֵל יִסְכָּן־גָּבֶר *is a man then profitable unto God?* In the second hemistick it is construed with עַל. xxxv. 3: מַה־יִּסְכָּן־לָךְ *what profiteth thee?* Without any case, Job xv. 3: דָּבָר לֹא יִסְכֹּן *words which are unprofitable.*
2. Intrans. *to profit by a thing, derive advantage from it, proficere,* Job xxxiv. 9.
3. Connected with No. 1. *to cherish, nourish, nurse, take care of.* Part. סוֹכֵן οἰκόνομος *a steward, who has the care of the business of the king's palace,* Isai. xxii. 15.

Hiph. הִסְכִּין.

1. *To be wont, to be accustomed, to use,* Numb. xxii. 30: הֲהַסְכֵּן הִסְכַּנְתִּי לַעֲשׂוֹת לְךָ כֹּה *was I ever wont to do so unto thee?*
2. *To be intimately acquainted with any thing,* Ps. cxxxix. 3: כָּל־דְּרָכַי הִסְכַּנְתָּה *thou art acquainted with all my ways.* Parallel *to know.* Job xxii. 21: הַסְכֶּן־נָא עִמּוֹ *do acquaint thyself with him,* i. e. trust thyself now unto him.

II. סָכַן according to the Chaldee idiom, *to be in danger,* only in *Niph. idem.* Eccles. x. 9.

III. סָכַן only in *Pu.* מְסֻכָּן, Isai. xl. 20. (if the punctuation is correct), i. q. מִסְכֵּן *poor,* thence הַמְסֻכָּן תְּרוּמָה *he that is too poor for a heave-offering.*

I. סָכַר i. q. סָגַר *to lock, shut up,* (Syr. and Arab. *idem.*) It occurs in two conjugations; in *Niph. to be locked* or *shut up,* Gen. viii. 2. Ps. lxiii. 12.

Piel סִכֵּר, i. q. סִגֵּר and הִסְגִּיר *to deliver up,* Isai. xix. 4.

II. סָכַר i. q. שָׂכַר *to buy, to bribe,* only once in *Kal,* Ezra iv. 5.

סָכַת only once in *Hiph. to be silent, to observe silence, to hold one's peace.* Deut. xxvii. 9. (Arab. سكت conj. I. IV. *idem.* Samaritan *to observe.* LXX. σίωπα. Vulg. *attende.* Syr. and Chald. ܐܨܝ, אֲצִית *idem*).

סַל *m. a basket, plur.* סַלִּים, Gen. xl. 17. Exod. xxix. 3, 32. Levit. viii. 2, 32, &c. (Arab. سلّ, Chald. סִילְתָּא סִלְתָּא סַלָּא, Syr. ܣܠ). Comp. סַלְסִלִּים.

סֶלָע (i. q. מְסִלָּה *a way*), the name of a place, apparently not far from Jerusalem, only in 2 Kings xii. 21. LXX. *Cod. Rom.* Σελά, Vulg. *Sella.*

סָלָא probably prop. i. q. סָלַל *to lift up,* thence *to hang the balance, to weigh.* Comp. נָשָׂא, Job vi. 2. or in Latin *pendeo, to hang,*

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with *pendo, to hang the balance, to weigh.* Found only in *Pu.* Lam. iv. 2: הַמְסֻלָּאִים בַּפָּז *weighed with gold,* i. e. valued equally with gold, see סָלָה, No. I. LXX. ἐπῃρμένοι.

סָלַד, probably i. q. the Chald. סְלַד *to burn, to be burnt.* Only in *Piel,* Job vi. 10: וַאֲסַלְּדָה בְּחִילָה *although I burn in pain.* So it is rendered by Kimchi in his Lexicon. LXX. ἠλλόμην. Vulg. *saliebam.* (Comp. صلد to leap up). Others, to harden one's self, (comp. صلد *dura fuit terra*).

I. סָלָה i. q. סָלָא *to weigh,* only in *Pual,* Job xxviii. 16: לֹא תְסֻלֶּה בְּכֶתֶם אוֹפִיר *it will not be weighed for the gold of Ophir,* i. e. it will not be valued against gold.

II. סָלָה in two conjugations; in *Kal, to reject, despise.* Ps. cxix. 118: סָלִיתָ *thou hast rejected.* In Syr. and Chald. ܣܠܐ, אַסְלֵי *idem.*

Piel סִלָּה *idem,* Lam. i. 15.

סֶלָה (*Milel*) a note of musick, in the Psalms very frequently. Elsewhere only in Hab. iii. 3, 9, 13. It is used commonly at the end of a short paragraph, only in Ps. lv. 20. lvii. 4. Hab. iii. 3, 9, in the middle of a verse, but at the end of a member of the verse. In interpreting this word, insecure as it is, our best guide is the Hebrew idiom. According to the Hebrew סָלָה (whence סֶלֶה in the form of בֶּגֶה, הֶגֶה with the parag. סֶלָה), it would be an elevation of the voice, as it was interpreted by Kimchi, (*lib. rad. Venet.* 5340, p. 327), and so perhaps be according to Forkel's (*Gesch. der Musick,* Th. I. p. 144), and Herder (*Geist der Hebr. Poësie,* Th. II. p. 376), a mark for changing the key, or for repeating the melody some notes higher. So likewise the LXX. διαψαλμα, i. e. μέλους διαλλαγή, (see *Biel Thes. Philol. sub voce*). Another way of interpreting it by, *pause,* from the Syr. ܣܠ *quievit,* is not to be admitted, (although the letters ס and שׂ are sometimes interchanged, see letter ס), because this Syriac verb corresponds with the Hebrew שָׁלָה, q. v.

Others do not take it for a single word, but for an abbreviation, which contains the initial or principal letters of several words: such abbreviations, even with the addition of new vowels, are frequent among modern Jews and Arabs. The decyphering of such abbreviations must naturally be extremely arbitrary. Thus it has been proposed to solve it by, סֹב לְמַעֲלָה הַשִּׁיר *redi sursum Cantor (da capo); סִימָן לְשִׁנּוֹת הַקּוֹלוֹ *signum mutandæ vocis.* Moreover the use of such abbreviations among the ancient Hebrews has not yet been proved. Comp. *Michaelis Supplem.* p. 1760. See *Rosenmüller Comment.* on Psalm, T. I. §. lix. *Noldi Concord. particul. Hebr.* p. 940. ed. *Tymp. Eichorn's Bibl. der Bibl. Literatur,* Th. V. p. 542, &c.

סִלּוֹן *m. a thorn,* Ezek. xxviii. 24. LXX. σκύλοψ. (Chald. סִלְוָא, סִילְתָא, Arab. سلّ *thorns of the palm*).

סַלּוֹן *m.* Ezek. ii. 6. i. q. the preceding, but only metaph. Comp. the following עַקְרַבִּים. Others, *despiser, contemner* (of God) from סָלָה=סָלַל, No. II.

סָלַח *fut.* יִסְלַח in two conjugations; in *Kal, to forgive, pardon,* with the dative, Exod. xxxiv. 9. 1 Kings viii. 31. xxxiv. 36, 39. Ps. ciii. 3, &c.

Niph. to be forgiven of sin, Levit. iv. 20, 26, 31. v. 10, 13.

סַלָּח *m. forgiving, ready to forgive,* Ps. lxxxvi. 5.

סְלִיחָה *fem. forgiveness,* Ps. cxxx. 4. *Plur.* Neh. ix. 17. Dan. ix. 9.

סַלְכָה the name of a city on the extreme confines of the kingdom of Basan, Deut. iii. 10. Josh. xii. 5. xiii. 11. 1 Chron. v. 11.

סָלַל, in three conjugations; in *Kal,*

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1. *To raise up, to heighten,* see *Piel.* Comp. סָלָא, סָלָה.

2. *To raise up, to throw up, to heap up,* Jer. l. 26: סָלּוּהָ כְּמוֹ עֲרֵמִים *cast it up in heaps.*

3. *To raise, form a road,* by heaping up earth and gravel, *aggerare, aggesto aggere planare.* (Comp. רוּם, Isai. xlix. 11). Isai. lvii. 14: סֹלּוּ סֹלּוּ פַּנּוּ דָרֶךְ *cast ye up, make plain the way.* lxii. 10. Prov. xv. 19. Jer. xviii. 15. Job xix. 12: וַיָּסֹלּוּ עָלַי דַּרְכָּם *and they raised up for themselves a road to me.* xxx. 12. Without דָּרֶךְ, Ps. lxviii. 5: סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת *prepare a way for him who rideth through the wilderness.*

Pilp. to extol, exalt. Prov. iv. 8: סַלְסְלֶהָ וּתְרוֹמְמֶךָּ *exalt her (wisdom) and she will promote thee.*

Hithpo. הִסְתּוֹלֵל, (*denom.* from סוֹלְלָה), q. d. to be opposed as a dam or obstacle, hence, *to make resistance, to resist,* with בְּ, Exod. ix. 17: עוֹדְךָ מִסְתּוֹלֵל בְּעַמִּי *still dost thou set thyself up against my people? Aqu.* ἀντεποιῇ, or *still dost thou withhold my people?* So the Chald. Syr. Vulg. and Arabic Version. Derivat. סוֹלְלָה, מִסְלוּל, סֻלָּם, מִסְלָה.

סוֹלְלָה *fem. a rampart,* Jer. xxxiii. 4. Especially such a one, as the besiegers throw up about a besieged city. 2 Kings xix. 32: שָׁפַךְ סוֹלְלָה עַל הָעִיר *to throw up a rampart (trenches) against the city.* Jer. vi. 6. Ezek. iv. 2. xxvi. 8, with אֶל, 2 Sam. xx. 15. Jer. xxxii. 24: הַסּוֹלְלוֹת בָּאוּ הָעִיר *the ramparts are come even unto the city.* Comp. דַּיִק.

סֻלָּם *m. a ladder, set of steps.* Gen. xxviii. 12. (Arab. *idem.*) Root סָלַל, with the formative syllable ם, i. q. ן.

סַלְסִלּוֹת *fem. plur. baskets,* i. q. סַלִּים, Jer. vi. 9. LXX. κάρταλλα. Vulg. *cartalla.*

סֶלַע *m.*

1. *Rock,* very frequently metaphorically. Ps. xviii. 3: יְהוָה סַלְעִי *Jehovah is my rock.* xxxi. 4. xlii. 10.

2. A proper name of a city in the north of Arabia, afterwards called *Petra,* whence Arabia Petræa derives its name.

סָלְעָם *m. a four-footed, winged, and eatable kind of locust,* Numb. xi. 22 only. Root in Chald. סַלַּע, *to devour, consume,* i. q. בָּלַע.

סָלַף only in *Piel,*

1. *To pervert, to distort.* Exod. xxiii. 8: וְיסַלֵּף דִּבְרֵי צַדִּיקִים *and (the gift) perverteth the cause of the righteous.* Deut. xvi. 19.

2. *To turn up, throw up, break up* the path, (comp. הָפַךְ). Prov. xix. 3: אִוֶּלֶת אָדָם תְּסַלֵּף דַּרְכּוֹ *the folly of man turns up his own way,* i. e. maketh his way rugged, uneven.

3. *To overthrow, upset, precipitate into perdition, evertere.* Job xii. 19: וְאֵיתָנִים יְסַלֵּף *and he overthroweth the mighty.* Prov. xxi. 12: מְסַלֵּף רְשָׁעִים לָרָע *he casteth down the wicked into evil.* xiii. 6: וְרִשְׁעָה תְסַלֵּף חַטָּאת *sin overthroweth the ungodly.* xxii. 12.

סֶלֶף, from סָלַף.

1. *Seditious, inflammatory, factious, rebellious discourse.* Prov. xv. 4. the converse of מַרְפֵּא לָשׁוֹן, *quiet, peaceable, calm discourse.*

2. *Perverseness, falsehood.* Prov. xi. 3. opposed to תֻּמָּה.

סְלַק Chald. *to come up, to mount up.* Dan. vii. 3, 8, 20. Pret. pass. *idem.* Dan. ii. 29. Ezra iv. 12. In Syr. and Samaritan *idem.*

סֹלֶת comm. (*m.* Exod. xxix. 40. *fem.* Levit. ii. 5. and frequently, probably inasmuch as the ת was falsely taken for a feminine termination,) *meal, flour.* Ezek. xvi. 13, 19. 1 Chron. ix. 29. Gen. xviii. 6: סֹלֶת חִטִּים *wheat flour.* Exod. xxix. 2. (Arab. سلت *barley, peeled barley,* ἄλφιτα, from سلت, *to strip, to shell, to peel.*) In Chald. סוּלְתָּא, *idem,* whence the verb סַלַּת, *to clean the flour, to sift it.*

סַם only in *plur.* סַמִּים, *sweet scented things,*

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perfumes, Exod. xxx. 34. Most frequently joined to קְטֹרֶת הַסַּמִּים *sweet incense*. Exod. xxx. vii. xl. 27. Levit. iv. 7, &c. Root שׁמם. Arab. شم, *to evaporate, to exhale*.

סְמָדַר *m. blossom of the vine*. Cant. vii. 12. ii. 13, 15. (In Chald. and Syr. *idem*.)

סָמַךְ *fut.* יִסְמֹךְ, in three conjugations; in *Kal*,

1. *To lay upon*, q. d. to lean, to rest, on any thing, in the phrase סָמַךְ יָד עַל *to lay the hand on any thing*. Exod. xxix. 10, 15, 19. Levit. i. 4. iii. 2. viii. 14, &c. Amos v. 19: וְסָמַךְ יָדוֹ עַל הַקִּיר *and leaneth his hand against the wall*, said of the fugitive, who lays his hand against the wall of his dwelling, which he has happily reached.

2. Intransitive, *to lie upon, rest upon*. Ps. lxxxviii. 8: עָלַי סָמְכָה חֲמָתֶךָ *thy wrath rests upon me*.

3. *To sustain, support*. Ps. xxxvii. 17: וְסוֹמֵךְ צַדִּיקִים יְהוָה *Jehovah upholdeth the righteous*. Verse 24. liv. 6. cxix. 116. Isai. lix. 16. lxiii. 5. Ezek. xxx. 6: סֹמְכֵי מִצְרַיִם *they who upheld Egypt*, the confederates of Egypt. (Chald. סוּמְכָן *præsidia, auxilia*.) With לְ, Ps. cxlv. 14.

Part. pass. סָמוּךְ *propped up, stayed*, i. e. unshaken, unmoved, firm. Ps. cxii. 8: סָמוּךְ לִבּוֹ לֹא יִירָא *unshaken is his heart, it feareth not*. cxvi. 8. Isai. xxvi. 3: יֵצֶר סָמוּךְ *the counsel is fixed*.

4. With a double accus. *to support a man with something*, for: *to grant, give him something*. Gen. xxvii. 37: דָּגָן וְתִירוֹשׁ סְמַכְתִּיו *corn and wine have I given unto him*. Ps. li. 14: וְרוּחַ נְדִיבָה תִּסְמְכֵנִי *give unto me a peaceable heart*.

5. *To draw nigh, approach*. Ezek. xxiv. 2: סָמַךְ מֶלֶךְ בָּבֶל *the king of Babylon approacheth*. Arab. وصل *accessit*. The Chald. and Syr. retain the word, because its signification was not unknown to them. (This signification is connected with that of No. 1. *to rest, lean on any thing, to abut against it*, hence in the Rabbinical dialect: *to be joined to it, connected, to be neighhouring*, סָמִיךְ *near*.)

Niph. נִסְמַךְ *to be propped, borne up, supported*. Judg. xvi. 29. *to lean upon*. 2 Kings xviii. 21. Ps. lxxi. 6. Isai. xlviii. 2. Metaphorically, 2 Chron. xxxii. 8: וַיִּסָּמְכוּ הָעָם עַל דִּבְרֵי יְחִזְקִיָּהוּ *and the people relied upon the words of Hezekiah*.

Piel, to revive, refresh. Cant. ii. 5. (Comp. סָעַד).

סֶמֶל and סֵמֶל *m. an image, statue*. Ezek. viii. 3, 5. Deut. iv. 16. 2 Chron. xxxiii. 7: פֶּסֶל הַסֶּמֶל properly *pillar of the image*, so that פֶּסֶל signifies *signum sculptum*, but סֶמֶל *image*. The etymology is uncertain.

סָמַן. See נִסְמָן.

סָמַר *to shudder*, only in *Kal*, Ps. cxix. 120. Symm. ὀρθοτρεχεῖ.

Piel, idem. to stand up, of the hair. Job iv. 15: תְּסַמַּר שְׂעָרַת בְּשָׂרִי *the hair of my flesh stood up*. Root in Hebrew only.

סָמָר *m.* Jer. li. 27. probably with *hair standing an end*, ὀρθόθριξ *bristly, hairy*, as epithet of the insect יֶלֶק. See *Bochart. Hieroz.* Tom. II. p. 456. with Rosenmuller's observations.

סְנָאָה the name of a city in Judah. Ezra ii. 53. Neh. vii. 38, with the article Neh. iii. 3. The Root סנא in Aramaic signifies the same as שָׂנֵא in Hebrew, *to hate*.

סַנְבַלַּט *Sanballat*, the name of a Persian governor in Moab. Neh. ii. 10. iv. 1. vi. 1, 2. xii. 14. xiii. 28.

סְנֶה *m. a shrub, thorn-bush*. Exod. iii. 2, &c. Deut. xxxiii. 16. LXX. Βατός, (Syr. ܣܢܐ, *idem*. Arab. سنا, especially, *the senna shrub, cassia senna*. See *Celsii Hierob.* II. p. 58—62.)

סֶנֶּה the name of a rocky cliff opposite to Michmash. 1 Sam. xiv. 4. (As appellative perhaps, eminence, elevation, from سنا, *to heighten*.)

סַנְוֵרִים *m. plur. blindness*. Gen. xix. 11.

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2 Kings vi. 18. Root Chald. *quadril.* סַנְוֵר *to blind.*

סַנְחֵרִיב, Sennacherib, king of Assyria, about the year 720 before Christ. (2 Kings xviii. 13. xix. 16—36.) In *Herod:* (ii. 141.) Σαναχάριβος. He was murdered by his two sons in the temple of Nisroch.

סַנְסִנִּים *m. plur.* Cant. vii. 9. *branches* or *leaves of the palm-tree.* Probably cognate with סַלְסִלִּים *baskets,* and זַלְזַלִּים *shoots of the vine.*

סְנַפִּיר *m. a fin.* Levit. xi. 9. Deut. xiv. 9.

סָס *a moth, clothes-moth.* Isai. li. 8. (Syr. ܣܣܐ, Arab. سوس, *corn-worm, weevil, louse,* Greek σής).

סָעַד *fut.* יִסְעַד, only in *Kal,*

1. *To uphold, sustain, to make fast.* Ps. xviii. 36: וִימִינְךָ תִּסְעָדֵנִי *and thy right hand holdeth me up.* Prov. xx. 28. Isai. ix. 6. Hence, *to support, to help.* Ps. xx. 3: וּמִצִּיּוֹן יִסְעָדֶךָּ *and may he support thee out of Zion.* xli. 4. xciv. 18. cxix. 117.

2. סָעַד לֵב *to strengthen, to refresh the heart,* with food, (see לֵב, No. 1.) Gen. xviii. 5: סַעֲדוּ לִבְּכֶם *strengthen your heart,* i. e. refresh yourselves with food. Ps. civ. 15. Judg. xix. 5: סְעַד לִבְּךָ פַּת לָחֶם *strengthen thy heart with a morsel of bread.* ver. 8. Intrans. 1 Kings xiii. 7: סְעָדָה *refresh thyself.* Chald. on Ps. xiv. 4: סַעֲדוּ לַחְמָא *they eat bread.* on xxii. 30: סְעוּדוּ וּסְגוּדוּ *eat and humble yourselves.* Whence סְעוּדָה *food.* (Comp. מַסֵּכָה). Deriv. מִסְעָד.

סְעַד Chald. *to support, help, assist,* construed with לְ, Ezra v. 2.

סַעַר, only once in Ps. lv. 9: רוּחַ סָעָה *a raging tempest.* Arab. شعي to run, overthrow, used also of the vehemence of a storm.

סָעִיף *m.* in *stat. const.* סְעִפֵּי.

1. *Chasm, cleft.* סְעִיף הַסֶּלַע *cleft in a rock.* Judg. xv. 8, 11. Plur. סְעִפֵּי הַסְּלָעִים *clefts in the rocks.* Isai. ii. 21. lvii. 5.

2. *Branch,* Isai. xvii. 6. xxvii. 10. see סְעַפּוֹת.

(Both significations are united in the Arabic word شعبة from شعب to divide, with a permutation of ב and פ). Thence,

סָעַף in *Piel,* a denom. of the preceding, *to cut down branches,* Isai. x. 33 only.

סְעִפִּים *m. plur. divided opinions, sects, parties.* (Root סָעַף = شعب to divide). 1 Kings xviii. 21: *how long halt ye* עַל שְׁתֵּי סְעִפִּים *on either side,* i. e. hesitate between the service of Baal and Jehovah?

סְעָפִים *m. plur.* Ps. cxix. 113, perhaps *the scrupulous* or *sceptical* (in religion). Luther, *the flighty, wild men.* Others, *rovers, madmen,* i. e. sinners, transgressors, (comp. شعاف madness, violent, raving desires). LXX. παρανόμοι. Vulg. *iniqui.* Syr. *perversi.*

סְעַפּוֹת *plur. fem. branches,* Ezek. xxxi. 6, 8. Comp. סְעִיף and סַרְעַפָּה.

סָעַר, in four conjugations; in *Kal,*

1. *To be violently agitated, to roar, to storm.* Of the sea, Jonah i. 11, 13. of the enemy, Hab. iii. 14. יִסְעֲרוּ לַהֲפִיצֵנִי *they stormed forth to scatter me.*

2. *To be tossed about, driven about* by misery, Isai. liv. 11. Compare *Piel.*

Niph. to be troubled, restless, 2 Kings vi. 11: וַיִּסָּעֵר לֵב מֶלֶךְ־אֲרָם עַל הַדָּבָר הַזֶּה *and the heart of the king of Syria was troubled on account of this thing.*

Piel סִעֵר *to scatter abroad (a people).* Zech. vii. 14: וְאֲסָעֲרֵם עַל־כָּל־הַגּוֹיִם *and I scattered them abroad among all the nations.*

Poel, to blow away, disperse, drive away. Hos. xiii. 3: כְּמֹץ יְסֹעֵר מִגֹּרֶן *as the chaff is driven away from before the threshing-floor.* Comp. שָׂעַר.

סַעַר *m. a storm, tempest,* Jonah i. 4, 12. Jer. xxiii. 19. xxv. 32. xxx. 23.

סְעָרָה *fem. idem.* Isai. xxix. 6. xl. 24. xli. 16. Often with רוּחַ. Ps. cvii. 25: רוּחַ סְעָרָה *a stormy wind.* cxlviii. 8. Ezek. i. 4, and

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רוּחַ סְעָרוֹת, Ezek. xiii. 11, 13. (See שַׂעַר, שְׂעָרָה).

סַף *m.* with *suffix* סְפִּי, *plur.* סִפִּים.

1. *A threshold,* Judg. xix. 27. 2 Kings xii. 10. xxii. 4. xxiii. 4. Ezek. xl. 6. (In Chald. and Samaritan *idem.*)

2. *A basin,* Exod. xii. 22. Zech. xii. 2. Plur. ־ים, only in Jer. lii. 19, and ־ות, 1 Kings vii. 50. 2 Kings xii. 14. (See the denom. הִסְתּוֹפֵף from No. 1.)

סָפַד *fut.* יִסְפֹּד only in *Kal, to mourn, lament,* especially for a dead person. Zech. xii. 12. The person lamented, takes לְ, 1 Kings xiv. 13. Gen. xxiii. 2. עַל, 2 Sam. xi. 26, once לִפְנֵי, 2 Sam. iii. 31.—Isai. xxxii. 12. where the common reading is: עַל שָׁדַיִם סֹפְדִים *ubera plangunt,* but the true reading is probably שְׂדֹמִים, so that this passage proves nothing for the signification *planctus;* the word, on the contrary, evidently refers to the voice of lamentation itself. Micah i. 8: אֶעֱשֶׂה מִסְפֵּד כַּתַּנִּים *I will make a wailing like the jackals.* Jer. xxii. 18: לֹא יִסְפְּדוּ לוֹ הוֹי אָחִי וְהוֹי אָחוֹת *they shall not lament for him, ah! my brother,* and *ah! sister.* xxxiv. 5.

I. סָפָה, in three conjugations; in *Kal,*

1. Perhaps equivalent to אָסַף *to scrape, rake together,* see *Niph.* No. 1.

2. *To take away, off,* the beard, Isai. vii. 20: נַם אֶת הַזָּקָן תִּסְפֶּה *and it shall also take off the beard.*

3. *To destroy life.* Ps. xl. 15: מְבַקְשֵׁי נַפְשִׁי לִסְפּוֹתָהּ *they who seek after my life, to destroy it.* Gen. xviii. 23: הַאַף תִּסְפֶּה צַדִּיק עִם רָשָׁע *wilt thou also destroy the righteous with the wicked.* Verse 24.

4. Intrans. *to be snatched away, to perish, to sink, to fall.* Amos iii. 12: וְסָפוּ בָתִּים רַבִּים *and the great houses shall fall.* Jer. xii. 4: סָפְתָה בְהֵמוֹת וָעוֹף *cattle and fowls are snatched away.*

Niph. נִסְפָּה.

1. *To be drawn, heaped together.* Isai. xiii. 15: כָּל הַנִּסְפֶּה יִפּוֹל בַּחָרֶב *all that can be heaped together shall fall by the sword.*

2. *To perish,* Gen. xix. 15. Especially in battle, 1 Sam. xii. 25. xxvi. 10. xxvii. 1. Prov. xiii. 23.

Hiph. to scrape together, to heap. Deut. xxxii. 23: אַסְפֶּה עָלֵימוֹ רָעוֹת *I will heap upon them all evil.* (LXX. *συνάξω.* Vulg. *congregabo.* Others, *addam,* according to No. II.)

II. סָפָה i. q. יָסַף only in the *inf.* סְפוֹת, (which is exactly what the verb יָסַף wants in *Kal*), *to add to,* Isai. xxx. 1: לְמַעַן סְפוֹת חַטָּאת עַל חַטָּאת *that they may add sin unto sin.* Especially to increase, augment. (Comp. יָסַף, No. 2.) Numb. xxxii. 14: לְסְפוֹת עוֹד עַל חֲרוֹן אַף יְהוָה *to augment yet the fierce anger of Jehovah.* The form of the imper. סְפוּ, Isai. xxix. 1. Jer. vii. 21, may be referred to יָסַף itself.

סִפּוֹן *m.* (from סָפַן), *a covering of the temple,* 1 Kings vi. 15.

סְפוֹרָה *fem. a number,* (from סָפַר *to number*), Ps. lxxi. 15.

I. סָפַח, probably i. q. סָפָה and אָסַף *to add,* in three conjugations; in

Niph. to be added, to be joined, to connect one's self with; construed with עַל, Isai. xiv. 1: וְנִסְפְּחוּ עַל בֵּית יַעֲקֹב *and they will join themselves unto the house of Jacob.* In the parallel passage נִלְוָה. LXX. *προστεθήσεται.* Vulg. *adhærebit.* Syriac ܢܬܘܣܦܘ *addentur.* Chald. יסתמכון *vicini,* i. e. *proselyti fient.*

Pual, to gather themselves together, Job xxx. 7: תַּחַת חָרוּל יְסֻפָּחוּ *under the thorny bushes do they join themselves together.* Chald. מִתְחַבְּרִין *congregantur.* LXX. *διηντώντο.*

Hithp. as *Niph. to be added, to be joined unto.* With בְּ, 1 Sam. xxvi. 19: *because they have driven me out* מֵהִתְסַפֵּחַ בְּנַחֲלַת יְהוָה *so that I cannot join myself unto the*

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inheritance of Jehovah, so that I have no part therein, cannot further abide therein. Symm. συνδυάζεσθαι. Aqu. ἅπτεσθαι. Vulg. and Chald. *to dwell*.

This signification, which is also allowed by the Hebrew interpreters, is the only one which is applicable to all the three passages, and is rendered absolutely indispensable by the context, unless recourse is had to the most strained constructions. Although it may not be found in any other dialect, it ought not to have been disputed by J. D. Michaelis, (*Supplem.* p. 1785). Perhaps also in 1 Sam. ii. 36. See the following, No. 2.

II. סָפַח, i. q. שָׁפַח, Arab. سفح, in two conjugations; in *Kal*,

1. *To pour out*, (see *Piel*).

2. *To anoint*. (Comp. נָסַךְ, Syr. ܢܣܟ *to pour*. *Aph. to anoint and install* or *induct a Bishop*). 1 Sam. ii. 36: סְפָחֵנִי נָא אֶל אַחַת הַכְּהֻנּוֹת *put me, I pray thee, into one of the priest's offices*. Chald. מַנֵּנִי *constitute me*.

Piel, to pour in, to pour out. Hab. ii. 15: מְסַפֵּחַ חֲמָתְךָ *he who poureth out thy burning drink*. (Chald. סָלֵף *fundens*. *Theod.* ἀπὸ χύσεως θυμοῦ σου.) Thence

סַפַּחַת *fem. scurf*. Levit. xiii. 2, 6. xiv. 56, also מִסְפַּחַת, xiii. 7, 8. Properly, *a bald place on the head*, occasioned by scurf or scald. Comp. שְׁפַחַ.

סְפִיחַ *m.* properly, *effusum*, (from סָפַח, No. II.) hence

1. The corn, which springs up in the second year from the grain accidentally dropt in the first. Levit. xxv. 5, 11. 2 Kings xix. 29. Isai. xxxvii. 30. LXX. τὰ αὐτόματα. Comp. סָחִישׁ.

2. *Flood, inundation*, Job xiv. 19.

סְפִינָה *fem. a ship*, Jonah i. 5 only. (Syr. and Arab. *idem*. Root סָפַן *to cover with planks*).

סַפִּיר *m. plur.* ־ִים, *sapphire*. Exod. xxviii. 18. xxxix. 11. Job xxviii. 6, 16. Exod. xxiv. 10: מַעֲשֵׂה לִבְנַת הַסַּפִּיר *a work of brilliant sapphire*, Ezek. x. In Cant. v. 14. comp. Lam. iv. 7. (Syr. ܣܦܝܪ, Chald. סַמְפִּיר).

סַף *m. a bowl, basin*, only in Judg. v. 25. vi. 38. (In Chald. and Thalmud סַפָּל, סִיפְלָא *idem*. See *Bocharti Hieroz.* I. 549).

סָפַן *fut.* יִסְפֹּן, only in *Kal*.

1. *To cover, to roof, contignare*, with double accus. 1 Kings vi. 9: וַיִּסְפֹּן אֶת הַבַּיִת גֵּבִים וְשִׂדֹרוֹת בָּאֲרָזִים *and he covered the house with boards and beams of cedar*. vii. 3.

2. *To wainscot, plank*, 1 Kings vii. 7. Jer. xxii. 14. Hagg. i. 4.

3. *To keep, to preserve, conceal*, as the cognate forms שָׁפַן, צָפַן. Deut. xxxiii. 21: כִּי שָׁם חֶלְקַת מְחֹקֵק סָפוּן *for there is the inheritance of the leader kept*.

סָפַף, only in *Hithpo.* הִסְתּוֹפֵף (denom. from סַף), *to stand at the threshold*. Ps. lxxxiv. 11. Jarchi, *ad limen sacrarii vigilare*. Kimchi, *ad limen portæ manere*.

I. סָפַק fut. יִסְפֹּק, only in *Kal*,

1. *To smite*. Especially

(*a*) סָפַק עַל יָרֵךְ *to smite one's self on the thigh*, as a gesture of displeasure and grief. Jer. xxxi. 19. With אֶל, Ezek. xxi. 27. comp. *Il.* xii. 162. xv. 397. *Od.* xiii. 198.

(*b*) סָפַק אֶת־כַּפַּיִם *to strike the hands together*, as a gesture of displeasure. Numb. xxiv. 10. With עַל as a gesture of scorn, (q. d. *explodere aliquem*). Lam. ii. 15: סָפְקוּ עָלַיִךְ כַּפַּיִם *they clap their hands at thee*. Job xxvii. 23. where 31 MSS have שׂ). Without כַּפַּיִם *idem*. Job xxxiv. 37: בֵּינֵינוּ יִסְפֹּק *he clappeth his hands in scorn among us*.

2. *To chastise*, (said of God), Job xxxiv. 26. In some passages it is written with שׂ.

II. סָפַק, Syr. ܣܦܩ *to spit, vomit*, only in Jer. xlviii. 26.

סֵפֶק *superfluity, abundance, sufficientia*, Job xx. 22 only. Root שָׁפַק.

סָפַר *fut.* יִסְפֹּר, in four conjugations; in *Kal*,

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1. *To count, number,* Gen. xv. 5. Levit. xv. 13, 28 and frequently.

2. *To write.* (This signification is connected with that of speaking, relating, see *Piel,* No. 2, 3. Comp. 2 Chron. ii. 10, (11): וַיֹּאמֶר בִּכְתָב *and he spoke in writing.* Comp. קָרָא *to call* and *to read,* it is therefore unnecessary to have recourse to شفر *scalpsit,* or to take סֹפֵר as denom. from סֵפֶר). Used only as part. סֹפֵר *a writer, secretary.* Ps. xlv. 2. Jer. xxxvi. 23. מֶסֶת הַסֹּפֵר *the inkstand of the writer,* Ezek. ix. 2, 3. Especially,

(*a*) *A secretary of state,* great officer of state, who makes out the despatches in the name of the king. 2 Sam. viii. 17. xx. 25. 2 Kings xii. 11. xix. 2. xxii. 3, &c. According to 1 Kings iv. 3, there are two of them, according to Jer. xxxvi. 12, &c. one had several persons under him, and a kind of public office in his house.

(*b*) In the later writings, *one learned in scripture, learned in the law,* γραμματεύς. 1 Chron. xxvii. 32: אִישׁ מֵבִין וְסֹפֵר הוּא *he was an intelligent man and scribe.* Ezra vii. 6: סֹפֵר מָהִיר בְּתוֹרַת מֹשֶׁה *he was a ready scribe in the law of Moses.* Thus is Ezra called by Nehemiah הַסֹּפֵר, Neh. viii. 1, &c. xii. 26, 36. Ezra vii. 11: לְעֶזְרָא הַכֹּהֵן הַסֹּפֵר סֹפֵר דִּבְרֵי מִצְוֹת יְהוָה *unto Ezra the priest, the scribe, the interpreter of the commandments of Jehovah.* (Comp. verses 12, 21 in Chald.)

(*c*) In a military sense, *an inspector-general,* who had the business of mustering and enlistment under his superintendance. Jer. lii. 25: הַסֹּפֵר שַׂר הַצָּבָא הַמַּצְבֵּא אֶת־עַם הָאָרֶץ *the scribe, the leader of the host, who enlisted for the army the people of the land,* 2 Kings xxv. 19. Compare xxvi. 11. Isai. xxxiii. 18. Also Jer. xxxvii. 15, (where the prison is found in the house of the סוֹפֵר), appears to belong to this place. In Judg. v. 14 it seems to have a more extensive signification, and means *a commander of the army.* (In Arab. كَتِيبَة signifies *exercitus sc. conscriptus,* from كَتَبَ *scripsit,* in Greek ὑπογράφεσθαι.)

Niph. to be counted, numbered. Gen. xvi. 10. xxxii. 13 and frequently.

Piel סִפֵּר.

1. *To count, number,* i. q. *Kal,* Job xxxviii. 37. Ps. xl. 6.

2. *To relate,* (q. d. to count the events), very frequently. Gen. xxiv. 66. xl. 9 &c. Especially, *to declare, announce with praise, to praise.* Ps. xix. 2: הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל *the heavens declare the glory of God.* lxxviii. 4: מְסַפְּרִים תְּהִלּוֹת יְהוָה *they who declare the praise of Jehovah.* xxii. 23: אֲסַפְּרָה שִׁמְךָ לְאֶחָי *I will declare thy name unto my brethren.* Job xxviii. 27: *then did he (God) see it (wisdom) and declare it,* viz. by his works.

3. Absol. *to discourse, sermones facere.* Ps. lxiv. 6. lxxiii. 15. Hence lxix. 27: אֶל מַכְאוֹב חֲלָלֶיךָ יְסַפֵּרוּ *they talk of the pain of thy wounded persons.*

Pual סֻפַּר passive of *Piel, to be related,* Ps. xxii. 31. Job xxxvii. 20.

סֶפֶר *m.* Chald.

1. *A writer,* Ezra iv. 8, 9, 17, 23, here of the king's secretary, who attended the viceroy. See Herod. iii. 128.

2. *Theologian.* Ezra vii. 12: סֶפֶר דָּתָא דִי אֱלָהּ שְׁמַיָּא גְּמִיר *a scribe of (a doctor learned in) the law of the God of the heavens.* Verse 21.

סֵפֶר *m.* with suffix סִפְרִי, *plur.* סְפָרִים, *stat. const.* סִפְרֵי.

1. *Writing, scriptura.* Isai. xxix. 11, 12: יוֹדֵעַ הַסֵּפֶר *he who understands writing.* Dan. i. 4: סֵפֶר וּלְשׁוֹן כַּשְׂדִּים *the writing and language of the Chaldeans.* Verse 17. בְּכָל־סֵפֶר וְחָכְמָה *in all kinds of writing and knowledge.*

2. *Writings, a thing written,* of a bill of.

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sale, Jer. xxxii. 11: סֵפֶר הַמִּקְנָה *a bill of sale* or *contract of sale.* Deut. xxiv. 1, 3. סֵפֶר כְּרִיתֻת *a bill of divorce, libellus repudii.* Of *a bill of indictment.* Job xxxi. 35. Hence

3. *A book.* Exod. xvii. 14: כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר *write this for a memorial in a book.* Exod. xxiv. 7: סֵפֶר הַבְּרִית *the book of the covenant.* 2 Kings xxiii. 2, 21. Josh. i. 8: סֵפֶר הַתּוֹרָה *the book of the law.* viii. 34. instead of which מְגִלַּת־סֵפֶר *book of the rolls,* Ps. xl. 8. סֵפֶר חַיִּים *the book of life,* in which the living are registered before God, Ps. lxix. 29. Comp. Dan. xii. 1. Revel. xx. 12, 15. סְפָרִים Dan. ix. 2. *the holy scriptures,* τὰ γράμματα, which the author of this prophecy knew perhaps as already united in a certain collection. עֲשׂוֹת סְפָרִים, Eccles. xii. 12, *the making of books,* a contemptuous expression for polygraphy.

סְפַר Chald. *plur.* סְפָרִין, *a book,* Ezra iv. 15. Dan. vii. 10.

סְפָר *m.* from סָפַר.

1. *A counting, numbering, enumeration,* 2 Chron. ii. 16.

2. Gen. x. 30, (with הָ *locale* סְפָרָה), a frontier place in that part of Arabia which was occupied by the children of Joktan, probably, to be sought for, in the south. (See מֵשָׁא). Some points of comparison are presented by

(*a*) The *Saphar* of Plinius, (vi. 23), the ظفار מפאר of Abulfeda, a city in the middle of Jemen.

(*b*) Dofar, in the mountainous part of that country, and near its northern boundaries, neither of them however is quite satisfactory.

סְפָרַד Obad. 20 only. The name of a country otherwise unknown, where some Israelites were living as exiles. Jerome on this passage says, *nos autem ab Hebræo, qui nos in Scripturis erudivit, didicimus Bosphorum ita vocari.* Chald. Syr. and more modern Hebrew expositors render it, *Spain,* whence the Spanish Jews afterwards called themselves סְפָרְדִים. (See *Michaelis Supplem.* p. 1801.) Both of these explanations are certainly inapplicable, but nothing which deserves notice can be substituted for them. *Sipphara,* has been suggested, but the Hebrew for this is probably סְפַרַיִם.

סִפְרָה *fem. book,* i. q. סֵפֶר, Ps. lvi. 9.

סְפַרְוַיִם, 2 Kings xvii. 24. xviii. 34. xix. 13. Isai. xxxvi. 19. xxxvii. 13. A city under the dominion of Assyria, from which colonists were brought into the territory of Samaria. Probably Σιπφάρα in Mesopotamia, on the Euphrates. The *nom. gent.* is סְפַרְוִים, 2 Kings xvii. 31. and the Chethib at the end of the same verse has סְפָרִים.

סָקַל, in four conjugations; in *Kal, to stone,* with the accus. of the person. Exod. xix. 13. xxi. 28. Frequently with the addition of בָּאֲבָנִים, Deut. xiii. 11. xvii. 5. xxii. 24. Comp. the synon. רָגַם.

Niph. pass. Exod. xix. 13. xxi. 28, &c.

Piel סִקֵּל.

1. As *Kal, to stone,* 2 Sam. xvi. 6, 13.

2. *To clear any thing from stones, to gather stones out of a piece of ground, elapidare,* with a privative signification, as זָנַב, סָעַף, Isai. v. 2: וַיְסַקְּלֵהוּ *and he gathered the stones out of the vineyard.* lxii. 10: סַקְּלוּ מֵאֶבֶן *gather out the stones.*

Pual, pass. to be stoned, 1 Kings xxi. 14, 15.

סַר *m.* סָרָה *fem. disheartened, displeased.* 1 Kings xx. 43: סַר וְזָעֵף *displeased and heavy.* xxi. 4, 5: מַה־זֶּה רוּחֲךָ סָרָה *why is thy spirit sad?* (Root סרר Arab. شر *to be evil,* which appears here to be metonimically applied to the countenance, looking displeased, vexed.

סָרָב *m.* (with *Kametz impure,*) only in *plur* סָרָבִים, Ezek. ii. 6. *refractory, obstinate* (*men*). (In Syr. and Chald. *idem.*) On

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account of being used together with סַלּוֹנִים and עֻקְרָבִים some of the Hebrew interpreters rendered it by, *thorns* or *nettles*, (comp. סָרַף *to singe, burn,*) which would certainly be very eligible, if it rested upon a surer foundation.

סַרְבָּל *m.* Chald. *wide Persian hose, trowsers,* Dan. iii. 21, 27. (In Syr. Arab. and Chald. *idem,* but in both the two latter dialects, it is also used for, *a wide garment* in general. In Persian by transp. شلوار. With the thing the name also has been introduced into the western language. Greek *σαράβαρα σαράβαλλα, σαράπαραι*; Lat. *sarabara sarraballa,* Span. *ceroulas;* Hungar. and Sclavon. *Shalvary,* in Polish *Sharmvari.*)

סַרְגוֹן the name of a king of Assyria, Isai. xx. 1 only. Since his general Tartan is also mentioned as the general of Sennacherib, they have both been taken for the same person, (Jerome also on this passage, observes that Sennacherib had several different names.) But thus much only is clear, that they must, according to the time, have been near to each other. (As an appellative, Pers. سرجون, *prince of the Sun*).

סָרָה *fem.* (from סוּר).

1. *Departure* (from the law), *transgression,* Deut. xix. 16.
2. Especially, *apostacy from Jehovah.* Deut. xiii. 5: כִּי דִבֶּר סָרָה עַל יְהוָה *for he has taught apostacy against Jehovah.* Jer. xxviii. 16. xxix. 32. Isai. i. 5. xxxi. 6. lix. 13.
3. *Cessation, remission, intermission,* Isai. xiv. 6: מַכַּת בִּלְתִּי סָרָה *stripes without intermission.*

סָרַח, in two conjugations; in *Kal,*

1. *To spill, pour out; to stretch out.* Amos vi. 4: סְרוּחִים עַל עֶרְשׂוֹתָם *stretched out upon their couches.* ver. 7. Intrans. Ezek. xvii. 6: גֶּפֶן סְרַחַת *vites late fusa.* Vulg. *vinea latior.*
2. *To be superfluous, to hang over, redundare.* Exod. xxvi. 12: *the half carpet which is over and above* תְּסֹרַח עַל אֲחֹרֵי הַמִּשְׁכָּן *shall hang over the back part of the tabernacle.* Part. pass. *redundans,* verse 13, Ezek. xxiii. 15: סְרוּחֵי טְבוּלִים *redundantes mitris, with long head-bands hanging down.*

Niph. to be spilt, shed, poured out. Metaph. Jer. xlix. 7: נִסְרָחָה חָכְמָתָם *is then their wisdom poured out,* i. e. vanished. LXX. *ᾤχετο σοφία αὐτῶν.* Syr. *ablata est sapientia eorum.* Vulg. *inutilis facta est,* &c. Chald. *perversa est.*

סֶרַח *m. that which overhangs, impends,* Exod. xxvi. 12.

סְרִיוֹן i. q. שִׁרְיוֹן *coat of mail,* Jer. xlvi. 4. li. 3.

סָרִיס *stat. const.* סְרִיס, *plur.* סָרִיסִים *const.* סְרִיסֵי and סָרִיסֵי, Syr. ܣܪܝܣ.

1. *An eunuch,* Isai. lvi. 3, 4. (Root Arab. سرس *to be impotent.* They were employed especially as guards of the Harem, (Esth. ii. 3, 14, 15. iv. 5.) but also in other offices about the court, Esth. i. 10, 12, 15. רַב הַסָּרִיסִים Dan. i. 3, or שַׂר הַסָּרִיסִים, verse 7, &c. the chief of the eunuchs fills one of the first offices of the court, and has the children of nobility under his superintendence. Hence it signifies simply
2. *A courtier, chamberlain.* But it cannot be determined in which passages the original sense is lost or retained. See 1 Sam. viii. 15. 1 Kings xxii. 9. 2 Kings ix. 32. xx. 18. xxiv. 12, 15. xxv. 19, (where a סָרִיס is placed over the men of war). Jer. xxxiv. 19. xli. 16. But especially Gen. xxxvii. 36. xxxix. 1, where the סָרִיס, according to verse 7, was married.

סָרְכִין *plur.* סָרְכִין Chald. *an overseer, superintendent, president,* Dan. vi. 3, &c. (In the Targ. for שׁוֹטֵר). Here referring to the three ministers who were placed over the 120 governors of the empire.

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סֵרֶן only in *plur.* סְרָנִים, סַרְנֵי.

1. *Axles, axletrees,* 1 Kings vii. 30. In ancient times axletrees were fastened, especially in waggons, to the wheels and turned round with them.

2. *Princes,* exclusively applied to the five princes of the Philistines, who ruled in the five chief cities of their territory. Josh. xiii. 3. Judg. iii. 3. xvi. 5, &c. 1 Sam. vi. 4, &c. v. 8, &c. xxix. 6. (Comp. تطب *axis, polus.* Also, *Dominus, princeps, quasi cardo populi*).

סַרְעָפָה *fem. branch,* i. q. סְעִיף, Ezek. xxxi. 5 only. (Syr. ܣܥܦ *to sprout, to shoot, bud.* Respecting the insertion of ר, see the letter ר).

סָרַף, Aramaic orthography for שָׂרַף *to burn.* Only in the part. *Piel* מְסָרֵף *he that burns (the dead), he that kindles the funeral pile.* Amos vi. 10. Comp. especially שְׂרֵפָה. 23 MSS. in Kennicot and several others in De Rossi read משׂרף.

סִרְפָּד *m.* Isai. lv. 13, the name of a shrub, which cannot be more precisely ascertained. LXX. Theod. Aqu. *κόνυζα, fleabane;* Symm. *κνίς,* and so likewise the Vulg. *urtica.* Moser compares it with شرنث *arbustum quoddam (parvum) lactiferum.* See Cast. col. 3848.

סָרַר *to be refractory, rebellious, disobedient,* of beasts. Hos. iv. 16: כְּפָרָה סֹרֵרָה סָרַר יִשְׂרָאֵל *Israel striveth like a wilful heifer.* Of a son, Deut. xxi. 18: בֵּן סוֹרֵר וּמוֹרֶה *a disobedient and refractory son.* ver. 30. Ps. lxxviii. 8. Jer. v. 23. Neh. ix. 29: וַיִּתְּנוּ כָתֵף סֹרֶרֶת *they gave a refractory shoulder,* i. e. they were obstinate. Zech. vii. 11. Jer. vi. 28: כֻּלָּם סָרֵי סֹרְרִים, properly, *they all are gone over to the refractory.* Frequently used to express the obstinacy of the people against God. Isai. xxx. 1. lxv. 2. Ps. lxviii. 19. Isai. i. 23: שָׂרַיִךְ סוֹרְרִים *thy princes are refractory.* Hos. ix. 15. In Lam. iii. 11. we have דְּרָכַי סוֹרֵר which Chald. and Vulg. translate, *vias meas subvertit, pervertit.* But the best plan is to take the form for *Poel,* from סוּר, (which however does not occur any where else), *he erreth as to my ways;* yet סָרַר might have had that signification also; thus, e.g. the synon. סָרַב signifies *refractarius fuit,* and also *subvertit, pervertit.*

סְתָו in *Kri* סְתָיו *m. winter,* Cant. ii. 11. (In Aram. and Arab. *idem.*)

סָתַם, in three conjugations; in *Kal,*

1. *To stop up, obstruct,* e. g. springs, 2 Kings iii. 19, 25. 2 Chron. xxxii. 3, 4.

2. *To shut up, to keep secret.* Dan. viii. 26: וְאַתָּה סְתֹם הֶחָזוֹן *but shut thou up the prophecy.* xii. 4, 9. Part. pass. סָתוּם *any thing concealed, secret.* Ezek. xxviii. 3. In Chald. סְתַם *idem.* also, *to seal.*

Niph. to be stopped up (of cracks in the wall), Neh. iv. 17.

Piel, as *Kal,* No. 1. Gen. xxvi. 15, 18. See שָׂתַם.

סָתַר, in six conjugations; in *Kal, to hide, conceal one's self.* Prov. xxii. 3 only, in the Chethib: יִסְתָּר *he hideth himself.* The *Kri* has נִסְתָּר, as in the parallel passage, xxvii. 12.

Niph. נִסְתַּר.

1. *To be hidden,* Job iii. 23: לְגֶבֶר אֲשֶׁר דַּרְכּוֹ נִסְתָּרָה *to a man whose way is hid,* who does not see out or in. Mostly with מִן, Ps. xxxviii. 10: וְאַנְחָתִי מִמְּךָ לֹא נִסְתָּרָה *and my sighs are not hid from thee.* Isai. xl. 27: נִסְתְּרָה דַרְכִּי מֵיהוָה *my destiny is hidden from Jehovah.* Gen. xxxi. 49: כִּי נִסָּתֵר אִישׁ מֵרֵעֵהוּ *when we shall be hid one from another,* when we shall have separated from each other. Hos. xiii. 14: *repentance is hidden from mine eyes,* i. e. I know it not, feel it not. Isai. lxv. 16. Job xxviii. 21. Ps. xix. 7. with מִפְּנֵי, Deut. vii. 20. with מִלִּפְנֵי, Jer. xvi. 17. with מִנֶּגֶד, Amos ix. 3. Part. נִסְתָּרוֹת *concealed, secret.* Deut. xxix. 28. *hidden sins,* i. e. sins committed without knowledge. Ps. xix. 13.

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2. *To hide one's self,* 1 Sam. xx. 5, 19. 1 Kings xvii. 3. With מִן, Ps. lv. 13. and מִפְּנֵי, Gen. iv. 14. Job xiii. 20.

Piel, to conceal, hide, Isai. xvi. 3.

Pu. to be concealed, Prov. xxvii. 5.

Hiph. הִסְתִּיר.

1. *To veil,* with פָּנִים, *the face.* Exod. iii. 6. e. g. out of shame, Isai. liii. 3. or on account of not seeing. Ps. x. 11: חִסְתִּיר פָּנָיו בַּל רָאָה לָנֶצַח *he veileth his face, and doth never see it.* li. 11: הַסְתֵּר פָּנֶיךָ מֵחַטָּאָי *hide thy face from my sins,* i. e. overlook them. Often especially of Jehovah, as a sign of displeasure, wrath. Ps. xxx. 8. civ. 29. With מִן, of the person. Ps. xxii. 25: וְלֹא הִסְתִּיר פָּנָיו מִמֶּנּוּ *and he hideth not his face from him.* xxvii. 9. lxxxviii. 15. cii. 3. cxix. 19. Isai. liv. 8. lxiv. 6. and frequently ellipt. Isai. lvii. 17: אַכֵּהוּ הַסְתֵּר וָאֶקְצֹף *I smote it, (the people) whilst I hid (my countenance) and was angry.*

2. *To hide, to keep secret,* with מִן, from one, 1 Sam. xx. 2: מַדּוּעַ יַסְתִּיר אָבִי מִמֶּנִּי *why should my father hide it from me*; with מִפְּנֵי, 2 Kings xi. 2: וַיַּסְתִּירוּ אֹתוֹ מִפְּנֵי עַתַלְיָהוּ *and they hid him from Athaliah.* Job iii. 10: וַיַּסְתֵּר עָמָל מֵעֵינָי *and because he did not hide trouble from mine eyes,* i. e. did not deliver me from it.

3. *To screen, shelter, to protect.* Ps. xxxi. 21: תַּסְתִּירֵם בְּסֵתֶר פָּנֶיךָ *thou protectest them under the screen of thy presence.* xxvii. 5. lxiv. 3.

Hithp. הִסְתַּתֵּר *to conceal one's self.* 1 Sam. xxiii. 19. xxvi. 1. Isai. xxix. 14.

Deriv. besides the following, מִסְתּוֹר, מִסְתָּר, מַסְתֵּר.

סָתַר Chald. only in *Pa.*

1. *To hide.* Part. *pass.* מְסַתְּרָתָא *hidden things,* Dan. xxii. 2.

2. *To destroy,* Ezra v. 12. (In the Targ. frequently, and in Syr. *Pe. idem.* The notion joins itself to the preceding signification. Both express, *to cause not to be seen.* See בְּחַד and הִכְחִיד).

סֵתֶר with suffix סִתְרִי.

1. *A veil, cloak.* Job xxii. 14: עָבִים סֵתֶר לוֹ וְלֹא יִרְאֶה *clouds are his veil, he sees not.* xxiv. 15: סֵתֶר פָּנִים יָשִׂם *he puts his cloak before his face.* Ps. lxxxi. 8: בְּסֵתֶר רַעַם *in the veil of thunder,* in thunder clouds, Ps. xviii. 12.

2. *Any thing hid, secret.* Judg. iii. 19: דְּבַר סֵתֶר *some secret.* 1 Sam. xxv. 20: סֵתֶר הָהָר *the secret place (covert) of the mountain.* Prov. ix. 17: לֶחֶם סְתָרִים *secret bread.* בַּסֵּתֶר *in concealment, secret,* 1 Sam. xix. 2. 2 Sam. xii. 12. Ps. ci. 5. Job xiii. 10. xxxi. 27. Prov. xxi. 14. Deut. xiii. 7, and frequently.

3. *Screen, shelter, protection.* Ps. xxxii. 7: אַתָּה סֵתֶר לִי *thou art my shelter.* xci. 1: יוֹשֵׁב בְּסֵתֶר עֶלְיוֹן *he that sits under the screen of the Most High.* cxix. 14: סִתְרִי וּמָגִנִּי אָתָּה *thou art my screen and shield.* xxvii. 7. lxi. 5: אֶחֱסֶה בְּסֵתֶר כְּנָפֶיךָ *I shall seek protection under the wings of thy screen.* Isai. xxxii. 2: סֵתֶר זֶרֶם *protection before, from the storm.*

סְתָרָה *fem.* i. q. סֵתֶר, No. 3. *a shelter, screen, protection,* Deut. xxxii. 38 only.

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ע

Ain, (i. e. eye, in allusion to its round form in the Phœnician Alphabets), the sixteenth letter, as numeral 70.

Two differently pronounced consonants of the Arabic alphabet, viz. the softer guttural ع and غ, a deep sounding *g*, drawn from the throat, somewhat like *gh*, peculiar to the Oriental organ, corresponds with the Hebrew and Aramaic *Ain*. Both pronunciations existed probably also in the vernacular Hebrew, although the distinction might not be so uniform and determined, hence it comes that here, as well as in ח, a primitive word written in the same form has in Hebrew different significations, according as the word is written in Arabic, with ع or غ. e. g. עָטָה, عطي *to seize*, and עָטָה, غطا *to cover*. Comp. the art. צָבַע and אֶצְבַּע, עָשָׂה, עָנָה. This distinction of pronunciation must have still been observed during the time of the LXX. hence they express it in most cases (as ع), not at all, or by a *spiritus lenis* or *asper*, e. g. עֲמָלֵק ἀμαλήκ; עָמוֹן ἀμάν; עֲמָשַׂי ἀμασία; עֵבֶר, עִבְרִי, Ἔβερ, Ἑβραῖος; more rarely (as غ), by Γ, e. g. עַזָּה, Γαζά; עֲמֹרָה, Γόμορρα; צוֹעַר Σόγορα, עַי, הָעַי γαί, ἀγγαί; עַיָּבָל, γεβάλ. In some of them it is clear from the Arabic orthography, that they were pronounced with غ, e. g. غزّة *Gaza*, زغر *Zogar*, on the contrary عمورة is always written with ع. But in Jerome's time this harder pronunciation must have been entirely lost, for he observes, e. g. *de nominibus Hebraicis*, on the word *Gomorra, sciendum, quod g literam in Hebraico non habet, sed scribitur per vocalem Ain*. Compare s. v. *Segor*, and *de locis Hebraicis*, s. v. *Agai*. See concerning the manner of writing of the old translators and of Origines in the *Hexaplis*, *Jahn Grammat. ling. Hebr. ed.* III. p. 451, &c.

As to the real pronunciation of both letters among the Arabs, which probably was also that of the Hebrews, see *de Sacy* (*Grammaire*, Part I. p. 21.) Entirely false is the pronunciation mentioned by Alting and some modern grammarians, by *ng* and *gn*; originating solely in their supposition that the ע in some passages was expressed by the LXX. by *n*, e. g. הוֹשַׁעְנָא, Ὡσαννά.

The ע alternates, (1.) with א, (see p. 1.) (2.) Rarely with ג, כ, and with ק, only in Chald. נְבַג i. q. נְבַע, נָבַע, *to bubble, to stream*; אַרְעָא and אַרְקָא *earth*; שָׁמַע and שָׁמַק *to hear*. More striking (3.) is the interchange of ע with י, especially in the comparison with the Aramaic, where ע is frequently used for the Hebrew י, e. g. אֶרֶץ, אַרְעָא *earth*; צֶמֶר, עָמַר *wool*; צוּק, עוּק *to press*. In Greek compare ὄλιγος and ὀλίζος, φυγω, φεύγω, φυζάω, φυζημι. The cause of this permutation proceeds perhaps from pronouncing the י by עס *ghs*, of which the flat speaking Aramean, according to his mode, separated the hissing sound, and retained only the ע.

עָב *m.* an architectural term, probably *a sill, threshold* or *architrave*, which forms a kind of pediment, as an approach to a colonnade or temple. 1 Kings vii. 6: *and a porch before it and pillars,* וְעָב עַל־פְּנֵיהֶם *and a threshold of edging boards before them.* Chald. סְקוֹפְתָא עַל אַפֵּיהוֹן *et limina ante faciem illarum*, (Vulg. *et epistylia super columnas*. That mention is not here made of an epistylium, is clear from עַל פְּנֵיהֶם, but the signification is cognate, and might also be indicated by עָב). Ezek.

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xli. 25: וְעָב עֵץ עַל פְּנֵי הָאוּלָם מֵהַחוּץ *and a wooden sill before the hall from without.* (Chald. סְקֻפְתָּא.) Plur. עֲבִים *idem*, verse 26.

עָב comm. (*m.* Isai. xix. 1. Eccles. xi. 31. *fem.* 1 Kings xviii. 44.) *stat. const.* עַב, *plur.* עָבִים, עָבֵי and עָבוֹת.

1. *Darkness, dark.* (Root עוּב or עִיב q. v.) Exod. xix. 9: בְּעַב הֶעָנָן *in the dark of a cloud.* Ps. xviii. 12: עָבֵי שְׁחָקִים *darkness of the clouds, thick clouds.*
2. *A cloud itself,* Job xxxvi. 29. xxxvii. 11, 16. Isai. xiv. 14. xix. 1. xxv. 5. xliv. 22, and frequently.
3. *Thicket* of a wood. Plur. עָבִים *idem.* Jer. iv. 29 only.

עָבַד *fut.* יַעֲבֹד in four conjugations; in *Kal,*

1. *To labour.* Exod. xx. 9: שֵׁשֶׁת יָמִים תַּעֲבֹד *six days thou shalt labour.* Deut. v. 13. Eccles. v. 11: שְׁנַת הָעֹבֵד *the sleep of the labourer.* Numb. iv. 24: *this is the work of the families of the Gershonites* לַעֲבֹד וּלְמַשָּׂא *to serve and to bear* or *to carry.* (To this word joins itself the Chald. עֲבַד i. q. עָשָׂה *to make, do, perform,* and the Deriv. מַעֲבָד, עֲבָד).
2. *To bestow labour upon something, to cultivate,* with the accus. of the thing, e. g. *the ground.* Gen. ii. 5. iii. 23. iv. 2. Prov. xii. 11. xxviii. 19. *the vineyard,* Deut. xxviii. 39: כְּרָמִים תִּטַּע וְעָבַדְתָּ *thou shalt plant the vineyards, and cultivate them.* Isai. xix. 9: עֹבְדֵי פִשְׁתִּים *they that work in flax.* Ezek. xlviii. 18: עֹבְדֵי הָעִיר *they that work at the city* (at the building of it). Deut. xv. 19: לֹא תַעֲבֹד בִּבְכֹר שׁוֹרֶךָ *thou shalt not work* (the field) *with the firstling of thy cattle.*
3. *To serve, to work for another person.* The person whom one serves takes commonly the *accus.* (as in German, *jemanden bedienen, to serve somebody*). Gen. xxvii. 40: אֶת אָחִיךָ תַּעֲבֹד *thou shalt serve thy brother.* xxix. 15. xxx. 26. xxxi. 6. more rarely with לְ, 1 Sam. iv. 9. 2 Sam. xvi. 19. with עִם, Gen. xxix. 25, 30. Levit. xxv. 40. with לִפְנֵי, *to serve before any one,* 2 Sam. xvi. 19. Also applied to a whole nation, *to serve, to be tributary to* another nation, Gen. xiv. 4. xv. 14. xxv. 23. Isai. xix. 23. With a double *accus.* Gen. xxx. 29: יָדַעְתָּ אֶת אֲשֶׁר עֲבַדְתִּיךָ *thou knowest what* (services) *I have rendered thee.*
4. With בְּ *to impose labour* or *service on any one, to oblige him to work.* Levit. xxv. 39: לֹא תַעֲבֹד בּוֹ עֲבֹדַת עָבֶד *thou shalt not impose on him slavery service.* verse 46. Exod. i. 14. Jer. xxii. 13: בְּרֵעֵהוּ יַעֲבֹד חִנָּם *he that lets his neighbour serve for nothing.* xxv. 14. xxx. 8: לֹא יַעַבְדוּ בּוֹ עוֹד זָרִים *strangers shall not compel him any more to serve.* xxxiv. 9. Ezek. xxxiv. 27. Hence explains itself, Gen. xv. 13: וַעֲבָדוּם וְעִנּוּ אֹתָם *they* (the Egyptians) *shall impose service* (on the Israelites) *and oppress them.* The pron. ם can here be analyzed by בָּם, (comp. Job vi. 4. xxxi. 18. Ps. xlii. 5.) and so we need not take different subjects for the two verbs. The preceding turn of expression is also to be found in De Wette.
5. *To serve, worship* (God, or idols). With the *accus.* Exod. iii. 12. ix. 1, 13. Deut. iv. 19. viii. 19. xxx. 17. more rarely with לְ, Jer. xliv. 3. Judg. ii. 13.—Job xxxvi. 11: אִם יִשְׁמְעוּ וְיַעֲבֹדוּ *if they obey and serve* (*God*). (In Arab. عبد *adoravit, coluit,* and عابد *adorator, religiosus*).
6. *To sacrifice, to offer to the Deity.* Isai. xix. 21: עָבְדוּ זֶבַח וּמִנְחָה *they shall offer victims and oblations.* With double *accus.* Exod. x. 26: מַה נַּעֲבֹד אֶת־יְהוָה *what we shall offer unto Jehovah.* Comp. the Greek ἔρδω, ῥέζω, the Latin *facio,* and עָשָׂה, Exod. x. 15.

Niph. נֶעֱבַד.

1. *To be laboured, worked.* Deut. xxi. 4: *unto an ever running brook* אֲשֶׁר לֹא יֵעָבֵד

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בּוֹ *wherein (the field) cannot be worked* or *ploughed, cultivated,* Ezek. xxxvi. 9, 34.

2. *To be served, honoured,* Eccles. v. 8.

Pual. עֻבַּד.

1. *To be worked, to be used for work.* Deut. xxi. 3: אֲשֶׁר לֹא עֻבַּד בָּהּ *which has not yet been worked,* or, *which has not yet been used for work.*

2. Passive of *Kal,* No. 4. עֻבַּד בְּ *labour is imposed upon one, he has been compelled to work.* Isai. xiv. 3: *from the hard labour* אֲשֶׁר עֻבַּד בָּךְ *which has been imposed upon thee.* Comp. xv. 19.

Hiph. הֶעֱבִיד,

1. Causat. of *Kal,* No. 1. *to cause to work, to make one work,* Gen. i. 13. vi. 5.

2. Causat. of No. 3. Ezek. xxix. 18: הֶעֱבִיד אֶת חֵילוֹ עֲבֹדָה גְדוֹלָה אֶל צֹר *he caused his army to perform a hard service against Tyrus.* Hence, *to cause* (a nation) *to serve, to compel it to service, to enslave,* Jer. xvii. 4.

3. Causat. of No. 5. 2 Chron. xxxiv. 33.

4. *To tire, weary with hard labour,* and *to tire* generally. Isai. xliii. 23, 24: אַךְ הֶעֱבַדְתַּנִי בְּחַטֹּאותֶיךָ *but thou hast tired me with thy sins.* Parall. הוֹנִיעַ.

Hoph. i. q. *Kal, to serve.* תָּעָבְדֵם *thou shalt serve them.* Exod. xx. 5. xxiii. 4. Deut. v. 9. and נָעָבְדֵם *we will serve them.* xiii. 3. According to others an unusually pointed form of the future *Kal.*

עֲבַד Chald. *to do, make,* i. q. the Hebrew עָשָׂה. Dan. iii. 1, 15: עֲבַד קְרָב *to wage war.* Dan. vii. 21. Comp. James iv. 2. in Syr. With בְּ *to act, treat, deal with any one.* Dan. iv. 32: כִּמְצְבֵיהּ עָבֵד בְּחֵיל שְׁמַיָּא *he acts according to his free will with the host of heaven.* With עִם *idem.* Ezra vi. 8. Comp. the Targ. Gen. xxvi. 29.

Ithpe. to be made, to become, to happen. Ezra iv. 19. v. 8. vii. 26. Dan. iii. 29. Deriv. עֲבִידָא, עֲבַד.

עֶבֶד *m. servant,* very frequently. Gen. ix. 25: עֶבֶד עֲבָדִים *a servant of servants,* i. e. the lowest servant. Levit. xxv. 39: עֲבֹדַת עֶבֶד *the labour of a servant.* Especially,

(*a*) עַבְדֵי הַמֶּלֶךְ *the servants of the king,* of courtiers and soldiers, 1 Sam. xx. 17, 18, 22. xxii. 6. xxviii. 7, &c.

(*b*) עֶבֶד יְהוָה or עֶבֶד הָאֱלֹהִים *a servant of God,* an honorable surname, particularly of pious and holy men, as of Moses, Deut. xxxiv. 5. Josh. i. 1, 13, 15; of Joshua, Josh. xxiv. 29. Judg. ii. 8; of the Prophets, Jer. vii. 25. xxvi. 5. xxix. 19. xliv. 4; of Job, Job i. 8. ii. 3. xlii. 8; of David, Ps. xviii. 1. xxxvi. 1. lxxxix. 4, 21, more rarely of pious men generally. Ps. cxiii. 1. cxxxiv. 1. xxxiv. 23. lxix. 37. Different is Jer. xxiii. 9. xxvii. 6, where it is used of the king of Babylon, as an instrument in the hand of Jehovah.

(*c*) In the conversation of the inferior with a person of distinction, the Hebrew frequently changes the first person for *thy servant, thy servants,* as the third person, for, *my lord,* (see אָדוֹן), Gen. xviii. 3. xix. 19. xlii. 11. xliv. 16. xxi. 23. xlvi. 34. xliv. 19. Dan. x. 17: אֵיךְ יוּכַל עֶבֶד אֲדֹנִי זֶה לְדַבֵּר עִם אֲדֹנִי־זֶה *how is the servant of this my lord able to talk with this my lord?* i. e. how am I able to speak to thee? Hence it may also alternate with the first person, e. g. Gen. xliv. 32: כִּי עַבְדְּךָ עָרַב אֶת הַנַּעַר מֵעִם אָבִי *for thy servant has guaranteed the lad unto my father,* in which the construction requires, *his father.* This epithet is even put to an absent relation, e. g. Gen. xliv. 27: *my father thy servant said unto us.* xxx. 31. xxxii. 20.

(*d*) By virtue of a Zeugma it is once used also of inanimate things. Gen. xlix. 19: וְנִהְיֶה אֲנַחְנוּ וְאַדְמָתֵנוּ עֲבָדִים לְפַרְעֹה *we and our land will be servants unto Pharaoh.*

עַבְד Chald. *idem.* עַבְד אֱלָהָא *servant, wor-*

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shipper of God. Dan. iii. 26. vi. 21. Ezra v. 11. In the construction given under letter (c) of the preceding article, see Dan. ii. 4, 7. Ezra iv. 11.

עֶבֶד *m.* (with *Kametz impure*), *work, action,* Eccles. ix. 1 only.

עֲבֹדָה *fem.*

1. *Labour, work,* Exod. i. 14. ii. 23. v. 9. xxxix. 32: כָּל־עֲבֹדַת מִשְׁכַּן־אֹהֶל מוֹעֵד *the whole work of the tabernacle of the tent of the congregation.* Levit. xxv. 39: עֲבֹדַת עֶבֶד *the work of a servant.* xxiii. 7: כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ *omne negotium laboris non faciatis,* i. e. any business connected with labour. viii. 21. xxxv. 36. Numb. xxviii. 18, 25. xxix. 1, 12, 35. Hence,

2. *Work, business.* Numb. iv. 47: לַעֲבֹד עֲבֹדַת עֲבֹדָה וַעֲבֹדַת מַשָּׂא *to execute* or *perform the business of service and the business of bearing,* (the same is expressed by מְלֶאכֶת הָעֲבֹדָה in 1 Chron. ix. 19.) Isai. xxviii. 21: לַעֲבֹד עֲבֹדָתוֹ נָכְרִיָּה עֲבֹדָתוֹ *that he may perform his work—strange is his work.* Parall. with עֲשָׂה מַעֲשֵׂהוּ. xxxii. 17: וְעֲבֹדַת הַצְּדָקָה הַשְׁקֵט *and the work (effect) of righteousness shall be rest.* (Chald. עוֹבָדָא, עֲבִידָא i. q. מַעֲשֶׂה *work;* also, *a reward;* comp. the last passage).

3. *Cultivation of land, agriculture.* 1 Chron. xxvii. 26: לָעֲבֹדַת הָאֲדָמָה *in cultivating the land.* Neh. x. 38: עָרֵי עֲבֹדָתֵינוּ *the cities in which we carry on agriculture.*

4. *Service.* Gen. xxx. 26: יָדַעְתָּ אֶת עֲבֹדָתִי אֲשֶׁר עֲבַדְתִּיךָ *thou knowest the service which I have rendered thee.* Neh. iii. 5: עֲבֹדַת אֲדֹנֵיהֶם *the service of their master.* 2 Chron. xii. 8: וְיֵדְעוּ עֲבֹדָתִי וַעֲבֹדַת מַמְלְכוֹת הָאֲרָצוֹת *that they may learn to know (and distinguish) my service and the service of the kingdoms of the earth.* 1 Chron. xxvi. 30: עֲבֹדַת הַמֶּלֶךְ *the service of the king.* Ps. civ. 14: עֵשֶׂב לַעֲבֹדַת הָאָדָם *vegetable for the service,* i. e. for the use, *of man.* Used especially of the service in the tabernacle or temple, e. g. עֲבֹדָה בְּאֹהֶל מוֹעֵד, Numb. iv. 23, 35. or עֲבֹדַת אֹהֶל מוֹעֵד, Exod. xxx. 16. *the service performed in the tent of the congregation.* עֲבֹדַת בֵּית יְהוָה 1 Chron. ix. 13. xxiii. 28. xxviii. 13, 20, *the service performed in the house of God.* Also without addition, 1 Chron. xxviii. 14. Exod. xxxv. 24: לְכָל מְלֶאכֶת הָעֲבֹדָה *for all kinds of work of the service of God.* עָבַד עֲבֹדָה *to do service,* Gen. xxx. 26.

5. *Utensils, appurtenance, apparatus,* Numb. iii. 26, 31, 36.

עֲבוּדָה *fem. the household, domestics of a prince, familia,* Gen. xxvi. 14. Job i. 3. xxxiv. 25.

עַבְדּוֹן the name of a city of the Levites in the tribe of Asher. Josh. xxi. 30. 1 Chron. vi. 59. Without doubt it is so to be read in Josh. xix. 28, instead of עִבְרֹן, (with 20 coddices in Kennicot and de Rossi.)

עַבְדוּת *fem.* (from עֶבֶד), *servitude,* Ezra ix. 8, 9.

עֹבַדְיָה and עֹבַדְיָהוּ *m.* (*servant of God*), a proper name of several persons, among whom the prophet of this name (Obadiah) is the most known.

עָבָה *to be thick, fat,* only in *Kal,* Deut. xxxii. 15. 1 Kings xii. 10. (Syr. ܥܒܐ, *to be thick, close, dense*). Deriv. עָב, עֲבִי, עָבִי. מַעֲבֶה.

עָבוֹט *m. a pledge,* Deut. xxiv. 10, 11, 12. (Root עָבַט).

עֵבוּר prop. subst. *a passage, transition.* It is used only in the compound בַּעֲבוּר.

(A.) a preposition signifying

1. *Because, on account of,* 1 Sam. xii. 22. Jer. xiv. 4. With suffix בַּעֲבוּרִי, בַּעֲבוּרְךָ *on my account, on thy account,* Gen. iii. 17. 1 Sam. xxiii. 10.

2. *For, pro,* (of price, value), Amos ii. 6: *they sell the poor* בַּעֲבוּר נַעֲלַיִם *for a pair of shoes.*

(B.) a conjunction signifying

1. *In order that, so that.* Construed with the future, Gen. xxvii. 4. Exod. ix. 14.

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Ps. cv. 45. and with the infinitive, 2 Sam. x. 3. more fully בַּעֲבוּר אֲשֶׁר, Gen. xxvii. 10. also לְבַעֲבוּר with the infinitive, ii. 14, 20. xvii. 15.

2. *Because, since.* Construed with the *pret.* Micah ii. 10.

3. *As long as, while;* (as *weil, dieweil,* in the old German.) Kimchi explains it by בְּעוֹד, Syr. ܟܕ. Vulg. *cum,* 2 Sam. xii. 21.

עָבוּר *m. corn, grain.* Josh. v. 11, 12. (Syr. ܥܒܘܪܐ, Chald. עִבּוּר *idem.*)

עָבַט *fut.* יַעֲבֹט in three conjugations; in *Kal,*

1. Probably *to change, exchange.* See *Piel.* (Comp. עבת *to twist, wreath.*)

2. *To give in pawn, in pledge, mortgage, to borrow money on a pawn, pledge, mutuum accipere.* Deut. xxiv. 10: לַעֲבֹט עֲבֹטוֹ *that he shall give his pawn.* xv. 6: וְאַתָּה לֹא תַעֲבֹט *thou shalt not borrow on pawn).*

Piel, to change, exchange. Joel ii. 7: וְלֹא יְעַבְּטוּן אֹרְחוֹתָם *they change not their ways,* i. e. proceed in one and the same way. LXX. οὐ μὴ ἐκκλίνωσι τας τριβους αὐτῶν. Vulg. *non declinant a viis suis.*

Hiph. to lend any one something, mutuum dare. With the accus. Deut. xv. 6. with a double accus. verse 8: וְהַעֲבֵט תַּעֲבִיטֶנּוּ דֵּי מַחְסֹרוֹ *thou shalt lend him as much as he needs.* Deriv. עֲבוֹט, עַבְטִיט.

עַבְטִיט *m.* (from עָבַט), *debt, the state of being involved in debt,* Hab. ii. 6. So long since expressed by the Chaldee תְּקוֹף חוֹבִין. Compare also in the following verse, נֹשְׁכֶיךָ *thy urgers, claimers of debt.* The Syr. translates: *cloud of dirt,* (from עַב *cloud,* and טִיט *dirt, filth.*)

עֲבִי *m.* (from עָבָה), *thickness, closeness, density.* Job xv. 26. 2 Chron. iv. 17: בַּעֲבִי הָאֲדָמָה *in the thick (tenacious) earth.* Vulg. *in terra argillosa.* The parallel passage, 1 Kings vii. 46 has מַעֲבֶה.

עָבְיִ with suffix עָבְיוֹ, *m. thickness,* 1 Kings vii. 26. Jer. lii. 21. 2 Chron. iv. 5.

עֲבִידָה *fem.* Chald.

1. *Labour, work.* Ezra iv. 24: עֲבִידַת־בֵּית אֱלָהָא *the work in the house of God.* v. 8. vi. 7, 18.

2. *Business,* especially, *public affairs, administration,* Dan. ii. 49: וּמַנִּי עַל עֲבִידָתָא דִּי מְדִינַת בָּבֶל *and he placed over the administration of the province of Babylon.* iii. 12. Comp. מְלָאכָה, Neh. ii. 16, and in Greek τὰ πράγματα.

עָבַר *fut.* יַעֲבֹר in five conjugations; in *Kal,*

1. *To pass, to go, to pass on,* or *to march on.* Ps. xlii. 5: כִּי אֶעֱבֹר בַּסָּךְ *when I passed on with the multitude.* Josh. vi. 7: עִבְרוּ וְסֹבּוּ אֶת־הָעִיר *pass on and compass the city.* Amos v. 5: בְּאֵר שֶׁבַע לֹא תַעֲבֹרוּ *proceed not to Beersheba.* 2 Kings vi. 9: עָבַר וְשׁוּב *to pass to and fro, to pass and repass.* Ezek. xxxv. 7. Zech. vii. 14. ix. 8. Exod. xxxii. 27. עָבַר וְיָצָא *to pass, march in and out.* Micah ii. 13: וַיַּעַבְרוּ שַׁעַר וַיֵּצְאוּ בוֹ *they marched in and out of the gate.* Isai. xxxiii. 8: עֹבֵר אֹרַח *the traveller, wanderer.*

(*a*) With לִפְנֵי, *to go* or *march before.* Gen. xxxiii, 3. Exod. xvii. 5. 2 Kings iv. 31.

(*b*) With אַחֲרֵי, *to go, march after one,* 2 Sam. xx. 13.

(*c*) עָבַר בַּבְּרִית *to enter into a covenant, to bind, engage one's self to any thing.* Deut. xxix. 11. (comp. בּוֹא בְּאָלָה, Neh. x. 30.)

2. *To pass, march through a place.* With the accus. Judg. xi. 29: וַיַּעֲבֹר אֶת־הַגִּלְעָד וְאֶת־מְנַשֶּׁה *and he passed through Gilead and Manasseh.* Commonly with בְּ, Gen. xii. 6. xxx. 32. Numb. xx. 18. xxxiii. 8. Isai. viii. 21. xxxiv. 10. Jer. ii. 6; with בֵּין, *to pass through* or *between.* Gen. xv. 17. Jer. xxxiv. 19. Lam. iii. 44: *thou hidest thyself in the cloud* מֵעֲבֹר תְּפִלָּה *so that our prayer should not pass through.* Job xv. 19: וְלֹא עָבַר זָר בְּתוֹכָם *and no*

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stranger passed among them. Levit. xxvi. 6: חֶרֶב לֹא תַעֲבֹר בְּאַרְצְכֶם *the sword shall not pass through your land.* Ezek. xiv. 17.

3. *To go, pass by,* Gen. xxxvii. 28. Ruth iv. 1; with עַל, 1 Kings ix. 8. 2 Kings iv. 9. Jer. xviii. 17. xix. 8. xlix. 17. Ezek. xvi. 6, 8; with מֵעַל, Gen. xviii. 3; עַל פְּנֵי Exod. xxxiv. 6; לִפְנֵי, 2 Kings iv. 31; with מִן, Isai. xl. 27: מֵאֱלֹהַי מִשְׁפָּטִי יַעֲבֹר *my cause passes by my God, præterit Deum,* i. e. it remains unnoticed by him. Ps. lxxxi. 7: כַּפָּיו מִדּוּד תַּעֲבֹרְנָה *his hands passed by the hamper* or *basket of burden,* i. e. remained free from it; with בְּ, Ps. ciii. 16: רוּחַ עָבְרָה בּוֹ *a wind passes over it;* with the accus. Gen. xxxii. 32: כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל *when he passed by Penuel.* 2 Sam. xviii. 23: וַיַּעֲבֹר אֶת־הַכּוּשִׁי *and he overran Cushi.* Judg. iii. 26. Job xxi. 29: עֹבְרֵי־דָרֶךְ *they who are passing by,* Ps. lxxx. 13. lxxxix. 41.

4. Metaph. *to go by, to pass away,* e. g. of time. Cant. ii. 11: הַסְּתָו עָבָר *the winter is gone by, is passed.* Jer. viii. 20. Gen. l. 4. עָבַר עַל פֶּשַׁע *to pass by the sin,* i. e. to forgive it. Micah vii. 18. Prov. xix. 11; with the dative of the person, Amos vii. 8. viii. 2. כֶּסֶף עֹבֵר *money that passes, circulates, current coin,* 2 Kings xii. 5, (4). more fully עֹבֵר לַסֹּחֵר *current with the merchant,* Gen. ii. 3, 16.

5. *To pass over, to cross,* e. g. a river, with the accus. Gen. xxxi. 21. Josh. iv. 22. xxiv. 11. with בְּ, Josh. iii. 11. 2 Sam. xv. 23.—Numb. xxxii. 7: מֵעֲבֹר אֶל הָאָרֶץ *from going over into the land,* &c. 1 Sam. xiv. 1, 6. Jer. ii. 10: עִבְרוּ אִיֵּי כִתִּים *go ye over to the isles of Chittim.* Of water, *to pass over,* i. e. to overflow, (i. q. שָׁטַף.) Isai. viii. 8. liv. 9. Hab. iii. 10. Nah. i. 8: שֶׁטֶף עֹבֵר *an overflowing flood.* Metaph. applied to an overwhelming army, combined with שָׁטַף, Dan. xi. 10, 40. and to other expressions taken from water, Ps. cxxiv. 4: נַחְלָה עָבַר עַל נַפְשֵׁנוּ *the stream had gone over our life,* i. e. over head and mouth. Ps. xxxviii. 5: כִּי עֲוֹנֹתַי עָבְרוּ רֹאשִׁי *for my sins go over my head.* Jer. xxiii. 9: כְּגֶבֶר עֲבָרוֹ יָיִן *as a man whom wine has overcome,* i. e. whom the wine has overtopped. Comp. בָּלַע. Metonymically *to transgress the law,* Jer. xxxiv. 18. 2 Kings xviii. 12. Dan. ix. 11.

6. *To go away, to go farther.* Gen. xviii. 5: אַחַר תַּעֲבֹרוּ *then ye may go farther* or *pass on.* 2 Sam. xviii. 9: וְהַפֶּרֶד אֲשֶׁר תַּחְתָּיו עָבַר *and the mule under him went away.* Hab. i. 11. Esth. iv. 17. Cant. v. 6. Ps. xlviii. 5. 1 Kings xxii. 24: אֵי־זֶה עָבַר רוּחַ יְהוָה מֵאִתִּי *which way departed the Spirit of Jehovah from me?* (In Syr. and Arab. with ع and ك *idem.*) Hence

7. *To pass away, to vanish, to perish, sink.* Jer. xiii. 24: כְּקַשׁ עֹבֵר לְרוּחַ מִדְבָּר *as chaff which passeth away by the wind of the wilderness.* Ps. xxxvii. 36: וַיַּעֲבֹר וְהִנֵּה אֵינֶנּוּ *he disappeared, and behold, he was no more.* Job xxxiv. 20. Isai. xxix. 5. Esth. ix. 28: *and these days of Purim* לֹא יַעֲבְרוּ מִתּוֹךְ הַיְּהוּדִים *shall not pass away* (*be annulled*) *from among the Jews.* עָבַר בַּשֶּׁלַח *to perish by the sword,* Job xxxiii. 18. xxxvi. 12. comp. xxxiii. 28. Micah v. 7.

8. With עַל *to befall, to come upon a person* or *thing.* Numb. vi. 5: תַּעַר לֹא יַעֲבֹר עַל רֹאשׁוֹ *no razor shall come upon his head.* Numb. v. 14: וְעָבַר עָלָיו רוּחַ קִנְאָה *and* (*when*) *the spirit of jealousy befalls him,* or *comes upon him.* Nah. iii. 19: עַל־מִי לֹא עָבְרָה רָעָתְךָ *upon whom thy wickedness has not passed?* Ps. lxxxviii. 17. Lam. iv. 21. Job xiii. 13: וְיַעֲבֹר עָלַי מָה *let what will come upon me.* Deut. xxiv. 5: לֹא יַעֲבֹר עָלָיו לְכָל־דָּבָר *nothing shall come upon him,* or rather passive, *he shall not be imposed,* or *charged with any business.*

9. I. q. the Arab. عبر *to drop, drip, to trickle down.* מֹר עֹבֵר *myrrha lacrymans,*

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i. e. the myrrh which flows out of itself, the most pure, best myrrh, Cant. v. 5, 13.

10. Causative as *Hiph.* Ezek. xlviii. 14, in the Chethib: וְלֹא יַעֲבִיר *and he shall not cause to come,* i. e. transfer it.

Niph. transiri, of a river, Ezek. xlvii. 5 only: אֲשֶׁר לֹא יֵעָבֵר *which could not be passed.*

Piel עִבֵּר,

1. *To bolt, repagulavit.* 1 Kings vi. 21: (Chald. עִבֵּר *idem.* עִבְרָא *a bolt, bar*).

2. *To conceive, to become big with young,* properly, *transire fecit,* seu *recepit semen virile.* Job xxi. 10: שׁוֹרוֹ עִבֵּר *his cattle becomes,* or *is big with calf.*

Hiph. הֶעֱבִיר causative of *Kal,* No. 1. (i. q. הֵבִיא).

1. *To bring, to present, to offer, consecrate.* Exod. xiii. 2. Ezek. xxiii. 37. Especially הֶעֱבִיר לַמֹּלֶךְ *to consecrate to Molech.* Levit. xviii. 21. Jer. xxxii. 35. Ezek. xvi. 21. more fully הֶעֱבִיר בָּנִים בָּאֵשׁ לַמֹּלֶךְ *to consecrate children to Molech by fire,* 2 Kings xxiii. 10. Ezek. xxx. 31. the usual phrase for burning the children in the valley of Hinnom, in honour of Molech, (comp. Jer. vii. 31. xix. 5. Ps. cvi. 37).—2 Chron. xxviii. 3 is used correctly, וַיַּבְעֵר for וַיַּעֲבֵר 2 Kings xvi. 3. Some have understood it incorrectly of the mere passing through the fire, or of a lustration, comp. *Carpzov.* (*Apparat. ad Antiqu. sac. cod.* p. 487).

2. *To cause to pass through, to convey through.* With double *accus.* 2 Sam. xix. 16. Numb. xxxii. 5. and בְּ, Ps. lxxviii. 13. cxxxvi. 14.—הֶעֱבִיר קוֹל בְּ *to let the voice pass through* (a country), i. e. *to cause to be publicly proclaimed,* Exod. xxxvi. 6. Ezra i. 1. x. 7. Comp. הֶעֱבִיר שׁוֹפָר *to cause the trumpet to sound,* Levit. xxv. 9.

3. *To cause to pass by,* 1 Sam. xvi. 9, 10. 1 Sam. xx. 36: *he shot the arrow* לְהַעֲבִירוֹ *to pass by him,* i. e. *beyond him.* Metaph. הֶעֱבִיר חַטָּאָה *to let a sin pass,* i. e. *to pardon, forgive it.* 2 Sam. xii. 13. xxiv. 10. Job vii. 21.

4. Causative of *Kal,* No. 5. *to carry over* (*a river*), Gen. xxxii. 23; *to remove, transferre.* Gen. xlvii. 21: וְאֶת הָעָם הֶעֱבִיר אֹתוֹ לֶעָרִים *and he removed the people into* (*other*) *cities.*

5. Causative of *Kal,* No. 5. Metaph. *to cause to transgress,* 1 Sam. ii. 24.

6. *To carry off, away,* 2 Chron. xxxv. 23, *to take away, off, remove,* e. g. *to take* or *put off* a coat, Jonah iii. 6; *to take* or *pull off* a ring, Esth. viii. 2; *to remove away* the idols, false prophets, 2 Chron. xv. 8. Zech. xiii. 2; *to turn off, away, prevent, avert.* Esth. viii. 3: לְהַעֲבִיר אֶת רָעַת־הָמָן *to avert the impending evil* of Haman. Ps. cxix. 37, 39: הַעֲבֵר חֶרְפָּתִי אֲשֶׁר יָגֹרְתִי *turn off my disgrace* or *my reproach which I fear.* Zech. iii. 4: הֶעֱבַרְתִּי מֵעָלֶיךָ עֲוֹנֶךָ *I will take away from thee thy guilt.*

Hithp. הִתְעַבֵּר.

1. *To be haughty, arrogant, insolent,* Prov. xiv. 16. (Comp. עֶבְרָה, No. 2.)

2. *To fall into a passion, to become angry, to be wroth.* (Comp. עֶבְרָה, No. 3.) Ps. lxxviii. 21, 59; with בְּ, Ps. lxxviii. 62. Deut. iii. 26; with עִם, Ps. lxxxix. 39; with עַל, Prov. xxvi. 17; with the accus. Prov. xx. 2: מִתְעַבְּרוֹ *he that becomes angry with him* (the king). The suffix may also be analyzed by בּוֹ. Others translate, *he that provoketh him to anger,* but which signification is scarcely to be united with *Hithp.* (Comp. the Arab. جار *to overstep, to go beyond measure, to grow angry, to become insolent*). Derivatives מַעֲבָרָה, מַעֲבָר, עֲבוּר.

עֵבֶר *m.* with suffix עִבְרוֹ.

1. *That which is on the other side.* עֵבֶר הַיַּרְדֵּן, τὸ πέραν τοῦ Ἰορδάνου *the country of Palestine, situated on the other side*

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of the Jordan, afterwards called *Peræa.* Gen. l. 10, 11. Deut. i. 1, 5. iii. 8, 20, 25. iv. 41, 46, 47. Isai. viii. 23. עֵבֶר הַנָּהָר *the country on the other side of the Euphrates.* Josh. xxiv. 2, 3. Once in *plur.* עִבְרֵי הַנָּהָר, Isai. vii. 20. אֶל־עִבְרֵי־הַיָּם *across the sea.* Deut. xxx. 13. מֵעֵבֶר, Numb. xxi. 13. and מֵעֵבֶר לְ, Numb. xxii. 1. xxxii. 19, 32. xxxiv. 15. xxxv. 14, &c. We may suppose the expression used by the inhabitants of the other side; hence,

2. *This side,* 1 Kings iv. 24: מַלְכֵי עֵבֶר הַנָּהָר *the kings of this side of the river.*

3. *Side, country,* generally. לְעֵבֶר אֶחָד repeated, *on the one, on the other side,* 1 Sam. xiv. 40. Exod. xxviii. 26: אֶל עֵבֶר הָאֵפוֹד בֵּיתָה *on the side of the Ephod inward.* 1 Kings vii. 30. Isai. xlvii. 15. Plur. Jer. xlix. 32: מִכָּל־עִבְרָיו *from all sides.* Exod. xxxii. 15: *the tables were written* מִשְּׁנֵי עִבְרֵיהֶם *on both sides.*

4. אֶל עֵבֶר, *opposite, facing,* i. q. אֶל מוּל. Josh. xxii. 11.

5. עַל עֵבֶר פְּנֵי, *in front, towards the front,* Exod. xxv. 37. comp. Numb. viii. 2, 3. where, instead of it, is used אֶל מוּל פְּנֵי, Ezek. i. 9: בְּלֶכְתָּן אִישׁ אֶל עֵבֶר פָּנָיו יֵלֵכוּ *when they went, they went every one straight forward.*

6. A proper name, *Eber, Heber,* the progenitor of the Hebrews. Gen. x. 24, 25. xi. 14, 15. Hence בְּנֵי עֵבֶר, Gen. x. 21. and poetically עֵבֶר. Numb. xxiv. 24, for *Hebrews.* Most of the names in the genealogical tables appear to apply rather to nations than to individuals. Compare the names Ion, Dorus, Æolus, Italus, from Iones, Dores, Æolia, Italia.

עֵבֶר Chald. *idem,* עֵבֶר נַהֲרָא, *situated on the other side of the river* (*Euphrates*), Ezra iv. 10, &c.

עֶבְרָה *fem.*

1. *A ferry-boat,* 2 Sam. xix. 19. (Chald. מְעַבְרְתָּא and contr. מַבְרְתָּא *idem.*)

2. In 2 Sam. xv. 28, the Chethib has עַבְרוֹת *heaths,* for עֲרָבוֹת in the *Keri,* which signification the context requires. Whether the form עַבְרָה, perhaps by transposition, for עֲרָבָה, has been customary, cannot be ascertained.

עֶבְרָה *fem. excess.* Prov. xxi. 24: עֹשֶׂה בְּעֶבְרַת זָדוֹן *he acts in excess of wickedness.* Job xl. 11: עִבְרוֹת אַפֶּךָ *the excess of thine anger, wrath.*

2. *Insolence,* (see עָבַר, *Hithp.*) Jer. xlviii. 30: אֲנִי יָדַעְתִּי עֶבְרָתוֹ *I know his insolence.* Isai. xvi. 6. Ps. vii. 7: תִּנָּשֵׂא בְעַבְרוֹת צוֹרְרָי *lift up thyself because of the insolence of mine enemies.*

3. *Anger, wrath,* Isai. xiv. 6. x. 6: עַם עֶבְרָתִי *the people of my wrath,* i. e. the people I am angry with. Jer. vii. 29: דּוֹר עֶבְרָתוֹ *the generation with whom he is angry.* Especially, *the chastising wrath, judgment of Jehovah,* שֵׁבֶט עֶבְרָתוֹ *the rod wherewith he punishes.* Lam. iii. 1. Prov. xxii. 8: יוֹם עֶבְרָה *the day of divine wrath,* i. e. the day of judgment. Prov. xi. 4. Zeph. i. 15, 18. Ezek. vii. 19. Plur. יוֹם עֲבָרוֹת *idem.* Job xxi. 30. Prov. xi. 23: וְתִקְוַת רְשָׁעִים עֶבְרָה *and the wicked have to expect the judgment of the divine wrath.*

עִבְרִי, *plur.* עִבְרִים, עִבְרִיִּים, *fem.* עִבְרִיָּה, עִבְרִיּוֹת *nom. gent. a Hebrew, Hebrew woman.* The sacred writers take the name as patron. from עֵבֶר, (q. v.) notwithstanding which, it is probably originally a name of a people, and appellative, from עֵבֶר, *a country on the other side,* hence, the people, or *they of the other side,* (which name the Canaanites could give very properly to the horde of Abraham who entered into their country, Gen. xiv. 13.) or, according to others, by transposition, i. q. עֲרָבִים *inhabitants of heaths, Nomades.* The name distinguishes itself from בְּנֵי יִשְׂרָאֵל in that it is the proper name of the people, under which it was known to foreigners, (hence

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in Pausanias, Tacitus, Josephus,) but *Israelites* is the patronymic genealogical name which prevailed among the people themselves, (perhaps as Canaanites and Phœnicians, *Deutsche* and *German*). Hence the name עִבְרִי occurs in the Bible particularly in opposition to other nations. Gen. xl. 15. xliii. 32. Exod. i. 15, 19. ii. 7. xi. 13. iii. 18. v. 3. vii. 16. ix. 1, 13. xxi. 2. Deut. xv. 12. (Jer. xxxiv. 9, 14). 1 Sam. xiii. 3, 7. xiv. 11, 21. xxix. 3. Jon. i. 9. or, when a person is introduced speaking who is not an Israelite, e. g. an Egyptian, Gen. xxxix. 14, 17. xli. 12. Exod. i. 16. ii. 6. or Philistine, 1 Sam. iv. 6, 9. xiii. 19. xiv. 11. xxix. 3.—1 Sam. xiii. 3, 7, makes perhaps the only exception. Comp. the author's *Geschicte der Hebr. Sprache*, p. 9—12.

עֲבָרִים, Jer. xx. 20, more fully הַרֵי־הָעֲבָרִים, Numb. xxvii. 12. Deut. xxxii. 49, and הָרֵי־הָעֲבָרִים, Numb. xxxiii. 47, 48. A mountain on the other side of the Jordan over against Jericho, of which the mount Nebo, (see נְבוֹ), appears to form a part.

עֶבְרֹן Josh. xix. 28. see עַבְדּוֹן.

עַבְרֹנָה name of an encamping place of the Israelites, on the coast of the Red Sea, Numb. xxxiii. 34 only.

עָבַשׁ once in the preterite *Kal*, Joel i. 17. according to the Hebrew interpreters, i. q. עָפַשׁ *to rot, to become rotten*, here applied to the rotting of seeds in the earth on account of heat. Comp. the Greek *πύθομαι*. *Hesiod. Scut. Herc.* 153.

עָבַת according to the derivatives it signifies *to be wreathed, twisted*. As a verb only in *Piel, to twist*, Micah vii. 3 only: *the great speaks freely of his malice,* וַיְעַבְּתוּהָ *and they twist it*, the plural of which refers to the same subject. The sense of the passage is clearly this, *and he carries into execution the twisted*, i. e. the perverted, wicked action. Comp. the synonymous words עָוָה, עָקַשׁ. Vulg. *conturbaverunt eam.* Chald. *depraverunt eam.*

עָבֹת *fem.* עֲבֹתָה *close twisted, thick leaved*, of trees. Ezek. xx. 28: כָּל־עֵץ עָבוֹת *every thick leaved tree*, i. e. covered with foliage. Levit. xxiii. 40. Nah. viii. 15. Ezek. vi. 13: כָּל־אֵלָה עֲבֹתָה *every thick leaved therebinthine tree.* (In Syr. with *Tet*: ܥܒܬ).

עֲבוֹת *plur.* עֲבֹתִים and עֲבֹתֹת *any thing plaited, twined*, hence

1. *A rope, cord*, Judg. xv. 13, 14. Plur. *cords, bands, fetters, vincula.* Ps. ii. 3. נָתַן עֲבֹתִים עַל *to put fetters* or *bands upon any one*, Ezek. iii. 25. iv. 8.
2. *Wreath, wreath work.* Exod. xxviii. 24. מַעֲשֵׂה עֲבוֹת *wreath work, plaited work.* Exod. xxviii. 14. xxxix. 17. שְׁתֵּי הָעֲבֹתֹת *both wreaths*, Exod. xxviii. 24, 25.
3. *A close* or *thick twisted branch*, Ezek. xix. 11. xxxi. 3, 10, 14.

עָגַב *fut.* יַעְגַּב *to love*, especially of unchaste love. Construed with the accus. and עַל, only in the participle *Kal*, Ezek. xxiii. 5, &c. עֹגְבִים *the lovers*, Jer. iv. 30.

עֲגָבִים *m. plur.* from עָגַב.

1. *Agreeableness, loveliness, sweetness.* Ezek. xxxiii. 32: שִׁיר עֲגָבִים *a sweet song.*
2. *That which pleaseth God.* Arab. عجب *gratia, beneplacitum Dei.* Ezek. xxxiii. 31: כִּי עֲגָבִים בְּפִיהֶם הֵמָּה עֹשִׂים *for with the mouth they do what pleaseth God:* opposed to, *but their heart goes after unjust gain.*

עֲגָבָה or עַגְבָּה *fem. unchaste love*, Ezek. xxiii. 11.

עֻגָה, and in some passages עֻגָּה, (e. g. 1 Kings xix. 6. Ezek. iv. 12), a small cake which is baked in the ashes, Greek *ἐγκρυφίας*, which serves in the East at present for common food, especially upon journeys and in haste. עֻגַת רְצָפִים *cakes baked on red-hot stones*, 1 Kings xix. 6. Root עוּג, comp. מָעוֹג.

עָגוֹר *m.* the name of a bird of passage, Jer.

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viii. 7. to which, together with the swallow, in Isai. xxxviii. is ascribed a piping, chirping. According to Bochart, (*Hieroz.* II. 68), *the crane,* but his reasons are not convincing.

עָגִיל *m. a ring,* especially, *ear-ring.* Ezek. xvi. 12. Numb. xxxi. 50. Besides these two passages it occurs in the Samaritan Text, and some Hebrew MSS. Exod. xxxv. 22. See de Rossi on the passage.

עָגֹל *fem.* עֲגֹלָה *adj. round, rounded, made circular,* 1 Kings vii. 23, &c. Root עגל *to roll. to reel.*

עֵגֶל *m.* with *suffix* עֶגְלִי, *plur. const.* עֶגְלֵי and עֶגְלַת *fem.*

1. *Vitulus* and *vitula, calf,* of the masculine and feminine gender. עֵגֶל בֶּן שָׁנָה *a calf of a year old.* Levit. ix. 3. Micah vi. 6. עֵגֶל מְרֻבָּק *a fat calf.* 1 Sam. xxviii. 24. עֵגֶל מַסֵּכָה *a molten calf,* Exod. xxxii. 4.

2. *A young ox, heifer,* as in Latin *vitulus, vitula,* in old German *Kalbe.* Hos. x. 11: עֶגְלָה מְלֻמָּדָה *a young trained cow,* i. e. broken in, comp. Jer. xxxi. 18. l. 11. Judg. xiv. 18: לוּלֵא חֲרַשְׁתֶּם בְּעֶגְלָתִי *if ye had not ploughed with my heifer.* Of a heifer of three years old, Gen. xv. 9. Metaph. עֶגְלֵי עַמִּים *the bulls of the people,* i. e. leaders, men of distinction, Ps. lxviii. 31.

3. עֶגְלַת שְׁלִשִׁיָּה, Isai. xv. 5. Jer. xlviii. 34, name of an unknown place.

עֲגָלָה with suffix עֶגְלָתוֹ, *fem. a waggon.* Gen. xlv. 19, &c. 1 Sam. vi. 7, &c. of the threshing waggon, Isai. xxviii. 27, 28; of the chariot of war. Ps. xlvi. 10. Root עָגַל *to roll.*

עָגַם *to be sorrowful, grieved,* in conjunction with נֶפֶשׁ, once in *Kal,* Job xxx. 25. See אָגַם, No. 3.

עָגַן only in *Niph. to stay, stop, forbear, confine one's self, detineri.* (So in Chald. See *Buxtorf. Lex. Chald.* p. 1576, and עגתה signifies, according to Kimchi and Salomon, Ben Melech: *mulier, quæ domi delinetur et habitat sine marito*). Whence Ruth i. 13: הֲלָהֵן תֵּעָגֵנָה *will ye on that account confine yourselves?* The form תֵּעָגֵנָה is used for תֵּעָגֵנָּה, as תֵּאָמַנָה in Isai. lx. 4 for תֵּאָמַנָּה. LXX. κατεσχεθήσεσθε. Syr. *impediemini.* Vulg. *vetulæ eritis.* Moser's assertion that عجن in Arabic has this signification, is quite incorrect, see *Castellus Hept.* col. 2660, No. 20.

עַד *m.* (A.) a subst.

1. *Eternity,* i. q. עוֹלָם. Properly, *time, duration,* from the root עָדָה *to proceed, go, pass away,* of time. Comp. עָבַר.—לָעַד *for ever.* Ps. ix. 19. xix. 10. The same signifies עוֹלָם וָעֶד, Ps. x. 16. xxi. 5. xlv. 7. עֲדֵי עַד *unto eternity.* Ps. lxxxiii. 18. עַד־עוֹלְמֵי עַד *unto eternal ages.* Isai. xlv. 17. אֲבִי־עַד *eternal father.* Isai. ix. 5. הַרְרֵי עַד, Hab. iii. 6, and הוֹרֵי־עַד, Gen. xlix. 26, *eternal mountains.*

2. *Booty,* (from עָדָה, No. 1, 2. *to invade in a hostile manner, to plunder,* Chald. עֲדָא, עֲדִי, עַדָּאָה *idem.*) Gen. xlix. 27. Zeph. iii. 8. Isai. xxxiii. 23. With the signification, *time, long time,* is connected,

(B.) עַד as prep. (*plur.* עֲדֵי only poetically,) with suffix עָדַי, עָדֶיךָ, עָדֵיכֶם, (also עַד־הֵם, 2 Kings ix. 18.)

1. *Unto, until,* of time and space, e. g. עַד־הַנָּהָר *unto the river;* עַד־הָעֶרֶב *until the evening,* Levit. xv. 5. עַד־אָנָה *until then,* xxvi. 18. עַד שָׁבוּ *until they return,* Josh. ii. 22. It is also combined with the *pret. fut.* or the *inf.* with and without לְ. Sometimes the *inf.* הֱיוֹת is to be supplied, e. g. Ps. lxxii. 7: עַד בְּלִי יָרֵחַ *until the moon is no more.* Job xiv. 12. עַד ... מִן *from ... to,* Exod. xxviii. 42. Josh. vi. 21. Repeated עַד ... עַד *as well ... as,* Numb. viii. 4. עַד מְאֹד *to the greatest, vehementissime,* see מְאֹד. עַד מְהֵרָה *very swiftly.* עַד הֵנָּה *until now,* by contraction עֲדֶנָּה and

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עֶדֶן, Eccles. iv. 2, 3. Synonymous with עַד אָנָה—. עַד־עַתָּה, עַד־כֵּן, עַד־כֹּה *how long, until when?* Sometimes it signifies,

(*a*) Simply, *to*, עַד שׁוּב עַד *to return to*, עַד הָלַךְ עַד *to go to*, Lam. iii. 40. 1 Sam. ix. 9.

(*b*) *Even, so much as*, עַד אֶחָד *so much as one*, Judg. iv. 16. 2 Sam. xvii. 22. Exod. xiv. 28.

(*c*) *Even to*, i. e. *as, like as*, Nah. i. 10: עַד סִירִים *as thorns*, 1 Chron. iv. 27.

(*d*) עַד הִתְבּוֹנֵן *to listen, pay attention to*, (otherwise with עַל), Numb. xxxii. 18. Job xxxii. 12. עַד דִּבְרַת *because, therefore*, i. q. עַל דִּבְרַת.

2. Also as a preposition, *while, during, dum.* Judg. iii. 26: עַד הִתְמַהְמָם *while they tarried.* 2 Kings ix. 22: עַד־זְנוּנֵי־אִיזֶבֶל *during the whoredoms of Jezebel*, i. e. while they continued. Ezra x. 14: עַד־לַדָּבָר־הַזֶּה *during this matter.* (Vulg. *propter hanc rem*, which Nold. has adopted, but it is not sufficiently certain). 1 Kings xviii. 14: עַד־כֹּה וְעַד כֹּה *during that, in the mean while.*

(C.) A conj. properly more fully עַד אֲשֶׁר, also simply עַד.

1. *Until that*, with the *pret.* Josh. ii. 22. and *fut.*

2. *During, while*, with the part. Job i. 18: with the *fut.* viii. 23. To No. I. belongs עַד אֲשֶׁר עַד *until that*, Numb. xi. 20; עַד אִם, Gen. xxiv. 19. עַד כִּי, Gen. xxvi. 13; to No. 2. עַד שֶׁ *as long as, quandiu*, Cant. i. 12. perhaps also עַד־כִּי, Gen. xlix. 10, may signify the same.

עַד Chald. a prep. and conj. as in Hebrew, (B.) (C.)

I. עֵד *m.* (properly a part. from עוּד).

1. *Witness*, Prov. xix. 5, 9. Applied to inanimate things, Gen. xxxi. 44, 48.

2. *Evidence*, properly *witnessing*. עָנָה עֵד בְּ *to give evidence*, or *to bear witness against* any one, Exod. xx. 13. Deut. v. 17. xxxi. 21.

3. *A commander*, Isai. lv. 4.

II. עֵד, *plur.* עֵדִים prop. *times*, (comp. עֵדֶן), hence, *the monthly courses of women.* (Arab. عدة *tempus menstruum*). Isai. lxiv. 5: בֶּגֶד עִדִּים *vestis menstruis polluta.*

עֵד, see עוֹד.

עָדַד in two conjugations; in *Poel* עִדֵּד *to raise up, to support, strengthen, to preserve.* Ps. cxlvi. 9: יָתוֹם וְאַלְמָנָה יְעוֹדֵד *he* (*God*) *raises up orphans and widows.* Opposed to יְעַוֵּת. Ps. cxlvii. 6: מְעוֹדֵד is opposed to מַשְׁפִּיל.

Hithpo. to stand upright. Ps. xx. 9. LXX. ἀνορθώθημεν. Vulg. *erecti sumus.* Opposed to כָּרְעוּ וְנָפָלוּ.

I. עָדָה, (Arab. عدا for عدو, in two conjugations; in *Kal,*

1. *To pass, proceed along, to pass by*, synonymous with עָבַר. Job xxviii. 8. Deriv. עַד, No. 1. עֲדִי, No. 1.

2. *To invade*, (whence Arab. عدو an enemy). Comp. עָבַר, חָלַף, הָלַךְ. Deriv. עַד *booty.*

Hiph. to remove, to take off, (e. g. *a coat*), Prov. xxv. 20, comp. הֶעֱבִיר, Jonah iii. 6.

II. עָדָה in two conjugations; in *Kal, to adorn* or *dress one's self with something*, with the accusative like לָבַשׁ. (In Chald. *idem*). Job xl. 5, (10): עֲדֵה נָא גָאוֹן *adorn thyself with majesty.* עָדָה עֲדִי *to put on* or *dress one's self with ornaments.* Ezek. xxiii. 40. Jer. xl. 30. Hos. ii. 13, (15): וַתַּעַד נִזְמָהּ וְחִלְיָתָהּ *and* (*where*) *she adorned herself with her rings and neck jewels.* Isai. lxi. 10. Ezek. xvi. 13. Jer. xxxi. 4: תַּעְדִי תֻפַּיִךְ *thou shalt adorn thyself with thy tabrets*, in as far as the tabrets which the ladies carried in their hands formed a part of their ornaments in dancing.

Hiph. with double accus. Ezek. xvi. 11. אֶעֱרֵךְ עֶדִי *I have adorned thee with ornaments.* Deriv. עֲדִי, No. II.

עָדָה, עָדָא *fut.* יֶעְדֶּה, יֶעְדָּא, Chald. i. q. the Hebrew, No. 1.

1. *To go, to come*, with בְּ, on any one, Dan. iii. 27: וְרֵיחַ נוּר לָא עָדַת בְּהוֹן *and that*

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the smell of the fire had not passed, or *come on them.*

2. With מִן *to go away, to depart,* Dan. iv. 28.

3. *To pass away, to be abolished,* of dominion. Dan. vii. 14, of a law, act, vi. 8, 12. (ix. 13).

Aph. causat. of *Pe,* No. 2. *to take away.* Dan. v. 20. vii. 26. *to depose,* ii. 21: מְהַעֲדֵא מַלְכִין *he deposed kings.*

I. עֲדָה *fem. stat. const.* עֲדַת, (from יָעַד) *congregation, community.* Especially

1. *The congregation* or *community* of the people of Israel, which is called עֲדַת יִשְׂרָאֵל *the congregation of Israel,* Exod. xii. 3, 6, 47. and עֲדַת בְּנֵי יִשְׂרָאֵל *the congregation of the children of Israel,* xvi. 1, 2, 9, 10. xvii. 1, 35. iv. 20. and commonly הָעֵדָה *the congregation,* as Levit. iv. 15. viii. 3, 4, 5, &c. The same is עֲדַת יְהוָה *the congregation of Jehovah.* Numb. xxvii. 17. xxxi. 16. Josh. xxii. 16. Ps. i. 5: עֲדַת צַדִּיקִים *the congregation of the righteous.* vii. 8: עֲדַת לְאֻמִּים *the assembly of nations.* Ps. lxxiv. 2: זְכֹר עֲדָתְךָ קָנִיתָ *remember thy (people) congregation, which thou hast acquired.*

2. In a bad sense, *band, faction, gang; herd.* Ps. xxii. 17: עֲדַת מְרֵעִים *band of evil doers.* lxxxvi. 14. עֲדַת קֹרַח *gang of Korah.* Numb. xvi. 5, 11. xvii. 5. xxvi. 9. xxvii. 3. Ps. lxviii. 31: עֲדַת אַבִּירִים *a herd of oxen or bulls.*

3. *Family, household.* Job xvi. 7: כָּל עֲדָתִי *all my family.* xv. 34.

4. *A swarm.* Judg. xiv. 8: עֲדַת דְּבוֹרִים *a swarm of bees.*

II. עֵדָה *fem.* (from עוּד. Plur. עֵדוֹת.

1. *A female witness,* Gen. xxxi. 52.

2. *Evidence, testimony,* properly, *witnessing, testifying,* Gen. xxi. 30.

3. *Order, ordinance, precept, institution* (of God). Frequently in conjunction with מִצְוָה, חֻקָּה. Deut. iv. 45. vi. 20. Ps. cxix. 22, 24, 59, 79, 138, 146, 168.

עֵדוּת *fem.*

1. *Ordinance, institution, (of God),* i. q. עֵדָה, No. 3. Very frequently in the plural form עֵדוֹת (*edvoth*), with an Aramaic inflexion, (as מַלְכִּוּ, *plur.* מַלְכָוָן,) Ps. cxix. 14, 36, 99, 111, 129, 144. Neh. ix. 34, &c.

2. *The law,* i. q. תּוֹרָה. By way of eminence *the tables of the law, decalogus.* Exod. xxv. 21. xvi. 34. More fully לֻחוֹת הָעֵדוּת *the tables of the law,* Exod. xxxi. 18. xxxiv. 29. אֲרוֹן הָעֵדוּת *the ark of the law.* Exod. xxv. 22. xxvi. 33, 34. מִשְׁכַּן הָעֵדוּת, Exod. xxxviii. 21. Numb. i. 53. and אֹהֶל הָעֵדוּת, Numb. ix. 15. xvii. 23. xviii. 2. *the tabernacle,* or *tent of the law.*

3. Ps. lx. 1, and lxxx. 1, it is either the name of a musical instrument, i. q. the Arab. عود *lyra,* or of a song adapted to such an instrument; or perhaps, *law,* for *writing,* and then, *song,* (as מִכְתָּב, מִכְתָּם).

I. עָדִי *m.* with suffix עָדְיִי, from עָדָה, No. I. Probably *old age.* Ps. ciii. 5: הַמַּשְׂבִּיעַ בַּטּוֹב עָדְיֶךָ *he who satiates thy old age with (his) goodness.* Chald. *senectus.* Opposed to נְעוּרִים *youth.* Comp. עַד *eternity.*

II. עָדִי *in pausa* עֲדִי, with suffix עָדְיוֹ, from עָדָה, No. II.

1. *Ornament,* Exod. xxxiii. 4, 6. Jer. iv. 30. Isai. xlix. 18, &c. עֲדִי עֲדָיִים, *the best* or *most beautiful ornament,* Ezek. xvi. 17.

2. *Ornament* or *harness of the horse.* Ps. xxxii. 9: בְּמֶתֶג וָרֶסֶן עָדְיוֹ לִבְלוֹם *who are subdued by bridle and bit of their harness.* Chald. *cum freno et capistro apparatus ejus* (תַּקּוּנֵהּ) *ad constringendum.* The many significations which the primitive words عدا, غدا, عذا offer in the Arabic language, have here occasioned several other attempts at explanation, which are partly less applicable, and partly, for this reason, inferior

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to the above signification, since the received significations are in no connexion with the other idioms of the Hebrew word.

I. עָדִין *fem.* עֲדִינָה, *adj. luxurious, voluptuous,* Isai. xlvii. 8.

II. עָדִין, perhaps, *the act of beating, striking, percussio hastæ,* (comp. عدن conj. II. *malleo mucronato percussit*). Hence 2 Sam. xxiii. 8: עֲדִינוֹ הָעֹצְנִי (in Chethib), according to Simonis (*Onomast.* V. T. p. 372), *percussio hastæ ejus,* comp. the parall. 1 Chron. xi. 11: עֹרֵר אֶת חֲנִיתוֹ *lifting up his spear,* which is taken from 2 Sam. xxiii. 18. The *Kri* עֲדִינוֹ הָעֹצְנִי probably had the LXX. before them, who took it as a proper name, Ἀδινὼ ὁ Ἀσωναῖος, but which gives no sense to the context.

עֲדִיתַיִם the name of a town in the plain of the tribe of Judah, Josh. xv. 36 only. Jerome observes in *Onomast.* under this word: *Dicitur autem et quædam villa Adia juxta Gazam: et alia Aditha juxta Diospolim, quasi ad Orientalem plagam respiciens.* The latter appears to be, Ἀδιδα, חֲדִיד. As appellative it would signify *double ornament,* or after the Chald. *double booty.* See עֲדִי.

עֲדֻלָּם the name of a city in the plain of the tribe of Judah, formerly a royal city of the Canaanites. Josh. xii. 15. xv. 35. Micah i. 15. Neh. xi. 30. LXX. Ὀδολλάμ. Close to it was the *cave Adullam,* 1 Sam. xxii. 1. 1 Sam. xxiii. 13. The *nom. gent.* is עֲדֻלָּמִי, Gen. xxxviii. 1, 12.

עָדַן only in *Hithp. to live pleasantly* and *deliciously.* Neh. ix. 25. (Comp. in Talmud, עִדֵּן אֶת בְּשָׂרוֹ *oblectary carnem suam;* in Arabic غدن *pleasure, luxury*). Derivat. עֵדֶן, עֶדְנָה, מַעֲדַנִּים.

עֵדֶן, עֶדֶן, *m.*

1. *Pleasure, agreeableness, sweetness.* Plur. Ps. xxxvi. 9: יַנְחֵל עֲדָנֶיךָ תַּשְׁקֵם *and thou shalt give* or *cause them to drink of the river of thy pleasures.* 2 Sam. i. 24: עִם עֲדָנִים *with delight.*

2. The name of the country in which, according to the Sacred History, the garden or paradise of the first man was placed. Gen. ii. 8. iv. 16. Hence גַּן עֵדֶן *the garden of Eden,* ii. 15. iii. 23, 24.

3. The name of a pleasant valley near Damascus, Amos i. 5.

4. The name of a country about Mesopotamia or Assyria, which came, according to 2 Kings xix. 12. Isai. xxxvii. 12, under the dominion of Assyria, and in Ezek. xxvii. 23. it is combined with אַשּׁוּר. Perhaps Mædon مكي which according to Assemani, is situated in Diarbekir towards the river Tigris.

עֲדַן, עֲדָנָה a contraction of עַד־חֵנָּה *till now, hitherto, yet,* Eccles. iv. 2, 3.

עֶדְנָה *pleasure, voluptuousness,* Gen. xviii. 18, 12.

עִדָּן *m.* Chald.

1. *Time,* Dan. ii. 8, &c. iii. 5, 15. vii. 12. (Syr. ܥܕܢ, Arab. عدان *idem.* Cognate with עַד, *long time, eternity,* and עֵד, No. II.)

2. *Year,* Dan. iv. 13, 20, 22, 29. vii. 25: עִדָּן וְעִדָּנִין וּפְלַג עִדָּן *a year, years, (two years), and half a year,* consequently *three and a half years,* comp. *Joseph. Jewish Wars,* i. 1. See מוֹעֵד, No. 2. יָמִים, No. 4.

עָדַף in two conjugations; in *Kal, to be superfluous, to remain,* as an overplus, e. g. of food, Exod. xvi. 23; of money, Levit. xxv. 27; of persons, Numb. iii. 46: הָעֹדְפִים עַל הַלְוִיִּם *which are above the number of the Levites,* verses 48, 49; of tapestry, *to hang over,* Exod. xxvi. 12, 13.

Hiph. הֶעֱדִיף *to have an overplus,* Exod. xvi. 18.

I. עָדַר, Arab. غدر, *to forsake perfidiously,* conj. III. *to leave behind.* It occurs in two conjugations; in *Niph.* נֶעְדַּר,

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1. *To be left behind, to remain back,* 2 Sam. xvii. 22.

2. *To be missing, wanting, deficient,* 1 Sam. xxx. 19. Isai. xxxiv. 16. xl. 26. lix. 15: וַתְּהִי הָאֱמֶת נֶעֱדֶרֶת *truth is wanting,* or, *truth faileth.*

Piel עִדֵּר *to cause to be wanting, to lack,* 1 Kings iv. 27.

II. עָדַר only in *Kal,*

1. *To put in order, to arrange,* 1 Chron. xii. 38: עֹרְכֵי מַעֲרָכָה בְלֵבָב שָׁלֵם *ordering the battle array* (*arranged for battle*) *with sincere heart.* Alex. παρατασσόμενοι παράταξιν. Elliptically verse 33: לַעֲדֹר בְּלֹא לֵב וָלֵב *arraying* (*for battle*) *with united heart.* Deriv. עֵדֶר.

2. According to the Chald. idiom, *to clear, to weed.* Isai. v. 6. vii. 25. (Syr. ܥܕܪ, *plough.*) Deriv. מַעֲדֵר *a hoe for weeding.*

עֵדֶר *m.* with suffix עֶדְרוֹ,

1. *Herd, flock,* Gen. xxix. 2, 3, 8. xxxii. 20, &c. עֵדֶר יְהוָה *the flock of Jehovah,* applied to the Israelites, Jer. xiii. 17.

2. A city in the southern part of the tribe of Judah, Josh. xv. 21 only.

עֲדָשִׁים *m. plur. lentiles,* Gen. xxv. 34. 2 Sam. xvii. 28. xxiii. 11. Ezek. iv. 9. (Arab. عدس *idem.*)

עַוָּא, 2 Kings xvii. 24. See עִוָּה.

עַוִּב, Lam. ii. 1. See עִיב.

עוּבָל, Gen. x. 28, a city or region of Arabia. The Samaritan text, and 1 Chron. i. 22, have עֵיבָל, perhaps the same as in xxxvi. 23 is called a district of Idumæa, according to a different genealogical view. (Comp. Vater on the passage.) Both names (x. 28, and xxxvi. 23.) might be compared with Γοβαλιτίς, in Josephus (ii. 3. cxi. 1.) a country of Arabia, which was inhabited by the Edomites and Amalekites, and *Gebalene,* the country about Petra. But both names might also be derived from جبل *a mountain,* and the comparison is therefore very uncertain.

עוּג *to bake* (a cake), only in *Kal,* Ezek. iv. 12. Deriv. עֻגָה, מָעוֹג.

עוּגָב *m.* Gen. iv. 21. Job xxi. 12. xxx. 31. and עָגָב, Ps. cl. 4, (where several MSS. and editions read עֻגָב), the name of a musical instrument, probably, *pipe, cornet, bagpipe.* So it is rendered by the Hebrew interpreters, and always so in the Targum and Jerome. Besides these cited passages it is used in the Hebrew translation of Dan. iii. 5, 10, 15, for סוּמְפֹנְיָה, q. v.

עוֹד more rarely עַד, originally infin. absol. from עוּד *to return,* in the signification *redeundo, iterando.* Used only adverbially.

1. *Again, yet, once, once more,* Gen. iv. 25. viii. 21. xxiv. 20. Judg. xiii. 8. Hos. i. 6.

2. *A long while, continually.* Gen. xlvi. 29: וַיֵּבְךְּ עַל צַוָּארָיו עוֹד *and he wept on his neck a long while,* Ruth i. 14. Ps. cxxiv. 5. Jer. ii. 9.

3. *Further, moreover,* Eccles. iii. 16, with the negation, *no longer,* Joel ii. 19. Deut. xxxi. 2.

4. Frequently, *yet, still,* and with the negation, *no more.* Gen. vii. 4. viii. 10. xxix. 7. כָּל־עוֹד *as long as yet.* Job xxvii. 3. With suffix עוֹדֶנִּי *I* (*am*) *yet, still;* עוֹדְךָ *thou art yet;* עֶדְנָּה, עוֹדֶנָּה, עוֹדֵינוּ, עוֹדָם, with the participle, e. g. עוֹדָם מְדַבְּרִים *they were yet talking,* Esth. vi. 14.

Compounds are:

1. With בְּ, בְּעוֹד.

(*a*) *As yet, when yet, during,* or *while yet* (*is*). Comp. בְּטֶרֶם. Jer. xv. 9: בְּעוֹד יוֹמָם *while it was yet.* 2 Sam. xii. 22: בְּעוֹד הַיֶּלֶד חַי *while the child was yet alive.* Ps. civ. 33: בְּעוֹדִי *as long as I am, exist,* cxlvi. 2.

(*b*) *Within,* properly, *in yet,* e. g. בְּעוֹד שָׁלֹשׁ יָמִים *within yet three years,* Gen. xl. 13.

2. With מִ, מֵעוֹד *since.* מֵעוֹדִי *since I am,* Gen. xlviii. 15. Numb. xxii. 30: מֵעוֹדְךָ עַד־הַיּוֹם הַזֶּה *ever since* (*I was*) *thine, to this day.*

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עוּד, Arab. عاد.

1. *To turn, to turn round.* Hence

2. In Hebrew, *to repeat,* (comp. שׁוּב). Whence *inf. absol.* עוֹד, as *adv. again, yet,* (q. v.) It occurs in four conjugations; in *Kal, to maintain repeatedly, to affirm, to attest,* Lam. ii. 13 in Chethib only. See *Hiph.*

Piel עִוֵּד *to surround, compass,* Ps. cxix. 61: חֶבְלֵי רְשָׁעִים עִוְּדָנִי *the snares* or *bands of the wicked compass me about.*

Hiph. הֵעִיד.

1. *To say repeatedly, to maintain, assert,* hence,

2. *To witness, to give, bear witness,* Mal. ii. 14: כִּי יְהוָה הֵעִיד בֵּינְךָ וגו׳ *for Jehovah bears witness between thee,* &c. Amos iii. 13: שִׁמְעוּ וְהָעִידוּ בְּבֵית יַעֲקֹב *hear and testify in the house of Jacob.* The person against whom one bears witness is expressed by the *suffix* pronoun. 1 Kings xxi. 10: וְיָעִדֻהוּ לֵאמֹר *that they may bear witness against him and say.*

3. *To call to witness,* with בְּ against one, Deut. iv. 26. xxx. 19. xxxi. 28: וְאָעִידָה בָם אֶת־הַשָּׁמַיִם *and I call heaven,* &c. *to witness against them.* Isai. viii. 2: וְאָעִידָה לִי עֵדִים נֶאֱמָנִים *and I took unto me faithful witnesses.*

4. *To confirm, assert solemnly, obtestari,* with בְּ of the person. Gen. xliii. 3: הָעֵד הֵעִיד בָּנוּ הָאִישׁ לֵאמֹר *the man declared solemnly unto us.* Deut. viii. 19. xxxii. 46. *all these words which I this day declare solemnly unto you,* 1 Kings ii. 42. Zech. iii. 6.

5. *To exhort,* frequently applied to the exhortation and warning of Jehovah to the people, with בְּ of the person. Ps. l. 7: יִשְׂרָאֵל וְאָעִידָה בָּךְ *Israel! I will exhort thee.* lxxxi. 9. 2 Kings xvii. 13. Neh. ix. 26, 29: וַתָּעַד בָּהֶם לַהֲשִׁיבָם *and thou exhortest them in order to bring them back.* Jer. xi. 7. xlii. 19. Exod. xix. 21, 23. With the *accus.* and עַל, Lam. ii. 13. Jer. vi. 10: עַל מִי אֲנִי אֲדַבֵּרָה וְאָעִידָה *to whom shall I speak? whom shall I exhort?* Especially, *to blame one, to reproach, reprove him,* (comp. יָסַר), Neh. xiii. 15, 21: וָאָעִידָה בָּהֶם וָאֹמְרָה *I reproved them and said.*

6. *To command, to ordain, to prescribe (laws).* (See עֵדָה, No. 3, and עֵדוּת), 2 Kings xvii. 15: אֶת עֵדוֹתָיו אֲשֶׁר הֵעִיד בָּם *his instructions which he has given them,* Neh. ix. 34. 1 Sam. viii. 9.

7. *To praise, extol,* (comp. μαρτυρέω, Luc. iv. 22). Job xxix. 11: וְעַיִן רָאָתָה וַתְּעִידֵנִי *every eye that beheld me praised me.*

Hoph. הוּעַד *to be testified, proved, shown.* Exod. xxi. 29 only. Most of the above constructions are also expressed in Greek and Latin by compounds with μαρτυρέω and *testor.* In Arab. and Aram. شهد are cognate. Deriv. עֵד, עֵדָה, עֵדוּת, תְּעוּדָה.

עָוָה, in four conjugations; in *Kal,*

1. *To be crooked, turned the wrong way, perverted.* See *Niph. Pi. Hiph.*

2. *To act in a perverse manner, to sin.* (Comp. e. g. חָבַל, No. 1.) Dan. ix. 5. with עַל of the person, Esth. i. 16.

Niph. נַעֲוָה.

1. *To be bent, crooked,* especially *to be distorted, perverted.* Ps. xxxviii. 7: נַעֲוֵיתִי שַׁחֹתִי עַד־מְאֹד *I am bent and bowed down greatly.* Especially from anguish, (which is compared with the bowing and pain of a woman in labor), Isai. xxi. 3: נַעֲוֵיתִי מִשְּׁמֹעַ *I am bowed down on account of the report.*

2. *To be perverted.* Prov. xii. 8: נַעֲוֵה־לֵב *of a perverse heart.* *Fem.* נַעֲוָה used substantively for *perverseness.* 1 Sam. xx. 30: בֶּן נַעֲוַת הַמְּרִדוּת *thou son of rebellious perverseness,* i. e. *thou rebellious and perverse son.*

Piel, to turn up. Lam. iii. 9: נְתִיבוֹתַי עִוָּה *he turns up my paths,* i. e. *he digs it up.*

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Hiph. to pervert, distort, e. g. justice, law. Job xxxiii. 27. ways or actions, i. e. *to act perversely, badly,* Jer. iii. 21. Hence, with the omission of דֶּרֶךְ *to act perversely, wickedly.* 2 Sam. vii. 14. xix. 20. xxiv. 7. 1 Kings viii. 47. Jer. ix. 4. Deriv. עִוָּה, עָוֹן, עִוְעִים.

עִוָּה, 2 Kings xviii. 34. xix. 13. Isai. xxxvii. 13. and עַוָּא, 2 Kings xvii. 24, (according to 25 MSS. עָוָּה), the name of a city from which colonies were transplanted into Samaria. The inhabitants of it are called עַוִּים, 2 Kings xvii. 31. It is compared to a Phœnician town, *Avatha,* (see Reland's Palestine, p. 232, 233.) according to others עַוִּים. See below.

עַוָּה *fem. destruction,* Ezek. xxi. 27, (32). See the verb in *Piel.*

עוֹז see עֹז.

עוז, Arab. عاز *to flee,* only in *Hiphil,*

1. *To cause to flee, to bring into security,* Exod. ix. 19. The old translations give it, *cogere congregare.*
2. Intrans. *to flee,* Isai. x. 31: יֹשְׁבֵי הַגֵּבִים הֵעִיזוּ *the inhabitants of Gebim flee.* Parall. נָדָדָה. (Chald. גלו, *transmigrant.* Jer. iv. 6: הָעִיזוּ. Chald. גְּלוֹ. Alex. σπεύσατε.) vi. 1.

עַוִּי, *plur.* עַוִּים, *nom. gent.* the Avims, a people in Canaan, who inhabited that country before the entrance of the Philistines from Caphtor.

עִוְיָא or עַוְיָא, *plur.* עַוְיָן, *fem.* Chald. *perverseness, sin,* Dan. iv. 24. Root עָוָה.

I. עָוִיל *m. unrighteousness, wickedness.* Job xvi. 11. Root עָוַל.

II. עָוִיל *a child,* i. q. עוּל, Job xxi. 11; perhaps also xix. 18. See עוּל.

עַוִּית the name of a city in the territory of Edom, Gen. xxxvi. 35 only.

עוּל or עִיל *to give, produce milk, to suckle,* of beasts, used only in the participle *Kal.* 1 Sam. vi. 7, 10: שְׁתֵּי פָרוֹת עָלוֹת *two milch kine,* Gen. xxxiii. 19. Part. עָלוֹת *the milch (sheep),* Ps. lxxviii. 71. Isai. xl. 11. (The Arab. عال عيل *med. sc. to be big with calf, and to suckle at the same time.*)

עוּל *m. a child.* Isai. xlix. 15. lxv. 20. See the preceding verb and עוֹלֵל. (In modern Arab. عايل *puer.* In Syr. ܥܘܠ *idem.*)

עָוַל only in *Piel* עִוֵּל *to act unjustly, ungodly.* Ps. lxxi. 4. Isai. xxvi. 10. (In Syr. *idem.*) Whence

עַוָּל *the unjust (man), the wicked.* Job xviii. 21. xxvii. 7. xxix. 17. xxxi. 3. Zeph. iii. 5.

עָוֶל with suffix עַוְלוֹ and עָוְלָ *m. dishonesty, injustice,* e. g. in a court of justice, Levit. xix. 15. Ps. lxxxii. 2, in dealings, Ezek. xxviii. 18. עָשָׂה עָוֶל *to act dishonestly,* Ezek. iii. 20. xviii. 24, 26. xxxiii. 13, 15, 18. (Syr. ܥܘܠ, Chald. עַוְלָא, also עַיְלָא.)

עַוְלָה *fem. idem.* Job vi. 29, 20. xi. 14. xiii. 7. בְּנֵי עַוְלָה *the unjust one's,* 2 Sam. iii. 34, and without בֶּן for, *an unjust one,* Job xxiv. 20. Ps. xcii. 16, also *contr.* עָלְתָה, Job v. 16. Plur. עוֹלוֹת, Ps. lviii. 3. lxiv. 7. (See also עֲלָוָה).

עוֹלָה *a burnt-offering.* See עָלָה.

עוֹלֵל, *plur.* עוֹלְלִים, and עוֹלָל, *plur.* עוֹלָלִים *m. a child, male* or *female,* frequently in conjunction with יוֹנֵק *a suckling,* as in Jer. xliv. 7. Lam. ii. 11. Ps. viii. 3. Joel ii. 16. 1 Sam. xv. 3. xxii. 19: מֵעוֹלֵל וְעַד יוֹנֵק *child and suckling;* but properly applied to a child more advanced, which plays in the street, as Jer. vi. 11: עָלָל בַּחוּץ *the child in the street.* ix. 20. *that asks for bread.* Lam. iv. 4. *that goes into captivity.* Lam. i. 5: עוֹלְלֶיהָ הָלְכוּ שְׁבִי *their children go into captivity;* but also to children which are still carried in the arms, Lam. ii. 20: עוֹלְלֵי טִפָּחִים *children that are carried on arms.* Job iii. 16. The same signification has מְעוֹלֵל (Isai. iii. 12.) עָוִיל. עוּל. Comp. תַּעֲלוּלִים. (The etymological view is problematical. The com-

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parison with עוּל *to suckle*, is inapplicable, since the suckling is just excluded from the signification. Better according to Schultens, properly, *a weaned child*, from עָלַל, in Arab. *to console one for the loss of any thing*, particularly *to appease a child for the loss of its mother's breast*, or the notion, *to be active, busy*, is to be taken from the Hebrew idiom of עָלַל, since the signification *to play* is not certain.)

עוֹלֵלוֹת see עֲלֻלוֹת.

עוֹלָם, more rarely עֹלָם, *m.*

1. *Eternity*, an expression which is often used improperly, where should only be expressed, *a very long time*, e. g. Deut. xv. 17: וְהָיָה לְךָ עֶבֶד עוֹלָם *and he shall be thy servant for ever*, for, *during life*. 1 Sam. xxvii. 12. Ps. xxi. 5: *thou gavest him long life* עוֹלָם וָעֶד *for ever and ever*. 1 Kings i. 31: יְחִי אֲדֹנִי הַמֶּלֶךְ לְעֹלָם *let my Lord the king live for ever*. Neh. ii. 3. Comp. Dan. ii. 4. iii. 9. Judith xii. 4. (the common salutation to Oriental kings, see *Æliani Var. Hist.* i. 32). In other places it is to be understood more properly, e. g. חָיָה לְעוֹלָם *to live eternally, to be immortal*, (like God). Gen. iii. 22. Deut. xxxii. 40. It is used

(*a*) *Of time to come, futurity*, e. g. בְּרִית עוֹלָם *an everlasting covenant*, Gen. ix. 16. חֻקַּת עֹלָם *an everlasting statute*, Exod. xii. 14. לְעוֹלָם *always, continually*, Gen. vi. 3. xiii. 15. 1 Sam. xiii. 13.

(*b*) *Of times of old, of yore*, יְמוֹת עוֹלָם *the days of old, of former times*, Deut. xxxii. 7. מֵעוֹלָם *formerly, in ancient times*. Gen. vi. 4. Prov. viii. 23. Ps. cxxxix. 24: דֶּרֶךְ עוֹלָם *the ways, mode of former times*, i. e. the religion of the fathers. Ezek. xxvi. 20: עַם עוֹלָם *the people of former times*, i. e. *the manes*. Plur. עוֹלָמִים *endless, eternity*, and adv. *eternally*, Ps. lxi. 5. lxxvii. 6. cxlv. 13. Isai. xxvi. 4.

2. In Chald. and Thalmud, *world*, as in Greek *αἰών*. Hence probably *worldliness*, as *κοσμος* in the New Testament. Eccles. iii. 11.

עִוְעִים *m. plur. perverseness*. Isai. xix. 14, for עִוְעֻעִים, from עָוָה. Vulg. *vertigo, giddiness*, which is very applicable.

עוּן *to dwell*, as a verb obsolete. Whence מָעוֹן and

עוֹנָה *fem. cohabitation*, Exod. xxi. 10 only. (Thalmud *idem*.) Hos. x. 10, in *Kri*, according to the usual punctuation עוֹנוֹת, i. e. according to the Targ. *furrows*. (Comp. מַעֲנָה.) but the punctuation עֲוֹנוֹת *sins*, would be more applicable.

עוֹן in Chethib for עֵין, q. v.

עָוֹן, seldom עָוֹן, *plur.* עֲוֹנִים and עֲוֹנוֹת *m.* properly, *perverseness*, (from עָוָה). Hence

1. *Sin, transgression*, Gen. iv. 13, 15, 16. xliv. 16. Exod. xx. 5. xxviii. 38. xxxiv. 7. and frequently, Job xxxi. 11: עָוֹן פְּלִילִים *a crime which ought to come before the judges*, i. e. punishable by the law. Comp. ver. 28. xix. 29: עֲוֹנוֹת חָרֶב *crimes, punishable by the sword*. Ezek. xxi. 30: עָוֹן קֵץ *a crime that leads to destruction, brings to an end*. verse 34. xxxv. 5. Comp. Gen. xv. 16: *the guilt* or *crime of the Amorites is not yet full*. 1 Sam. xx. 8: אִם יֵשׁ בִּי עָוֹן *if there rest any guilt on me*. 2 Sam. xiv. 32. 2 Kings vii. 9: וּמְצָאָנוּ עָוֹן *guilt will come upon us*, 1 Sam. xxviii. 10. The different significations of the phrase נָשָׂא עָוֹן see under נָשָׂא.

2. More rarely, *punishment for sin, misery, affliction, misfortune*. 2 Sam. xvi. 12: אוּלַי יִרְאֶה יְהוָה בַּעֲוֹנִי *perhaps Jehovah will look upon my misery*, Ps. xxxi. 11.

I. עוּף in four conjugations; in *Kal, to fly*, of birds, Isai. xxxi. 5. Job v. 7. Prov. xxvi. 2; of an arrow, Ps. xci. 5. Metaph. of the vanishing of a dream, Job xx. 8; of the life of man, Ps. xc. 10; of an army, which as it were comes on with flying marches, Isai. lx. 8. comp. xi. 14.

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Piel עוֹפֵף,

1. As *Kal, to fly,* Gen. i. 20. Isai. vi. 2.
2. *To swing, brandish,* (the sword), Ezek. xxxii. 10.

Hiph. to cause, let fly. Prov. xxiii. 5 in *Kri:* הַתָּעִיף עֵינֶיךָ בּוֹ *wilt thou let fly thine eyes upon it?* i. e. wilt thou fix thine eyes on it?

Hithpa. to fly away, to disappear, Hos. ix. 11.

II. עוּף only in *Kal,*

1. *To be darkened, to be in darkness.* Job xi. 17 only: תָּעֻפָה כַּבֹּקֶר תִּהְיֶה (*now*) *in darkness,* i. e. in misfortune, *thou shalt be as the morning,* (Syr. ܥܦ *to veil*). Deriv. עֵיפָה, מוּעָף, מָעוּף.
2. *To be veiled, wrapt up in darkness, to be faint. Fut.* יָעַף (for distinction from יָעָף *he flew*). 1 Sam. xiv. 28: יָעַף הָעָם *and the people were faint.* Judg. iv. 21: וַיָּעַף וַיָּמֹת *and he fainted away and died.* Comp. עָטַף, Syr. ܥܛܦ *to grow feeble. Ethpa. to faint away, to swoon away.* Comp. עָיֵף *tired, exhausted,* and the cognate יָגַע *to be wearied, harassed.*

עוֹף *m.* collect. *fowl,* Gen. i. 21, 30. ii. 19. vi. 7. vii. 23. ix. 2, &c. In Chald. *idem.* Dan. ii. 38. vii. 6.

עוּץ *to advise,* i. q. יָעַץ, only the imper. *Kal,* עֻצוּ, Judg. xix. 30. Isai. viii. 10.

עוּץ *fem.* a proper name, according to the LXX. Αὐσίτις, Αὐσιται, i. e. a people and province in the north of Arabia Deserta, which extends itself eastward of Palestine unto the Euphrates, and unto Mesopotamia. The Old Testament assigns to them in different passages different descents, viz. Gen. x. 23, immediately from Aram, xxii. 21; from Nahor (an Aramean). xxxvi. 28. from Seir, whose descendants inhabited the region of Idumea. These different genealogical views are, however, according to the assigned situation of the country, very rational, and are often to be met with in the genealogies of Genesis. (Compare *Vater's Commentar. üb. d. Pentateuch,* Th. I. p. 152). The remaining passages are, Job i. 1. Comp. verse 3, where Job is called בֶּן־קֶדֶם *an inhabitant of the east,* (see קֶדֶם). In Jer. xxv. 20 kings of Uz occur between those of Egypt and Philistia, and Lam. iv. 21, where the territory of Edom is extended unto Uz. It is therefore not necessary to distinguish several places under that name. Comp. *Rosenmüller, Comment. in Job. Prolegomm.* §. 5. Other suppositions in *Bocharti Phaleg.* II. 8. *Eichhorn's Einleit. in das A. T.* §. 639.

עוּק or עִיק *to bend itself,* only in *Hiph. to bend.* Amos ii. 13: הִנֵּה אָנֹכִי מֵעִיק תַּחְתֵּיכֶם כַּאֲשֶׁר תָּעִיק הָעֲגָלָה *behold! I bend you down as a heavy waggon bends itself.* (In Aram. עוק ܥܘܩ has the signification of the Hebrew צוּק *to be pressed*). Deriv. עָקָה, מוּעָקָה.

עוֹר *m.*

1. *Skin,* of men, Exod. xxxiv. 30. xxxv. 3. Levit. xiii. 2, &c. Job vii. 5. xix. 20. xxx. 30.
2. *Hide,* of beasts, Gen. iii. 21. Levit. iv. 11. vii. 8. *Plur.* עוֹרוֹת *hides, skins,* Gen. xxvii. 16. Exod. xxvi. 14.
3. *Leather,* מְלֶאכֶת עוֹר *any thing prepared* or *made of leather.* Levit. xiii. 48. אֵזוֹר עוֹר *a leather girdle.*

עוּר, rarely עִיר, (Hos. vii. 4.) in five conjugations; in *Kal,*

1. *To awake out of sleep,* hence, *to get up, rise, arise.* In *Kal* only in the imper. עוּרָה, *fem.* עוּרִי *awake* or *arise.* Ps. xliv. 24: עוּרָה לָמָּה תִישַׁן אֲדֹנָי *awake! why sleepest thou, O Lord?* Ps. vii. 7. Isai. li. 9: עוּרִי עוּרִי לִבְשִׁי עֹז זְרוֹעַ יְהוָה *arise! arise! put on strength, arm of Jehovah.* lii. 1. Ps. lvii. 9: עוּרָה הַנֵּבֶל וְכִנּוֹר *arise, harp and guitar.* cviii. 3. Cant. iv. 16: עוּרִי צָפוֹן *rise, north wind.*

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2. *To be awake, to watch.* Cant. v. 2: וְלִבִּי עֵר *yet my heart is awake.* Mal. ii. 13: עֵר וְעֹנֶה *he that is awake and he that answers,* probably a proverbial phrase for, every living being, (as עָצוּר וְעָזוּב), but of which the origin cannot be traced. Jerome and the Hebrew interpreters, *magister et discipulus.* Michaelis refers it to the calls of the night watch.

3. Causat. *to rouse, fut.* יָעִיר, Job xli. 2, in Chethib, in which the context requires a transitive signification, hence the *Kri* יְעוֹרֵנִי is preferable.

Niph. נֵעוֹר, *fut.* יֵעוֹר, passive of *Piel and Hiph.*

1. *To be awake* or *roused* out of sleep, Job xiv. 12. Zech. iv. 1.

2. *To be stirred up, raised up, to rise up,* of the wind, Jer. xxv. 32; of a people, Jer. v. 22. l. 41. Joel iv. 12. יֵעוֹרְרוּ וְיַעֲלוּ הַגּוֹיִם *arise, ye nations, and move on!* of Jehovah, Zech. ii. 17.

Piel עוֹרֵר.

1. *To awaken* from sleep, Cant. ii. 7. iii. 5. viii. 4. (v. 2.)

2. *To stir up, to excite,* Isai. xiv. 9. Zech. ix. 13. e. g. contention, Prov. x. 12. *to raise, to call forth,* e. g. strength. Ps. lxxx. 3. Job iii. 8: עֲתִידִים עוֹרֵר לִוְיָתָן *expert to stir up the Leviathan.*

3. *To brandish* the lance, 2 Sam. xxiii. 18. a scourge, Isai. x. 26.

4. *To erect, build up,* Isai. xxiii. 13: עֹרְרוּ אַרְמְנוֹתֶיהָ *they (the Chaldees) erect their palaces.* Parall. הֵקִימוּ. (Comp. in Greek ἐγείρειν, τρόπαιον.)

Hiph. as *Piel,*

1. *To awaken out of sleep,* Zech. iv. 1. Cant. ii. 7. iii. 5. viii. 4.

2. *To stir up, incite, excite,* e. g. the Leviathan, Job xli. 1. Deut. xxxii. 11: כְּנֶשֶׁר יָעִיר קִנּוֹ *as the eagle stirs up her nest,* i. e. her nestlings. Jerome, *provocat ad volandum.* Frequently of Jehovah, *to awake, to raise up any one.* Isai. xlv. 13. Jer. l. 9. li. 1; *to rouse up the spirit of any one.* i. e. *to drive, urge him on.* 1 Chron. v. 26. 2 Chron. xxi. 16. xxxvi. 22. Ezra i. 1, 5. Jer. li. 11. Joel iv. 9, (14): הָעִירוּ הַגִּבּוֹרִים *call forth the heroes.* Dan. xi. 25. Isai. xlii. 13: כְּאִישׁ מִלְחָמָה יָעִיר קִנְאָה *as the warrior stirs up his courage,* Ps. lxxviii. 38.

3. Intrans. *to awake, wake,* Ps. xxxv. 23. with עַל, *to watch over one,* Job viii. 6.

Hithpo. הִתְעוֹרֵר.

1. *To rise, get up,* Isai. li. 17. lxiv. 6; with עַל, against one. Job xvii. 8: וְנָקִי עַל חָנֵף יִתְעָרֶר *and the innocent rises against the wicked.*

2. *To rejoice.* Job xxxi. 29. Vulg. *exultavi.* Chald. *jubilavi.* (also in German, *aufgeweckt, munter, frohlich,* and in English the notions, *to be awake, brisk, lively, cheerful,* are kindred with each other.)

עוֹר Chald. *chaff,* Dan. ii. 35 only. (Arab. and Syr. *idem.*)

עָוַר *to be blind,* comp. the Arab. عور to have only one eye. Used only in *Piel* עִוֵּר *to blind, to deprive one of his eye-sight.* 2 Kings xxv. 7: וְאֶת־עֵינֵי צִדְקִיָּהוּ עִוֵּר *and he blinded the eyes of Zedekiah,* i. e. deprived him of his eye-sight. Jer. xxxix. 7. Metaph. Exod. xxiii. 8: *presents blind* or *dazzle them that see,* Deut. xvi. 9. (Syr. ܥܘܪ *idem.*)

עִוֵּר *m. adj. blind,* Exod. iv. 11. Levit. xix. 14. Metaph. Isai. xlii. 7. Ps. cxlvi. 8.

עִוָּרוֹן *m. blindness,* Deut. xxviii. 28. Zech. xii. 4.

עִוֶּרֶת *fem. idem.* Levit. xxii. 22.

עוּשׁ *to assemble,* only in the imper. of *Kal,* Joel iv. 11: עוּשׁוּ *assemble yourselves,* &c.

עוּת, once in the *inf. Kal,* Isai. l. 4: *Jehovah has given me an expert tongue* לָדַעַת לָעוּת *to know to strengthen the exhausted* or *weary* with words. Vulg.

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sustentare. Aqu. *υποστηρισαι.* Comp. in Arab. غاث *succurrit, sustentavit.* Others, according to the LXX. *tempestive loqui,* as a denom. from עֵת.

עָוַת in three conjugations, in *Piel* עִוֵּת *to bend, make crooked, pervert,* Eccles. vii. 13. עִוֵּת מִשְׁפָּט *to pervert the law, judgment,* Job viii. 3. xxxiv. 12. Comp. Amos viii. 5: לְעַוֵּת מְאוֹנֵי מִרְמָה *to falsify the balance of deceit.* Also relative to persons, Lam. iii. 36: לְעַוֵּת אָדָם בְּרִיבוֹ *to bend, to subvert,* or *oppress a man in his cause.* Job xix. 6: כִּי אֱלוֹהַּ עִוָּתָנִי *that God oppresses me,* i. e. subverts my cause. Ps. cxix. 78. עִוְּתוּ דֶרֶךְ *to make crooked the way of any one, to mislead him,* Ps. cxlvi. 9.

Pu. to be bent, crooked, only in the *part.* מְעֻוָּת *bent, crooked,* Eccles. i. 15.

Hithp. הִתְעַוֵּת *to bend one's self, to bow down,* Eccles. xii. 3 only, וְהִתְעַוְּתוּ *and shall bow down themselves.*

עַוָּתָה *fem.* (with Kametz *impure*) *oppression,* Lam. iii. 59. properly an Aram. *inf.* of the preceding verb.

עָז, *fem.* עַזָּה, *plur.* עַזִּים, from עָזַז.

1. Adj. *powerful,* of a people, Numb. xiii. 28; of the wind, Exod. xiv. 10; of floods, waves, Neh. ix. 11. Isai. xliii. 16; of anger, Gen. xlix. 7. Prov. xxi. 14. Isai. lvi. 11: עַזֵּי־נָפֶשׁ *of violent hunger.*
2. *Firm, strong, munitus,* Numb. xxi. 24.
3. *Hard, cruel,* מֶלֶךְ עַז *a cruel* or *hard king.* Isai. ix. 4. עַז־פָּנִים *of a cruel, fierce, terrifying countenance,* Deut. xxviii. 50. Dan. viii. 23.
4. As subst. *strength, power,* Gen. xlix. 3.

עֵז *fem. plur.* עִזִּים, Arab. عنز, Syr. ܥܙܐ.

1. *A goat.* גְּדִי עִזִּים *kids of goats,* Gen. xxvii. 9. שֵׂה עִזִּים *a head of goat cattle,* Deut. xiv. 4.
2. Plur. עִזִּים *goats' hair,* Exod. xxvi. 7. xxxvi. 14. Numb. xxxi. 20. כְּבִיר עִזִּים *a cover of goats' skin,* 1 Sam. xix. 13.

עֹז, seldom עוֹז, (Prov. xxxi. 17, 25), before Makkaph עָזּ־, with suffix עָזִּי, also עָזִּי, עָזְּךָ, עָזֵּנוּ, (from עָזַז).

1. *Strength, power,* of God and man, frequently בְּכָל־עֹז *with all* (*his*) *strength,* 2 Sam. vi. 14. Used adverbially Judg. v. 21, probably for בְּעֹז *with strength.*
2. *Strength, durability,* מִגְדַּל עֹז *a strong tower,* Judg. ix. 51. Ps. lxi. 4. קִרְיַת עֹז *a strong city.* Prov. xviii. 19. Ps. xxx. 8: הֶעֱמַדְתָּ לְהָרְרִי עֹז *thou hast made my mountain to stand strong.* Hence metaph. *a protection, asylum.* Ps. xxviii. 8: יְהוָה עֹז לָמוֹ *Jehovah is their protection.* xlvi. 2. lxii. 8. lxxxiv. 6. cxl. 8.
3. *Lustre, glory,* as כָּבוֹד, (wherewith it is often combined), Hab. iii. 4. Ps. xcvi. 6: עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ *lustre and glory in his sanctuary.* Prov. xxxi. 25. Isai. li. 9. Ps. cxxxii. 8: אֲרוֹן עֻזֶּךָ *the ark* (*the seat*) *of thy glory,* i. e. the ark of covenant, otherwise אֲרוֹן כְּבוֹד יְהוָה, 2 Chron. vi. 41. Hence עֹז in Ps. lxxviii. 61, for, *the ark of covenant,* comp. 1 Sam. iv. 21, 22.
4. *Praise, honour,* Ps. viii. 3: *out of the mouth of children and sucklings* יָסַדְתָּ עֹז *thou hast ordained praise* (*for thee*). xxix. 1: הָבוּ לַיהוָה כָּבוֹד וָעֹז *give to Jehovah glory and honour.* lxviii. 36. xcix. 4. Exod. xv. 2: עָזִּי וְזִמְרָת יָהּ *Jehovah is my glory and praise.* 2 Chron. xxx. 21: כְּלֵי־עֹז *instrumenta laudis, in laudatione Dei adhibita.*
5. עֹז פָּנִים *an arrogant, bold, impudent look,* Eccles. viii. 1.

עֲזָאזֵל *m.* only in Levit. xvi. 8, 10, 26. a difficult word, which may be taken in different lights. Either it points out

1. The place in the wilderness, whither the expiatory ram was sent. Thus verse 10: לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה, and verse 26: הַמְשַׁלֵּחַ אֶת־הַשָּׂעִיר לַעֲזָאזֵל. Hence some Hebrew interpreters (see *Bocharti Hieroz.* I. 650), take it for, *a rough, deserted mountain.* The form of the word is then

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to be taken for an Arab. *plur. fractus* عزازل, from عزل *to separate,* especially from the society of the rest of men, hence, *solitudes, deserts,* i. q. אֶרֶץ גְּזֵרָה verse 22. It would be still more agreeable to the context, particularly on account of the opposition לַיהוָה and לַעֲזָאזֵל in verse 8, to take

2. עֲזָאזֵל for the name of an evil demon, to whose abode, the desart, this expiatory sacrifice was sent. The later Jews, as well as the Christians and Mahometans, make mention of an evil angel under that name. See Spencer, *de Leg. Hebr. Ritualibus,* lib. iii. *Diss.* v. 3. Reland, *de Relig. Mohammed.* p. 189. But as the Pentateuch has no names for angels and is quite silent concerning evil demons, it might be perhaps supposed that *Asasel* was the name of an idol, and that this rite on the propitiatory festival proceeded originally from idolatry, as several others were transferred to the worship of Jehovah. The names of idols were readily applied to demons, comp. *Adrammelech.*

3. In regard to the construction, it appears least easy to take it with the LXX. *Symm. Theod.* and Vulg. for the name of the ram itself. LXX. ἀποπομπαῖος, Symm. ἀπερχόμενος and ἀπολελύμενος. Vulg. *emissarius,* and to translate it, *the sent-away ram,* or *the ram which was sent away.* In that case it is to be derived from עֵז *a goat,* and אָזַל *to go away;* but עֵז signifies *a she goat,* not *ram,* and the translation of לְ by *as,* is not without considerable difficulty.

עָזַב *fut.* יַעֲזֹב in three conjugations; in *Kal,*

1. *To leave, forsake,* a person, place, or thing, e. g. Jehovah, Deut. xxxi. 16. Jer. v. 19. Ezek. xxiv. 21, the law, covenant, Prov. xxviii. 4.

2. *To leave behind, to leave* generally, Gen. xxxix. 12, 13. l. 8. xxxix. 6: וַיַּעֲזֹב כָּל־אֲשֶׁר לוֹ בְּיַד יוֹסֵף *and he left all he had in the hand of Joseph.* Mal. iii. 19. Construed with לְ, אֶל and עַל, *to leave to another,* Ps. xlix. 11: וְעָזְבוּ לַאֲחֵרִים חֵילָם *and they leave to others their prosperity,* Job xxxix. 11. Intrans. Ps. x. 14: עָלֶיךָ יַעֲזֹב חֶלְכָּה *the unhappy commits (himself) to thee.*

3. *To leave off, to cease* from doing any thing, with לְ before the *inf.* Hos. iv. 10. comp. Prov. xxviii. 13.

4. *To intermit, omit, discontinue,* a person, Gen. xxiv. 27: אֲשֶׁר לֹא עָזַב חַסְדּוֹ מֵעִם *who has not discontinued his favour from,* &c. Ruth ii. 20.

5. *To give up, over, to forego.* Ps. xxxvii. 8: עֲזֹב חֵמָה *give over anger.*

6. *To let go free, to set at liberty,* in opposition to the act of confining. Hence עָצוּר וְעָזוּב *the confined and the set free,* proverbially for, *all, to the last,* perhaps properly *the slave, and the free,* i. e. *the high and the low,* Deut. xxxii. 36. 1 Kings xiv. 10. xxi. 21. 2 Kings ix. 8. xiv. 26. Others, *the married,* (comp. اعصر *pater familias*), *the unmarried,* (comp. العزب *cœlebs*). Others again take it as *neuter,* that which is laid up, and that which is neglected, i. q. the precious and the vile, things, for, every thing whatever. But the phrase in all passages is used in relation to persons.

Niph. נֶעֱזָב *to be forsaken,* Neh. xiii. 11. Isai. lxii. 12. Ps. xxxvii. 25.

Pu. עֻזַּב *idem.* Isai. xxxii. 14. Jer. xlix. 25.

עִזְבוֹן *m.* only in *plur.* עִזְבוֹנִים *a technical word* of trade, nearly synonymous with מַעֲרָב *trade, traffic,* (from עָזַב *to give up, transfer,* hence, *to part with, to sell.*) Hence,

1. *A place of commerce,* Ezek. xxvii. 19: *Dan and Javan* מְאוּזָל בְּעִזְבֹנַיִךְ נָתָנוּ *brought spun goods to thy fairs* or *markets.* In verse 14 בְּ is wanting, but the sense remains the same; so perhaps likewise

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verses 12, 22, where בְּ is prefixed to the goods: *with silver, iron, &c. they traded in thy fairs.*

2. *Earnings, gain,* by trade, Ezek. xxvii. 27, 33, combined with הוֹן. Comp. סַחַר.

עַזָּה *Gaza,* the name of a considerable city on the southern confines of Palestine, one of the five capitals of the Philistines. LXX. Γαζα. It was assigned to the tribe of Judah, (Josh. xv. 47), which indeed conquered it, (Judg. i. 18), but must have lost it again afterwards, 1 Sam. vi. 17. See Reland's *Palest.* p. 788—800. Bellermann's *Handbuch der Bib. Literatur.* Th. III. p. 24. The *nom. gent.* is עַזָּתִי, Judg. xvi. 2.

עֲזוּבָה *fem. subst.* from עָזַב, *the state of being forsaken, derelictio,* Isai. vi. 12. Compare the verb, xvii. 2. Jer. iv. 29.

עָזוּז *m.* from עָזַז, *strong,* Ps. xxiv. 8. As noun collective, *the powerful, mighty,* Isai. xliii. 17.

עֻזּוּז *m.* root עָזַז, *power,* of war, Isai. xlii. 25; of God, Ps. lxxviii. 4. cxlv. 6.

עָזַז *fut.* יָעֹז, *inf.* עֲזוֹז, in two conjugations; in *Kal,*

1. *To be strong, powerful, to prove one's self so.* Ps. lxxxix. 14. lxviii. 29: עוּזָּה אֱלֹהִים *show thyself powerful, O God.* lii. 9. Judg. iii. 10: וַתָּעֹז יָדוֹ עַל כּוּשָׁן *and his hand was strong upon Chushan,* i. e. he prevailed against him. vi. 2. Dan. xi. 12: וְלֹא יָעוֹז *but he shall not be victorious.* Ps. ix. 20. Prov. viii. 28: בַּעֲזוֹז עֲינוֹת תְּהוֹם *when the fountains of the deep were strong,* i. e. flowed strong. Comp. מַיִם עַזִּים, Neh. ix. 11. Isai. xliii. 16. (Syr. ܥܙ *Ethp. infremuit, efferbuit.*)

2. Causative, *to make strong, powerful, to strengthen.* Eccles. vii. 19: הַחָכְמָה תָּעֹז לֶחָכָם וגו׳ *wisdom strengtheneth the wise more than ten commanders* &c. Arab. عز *fut. to make strong.* Others, *protects him more than ten commanders are able,* &c. Compare עז, No. 2. and מָעוֹז.

Hiph. הֵעֵז with פָּנִים *to harden one's countenance,* i. e. *to put on a bold, fierce, impudent countenance.* Prov. vii. 13. with בְּ, xxi. 29. Compare עַז, No. 3. עֹז, No. 5. Deriv. עַז, עֹז, עָזוּז, עֻזּוּז, מָעֹז.

עֻזִּיָּה and עֻזִּיָּהוּ, (*power of Jehovah*), Uzziah, the name of a king of Judah, 2 Kings xv. 13, 30, 32, 34. Isai. i. 1. vi. 1. vii. 1. Hos. i. 1. Amos i. 1. instead of which in the second book of Kings (xiv. 21. xv. 1, 6, 8, 23, 27.) it is written עֲזַרְיָה, עֲזַרְיָהוּ, without however implying a change of name. It it therefore very possible that the latter name proceeds from an old orthographical error. Corruptions are nowhere more frequent than in proper names.

עָזְנִיָּה *fem.* Levit. xi. 13. Deut. xiv. 12, according to the Alex. and Jerome, *osprey* or *sea eagle.* Arab. عزن, according to the Lexicons, *nomen avis, aut aquila, aut aquilæ similis.*

עָזַק in *Piel only,* עִזֵּק *to dig up,* or *to dig about,* Isai. v. 2. (Arab. عزق *idem.*) Also *to dig in, to engrave,* whence

עִזְקָא *fem.* Chald. *a seal-ring,* Dan. vi. 18. (Syr. ܥܙܩܐ *idem.*)

עֲזֵקָה the name of a city in the plain of the tribe of Judah. Josh. x. 10. xv. 35. 1 Sam. xvii. 1. Neh. xi. 30. Jer. xxxiv. 7. See *Reland's Palæstina,* p. 603

עָזַר, *fut.* יַעְזֹר, *plur.* יַעְזְרוּ, in three conjugations; in *Kal, to help, assist,* most frequently with the *accus.* of the person, e. g. עָזְרֵנִי *help me.* Ps. cix. 26, &c. More rarely in the later writings with לְ, 2 Sam. viii. 5. xxi. 17. 1 Chron. xviii. 5. xxii. 17. 2 Chron. xix. 2. xxvi. 13. xxviii. 16. Job xxvi. 2. Isai. l. 7, 9. Zech. i. 15; with עִם, 1 Chron. xii. 21; with אַחֲרֵי, 1 Kings i. 7: וַיַּעְזְרוּ אַחֲרֵי אֲדֹנִיָּה *and supported the party of Adonijah.*

Niph. נֶעֱזַר *to obtain help, to be helped, juvari.* 2 Chron. xxvi. 15: כִּי הִפְלִיא לְהֵעָזֵר

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for he was helped wonderfully. 1 Chron. v. 20: וַיֵּעָזְרוּ עֲלֵיהֶם *and they were helped against them,* i. e. God granted them victory over them. Dan. xi. 34. The Arabian says: *adjutus est* (*a Deo*) for *vicit.*

Hiph. part. with an Aramaic form מַעְזְרִים *helping,* 2 Chron. xxviii. 23, i. q. *Kal.*

עֵזֶר *m.* with *suffix* עֶזְרִי, from עָזַר, *help,* often as concrete, *helper.* Ps. lxx. 6: עֶזְרִי וּמְפַלְטִי אַתָּה *thou art my help and deliverer.* xxxiii. 20. cxv. 9, 10, 11. Hos. xiii. 9: כִּי בִי בְעֶזְרֶךָ *for thy help rests on me.* Comp. Exod. xviii. 4. where likewise the בְּ is to be taken as Beth *essentiæ.* Even of a woman, Gen. ii. 18, 20.

עֶזְרָא the name of a well-known priest and learned scribe, who was a person of great importance in the return of the Jews from exile, Neh. vii. 1. xii. 1.

עֶזְרָה *fem.* Ps. xlvi. 2. cxxi. 1, 2. and עֶזְרַת, (as זִמְרַת), Ps. lx. 13. cviii. 13, with He parag. עֶזְרָתָה, Ps. xliv. 27. i. q. עֵזֶר *help.*

עֲזָרָה *fem.*

1. A later word of Aramaic form for the older חָצֵר *a court* before the temple, 2 Chron. iv. 9. vi. 13. (In the Targum more frequently). The derivation is not clear, probably from עזר, Arab. *cohibuit, prohibuit,* cognate with עָצַר *to shut in, enclose.*

2. *An elevated ground, landing place, terrace,* (of the altar), probably because the fore-courts of the temple formed landing-places or terraces, Ezek. xliii. 14, 17, 20.

עַזָּתִי, see עַזָּה.

עֵט *m. a style, pencil.* (Root probably עטה *med. Vau, to engrave.*)

1. *An iron style* or *pencil,* Job xix. 24. Jer. xvii. 1.

2. Probably also *a reed for writing, calamus,* Jer. viii. 8. Compare the use of the pen-knife, (Jer. xxxvi. 23.)

עֵטָא Chald. (from יְעַט), i. q. the Hebrew עֵצָה *counsel, wisdom, understanding.* Dan. ii. 14: דֲתִיב עֵטָא וּטְעֵם לְאַרְיוֹךְ *he answered unto Arioch counsel and understanding,* i. e. made him a wise and intelligent reply. Comp. Prov. xxvi. 16.

I. עָטָה (in Arab. with غ), only in *Kal, to lay hold of, to seize,* Isai. xxii. 17. With אֶל, *to seize, to fall upon.* 1 Sam. xv. 19. and xiv. 32, (in which the *Kri* ויעט appears more correct). For the form מְעָטָה, Ezek. xxi. 20, see under מָעַט.

II. עָטָה (in Arab. with غ), in two conjugations; in *Kal,*

1. *To cover, to veil;* with עַל, properly *to cover over* any thing. (Compare כָּסָה and other verbs of covering). Levit. xiii. 45. Ezek. xxiv. 17, 22. Micah iii. 7.

2. *To cover one's self, to clothe one's self with any thing,* with the accus. Ps. civ. 2: עֹטֶה אוֹר כַּשַּׂלְמָה *he puts on light as a garment.* cix. 19. 29: וְיַעֲטוּ כַמְעִיל בָּשְׁתָּם *let their shame cover them as a mantle,* lxxi. 13. Isai. lix. 17. 1 Sam. xxviii. 14. Jer. xliii. 12: וְעָטָה אֶת־אֶרֶץ מִצְרַיִם כַּאֲשֶׁר יַעֲטֶה וגו׳ *and he shall wrap around him the land of Egypt, as a shepherd wraps a mantle round him.* It is a more strongly expressed metaphor for the more usual הָפַךְ *to overturn, destroy a country.* Part. *fem.* עֹטִיָּה, Cant. i. 7, *a female covered with a veil,* either as *a mourner,* or *a harlot,* which were distinguished by their dress. See Gen. xxxviii. 14.

Hiph. הֶעֱטָה *to cover,* with double accus. Ps. lxxxiv. 7: גַּם בְּרָכוֹת יַעֲטֶה מוֹרֶה *and the early rain covers it with blessings.* With עַל before the thing to be covered. Ps. lxxxix. 46: הֶעֱטִיתָ עָלָיו בוּשָׁה *thou hast covered him with shame,* literally, *thou hast laid a covering of shame upon him.*

עֵטִין *m.* probably i. q. the Chald. עֲטִיָּא *a side,* (with interchange of מ and נ, see p. 385, (*b*). Job xxi. 24: עֲטִינָיו מָלְאוּ חָלָב *his sides are full of milk,* i. e. well nou-

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rished. Better to be read חֵלֶב *full of fat.* Alex. εγκατα. Vulg. *viscera.* Syr. *latera ejus.*

עֲטִישָׁה *m. a sneezing.* Job xli. 10. (Arab. عطس *to sneeze.* Chald. הִתְעַטֵּשׁ).

עֲטַלֵּף *m. a bat, vespertilio.* Levit. xi. 19. Isai. ii. 20. The ancient translators are here all unanimous, (except the Syr. who translates, *peacock.*) Perhaps it is contracted from غطل *caliginosa fuit nox* and עף *volans;* the ע is often absorbed.

עָטַף *fut.* יַעֲטֹף in four conjugations; in *Kal,*

1. *To cover, to clothe,* i. q. עָטָה, for which it is frequently used in Chald. (Arab. عطف IV. *to put on (clothes).* Syr. ܥܛܦ *to be clothed).* Ps. lxxiii. 6: יַעֲטָפֻ֥מוֹ חָמָס *violence covers them as a robe.*
2. *To be covered, veiled,* with the accus. Ps. lxv. 14: עֲמָקִים יַעַטְפוּ בָּר *the valleys are covered with corn.* Without a case, Job xxiii. 9: יַעֲטֹף יָמִין *if he hides himself in the south.* Deriv. מַעֲטָפוֹת *clothes.*
3. *To be covered, wrapt in darkness,* hence, *to faint, languish.* (Comp. עוּף, No. II.) Ps. cii. 1. lxi. 3: בַּעֲטֹף לִבִּי *when my heart fainted.* Isai. lvii. 16. Part. עָטוּף *overcome with faintness.* Lam. ii. 19. *weak, feeble,* generally (of cattle), Gen. xxx. 42.

Niph. to be weak, to faint, as *Kal,* No. 3. Lam. ii. 11.

Hiph. idem, Gen. xxx. 42 only: בְּהַעֲטִיף הַצֹּאן *when the sheep were weak.*

Hithp. to grow faint-hearted, to despair, despond, Ps. cxlii. 4: בְּהִתְעַטֵּף עָלַי רוּחִי *when my spirit despairs within me.* cxliii. 4. lxxvii. 4. with נֶפֶשׁ, Jonah ii. 7. Ps. cvii. 5: נַפְשָׁם בָּהֶם תִּתְעַטָּף *and their souls despair within them.* Lam. ii. 12: בְּהִתְעַטְּפָם כֶּחָלָל *whilst they languish like the wounded.*

עָטַר in three conjugations; in *Kal, to surround, encompass,* either in hostility, with אֶל, 1 Sam. xxiii. 26, or by way of protection, with double accus. Ps. v. 13: כַּצִּנָּה רָצוֹן תַּעְטְרֶנּוּ *thou encompasseth him with mercy as with a shield.*

Piel עִטֵּר *to wreath, crown,* with double accus. Ps. viii. 6: כָּבוֹד וְהָדָר תַּעְטְרֵהוּ *thou crownest him with glory and dignity.* lxv. 12. ciii. 4. with the dative of the person, Cant. iii. 11: בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ *with the crown wherewith his mother crowned him.*

Hiph. Isai. xxiii. 8 only: צֹר הַמַּעֲטִירָה *Tyrus, that crowns,* i. e. which distributes crowns. Chald. *quæ regnare facit reges.*

עֲטָרָה *fem. stat. const.* עֲטֶרֶת *plur.* עֲטָרוֹת, *crown, diadem, tiara,* 2 Sam. xii. 30. Ps. xxi. 4. Esth. viii. 15. Frequently metaph. e. g. Job xix. 9: *he took the crown from off my head.* Prov. xii. 4: *a brave woman is the crown of her husband,* xiv. 24. xvi. 31. xvii. 6.

עֲטָרוֹת (*crowns*), a proper name.

1. A city in the tribe of Gad, Numb. xxxii. 3, 34.
2. Another in the tribe of Ephraim, Josh. xvi. 7, which is also called עֲטָרוֹת אַדָּר, (*crowns of Addar*), xvi. 5. xviii. 13.
3. עֲטָרוֹת בֵּית יוֹאָב (*crowns of the house of Joab*), a city in the tribe of Judah, 1 Chron. ii. 54 only.
4. עֲטָרוֹת שׁוֹפָן a city in the tribe of Gad, Numb. xxxii. 35 only. The Samaritan text has שׁפים.

עִי (a contraction of עִוִי from עָוָה *to overturn, destroy*), *masc. plur.* עִיִּים.

1. *Ruins, wreck.* Micah i. 6. Jer. xxvi. 17: יְרוּשָׁלַם עִיִּים תִּהְיֶה *Jerusalem shall be turned into ruins.* Micah iii. 12. Ps. lxxix. 1. comp. מְעִי.
2. עִיִּים, Numb. xxxiii. 45, and more fully, עִיֵּי הָעֲבָרִים, verse 44, xxi. 11. (*hills of the mountain Abarim*), a part of the mount Abarim.
3. עִיִּים a city in the tribe of Judah, Josh. xv. 29.

עַי a proper name of a royal city of the Canaanites, westward of Bethel, on the

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northern confines of the tribe of Benjamin. Gen. xii. 8. xiii. 3. Josh. vii. 2, &c. viii. 1, &c. Ezra ii. 28. LXX. Ἀγγαι. Vulg. *Hai.* Instead of which occurs עַיָּא, Neh. xi. 31. and עַת, Isai. x. 28.

עִיב or עוּב only in *Kal. fut.* יָעִיב, according to the LXX. Vulg. and Hebrew interpreters *to darken,* (comp. עוּף, No. II.) Hence עָב *darkness, a cloud.* Lam. ii. 1 only: אֵכָה יָעִיב בְּאַפּוֹ אֲדֹנָי אֶת־בַּת־צִיּוֹן *how has the Lord darkened the daughter of Sion in his anger.* Or according to the Arab. عاب *med. Je, to injure, disgrace,* hence, *how has the Lord disgraced the daughter of Sion in his anger.* Comp. in Syr. ܥܝܒ *idem.*

עִיבָל a proper name.

1. A different reading for עֵיבָל, q. v.
2. The northern summit of a mountain in the tribe of Ephraim, (גְּרִזִים is the southern), a bare, unfruitful rock. Deut. xi. 29. Josh. viii. 30. LXX. Γαιβάλ. Vulg. *Hebal.*

עִיּוֹן (ruin) the name of a fortified town in the tribe of Napthali, 1 Kings xv. 20. 2 Chron. xvi. 4.

עִיּוֹת *fem.* 1 Chron. i. 46 in Chethib, for עַוִּית, q. v.

עִיט, Arab. غاظ for غاط *to grow* or *become angry,* only in *Kal,* 1 Sam. xxv. 14: וַיָּעַט בָּהֶם *and he was enraged with them.* (Syr. ܥܛ *to be angry* or *indignant, to fly upon with fury,* ܥܛܐ *indignation, anger.* Whence

עַיִט *m.* from עִיט.

1. *A beast of prey,* Jer. xii. 9. Especially
2. Collectively, *birds of prey,* Gen. xv. 11. Isai. xviii. 6. xlvi. 11. Ezek. xxxix. 4.

עֵיטָם the name of a city in the tribe of Judah, 1 Chron. iv. 3, 32. 2 Chron. xi. 6. whence the name of a rock, Judg. xv. 8, 11.

עֵילוֹם *m.* i. q. עוֹלָם *eternity,* 2 Chron. xxxiii. 7.

עֵילָם a proper name, the province Elymars, in southerly Media, but mostly in a more extensive sense, for Media. Thus, e. g. Dan. viii. 2. where Elam includes the city Shushan. Gen. x. 22. xiv. 1. Isai. xi. 11. xxii. 6. Jer. xxv. 25. xlix. 34, &c. Ezek. xxxii. 24. In most passages Elam is made mention of as a martial nation, who alarmed the neighbouring regions, and the same is affirmed by Strabo of the Elymeans. See *Bocharti Geogr. Sacra,* ii. 2. *Michaelis Spicileg.* ii. 68.

עֵים (with Kametz *impure*), *violence, vehemence,* Isai. xi. 15 only: בְּעֵם רוּחוֹ *by his violent wind.* Alex. ἐν πνευματι βιαίῳ.

עַיִן comm. (more frequently *fem.*) *dual* עֵינַיִם, (which is also used instead of the *plur.* Zech. iii. 9.)

1. *An eye*—רָאָה לָעַיִן *to see with the eye.* Ezek. xii. 12. The following constructions are particularly to be observed.

(*a*) לְעֵינֵי פְּ *before one's eyes.* Gen. xxiii. 11, 18. Exod. iv. 30. vii. 20. ix. 8. xix. 11.

(*b*) בְּעֵינֵי פְּ *in the eyes,* i. e. in the opinion, judgement of any one. With verbs and adjectives, which denote an existence, it gives them the notion of appearance. Gen. xix. 14: וַיְהִי כִמְצַחֵק בְּעֵינֵי חֲתָנָיו *but he appeared to his sons-in-law as one that jested.* xxix. 20: וַיִּהְיוּ בְעֵינָיו כְּיָמִים אֲחָדִים *and they (these years) appeared to him but a few days.* 2 Sam. x. 3: הֲמְכַבֵּד דָּוִיד אֶת אָבִיךָ בְּעֵינֶיךָ *does it then appear to thee that David thereby honours thy father, that,* &c. Hence טוֹב, רַע בְּעֵינַי, *that which seems to me good, bad, pleases* or *displeases.* See the art. טוֹב, יָטַב, יָשַׁר, יָרַע, &c. Prov. iii. 7: חָכָם בְּעֵינֶיךָ *wise in thine own eyes, thinking thyself wise.* xxvi. 12. Compare Job xxxii. 1.

(*c*) מֵעֵינֵי פְּ *behind the back* or *without the knowledge of any one,* Numb. xv. 24.

(*d*) בֵּין עֵינַיִם *between the eyes, on the forehead,* Exod. xiii. 9, 16. Deut. vi. 8. xi. 18. Even applied to the fore part of the head, Deut. xiv. 1.

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(*e*) שִׂים עַיִן עַל *to cast one's eye upon, one* has commonly the definite sense, *to look upon one graciously,* (as שִׂים פָּנִים עַל *to look angrily upon one*), e. g. Gen. xliv. 22: אָשִׂימָה עֵינִי עָלָיו *I will be gracious to him.* Alex. επιμελοῦμαι αὐτοῦ. Jer. xxxix. 12. xl. 4. Job xxiv. 23. Ezra v. 5. With אֶל, Ps. xxxiii. 18. xxxiv. 16. with בְּ, Deut. xi. 12. (comp. also Zech. xii. 4. 1 Kings viii. 29, 52). Only in Amos ix. 4, 8, is used in a bad sense, of the angry look of Jehovah, (otherwise expressed by פָּנִים). So in verse 4, with the addition לְרָעָה, on the contrary, Jer. xxiv. 6, in a good sense with לְטוֹבָה. In the New Testament, comp. 1 Pet. iii. 12. Since several passions, e. g. envy, pride, pity, desire, are expressed by the eye, hence, according to a frequent figure in biblical idiom, that which should be attributed to the person, is ascribed to the eye. (compare the art. כָּלָה, חוּס, No. 5. רוּעַ, רַע). Further, עֵינַיִם רָמוֹת *lofty, proud eyes,* for, *pride, arrogance,* Prov. vi. 17. Ps. xviii. 28. comp. רוּם עֵינַיִם *pride, arrogance.*

2. *Pearl, bubble,* (of wine), Prov. xxiii. 31: כִּי יִתֵּן בַּכּוֹס עֵינוֹ *as it* (the wine) *casts its pearls* or *bright bubbles in the cup.*

3. Perhaps, *look.* Cant. iv. 9: לִבַּבְתִּינִי בְּאַחַד מֵעֲנַיִךְ *thou hast deprived me of my heart with one of thy looks.* Others, *with one* (*look*) *from thine eyes.*

4. *Face,* as פָּנִים, Ps. vi. 8.—עַיִן בְּעַיִן *from face to face.* Numb. xiv. 14. Isai. lii. 8. Several other passages, which are quoted under this head, do not belong to it, e. g. 1 Sam. xvi. 12: יְפֵה עֵינַיִם *beautiful eyes;* so also Gen. xxix. 17. See רַךְ, to which we may join

5. *Surface.* Exod. x. 5: עֵין הָאָרֶץ *the surface of the land,* verse 15. Numb. xxii. 5, 11.

6. *Look, appearance, form,* Numb. xi. 7: עֵינוֹ כְּעֵין הַבְּדֹלַח *and its form as the form of bdellium.* Levit. xiii. 5: הַנֶּגַע עָמַד בְּעֵינָיו *the mole retains its form.* verse 55. Ezek. i. 4, &c. x. 9. Dan. x. 6.

7. With the *plur.* עֲיָנוֹת, *stat. const.* עֵינוֹת *fountain,* (comp. מַעְיָן). Gen. xvi. 17, 24, 29, 30, 42. *the eye is a fountain* (*of tears*), and it might be this observation which caused both to be expressed by one and the same word. The *plur. fem.* or *neut.* serves to indicate inanimate objects, (comp. e. g. יָד, כַּף, קֶרֶן, &c.) In this latter signification it is placed before several geographical names, (as the old German *beck,* i. e. *bach,* e. g. *Schönebeck*). The most remarkable are:

(*a*) עֵין גְּדִי (*buck fountain*), a city in the desert of the tribe of Judah, not far from the southern point of the Dead Sea fertile in palm trees. In Plin. (*Nat. Hist.* v. 17.) *Engadda.* Josh. xv. 62. 1 Sam. xxiv. 1. Ezek. xlvii. 10. Cant. i. 14. Its former name is חֲצְצוֹן־תָּמָר, q. v.

(*b*) עֵין הָאֹרֶ, Ps. lxxxiii. 11. and עֵין דּוֹר, Josh. xvii. 11. 1 Sam. xxviii. 7, a city in the tribe of Manasseh.

(*c*) עֵין מִשְׁפָּט (*fountain of judgment*), Gen. xiv. 7 only, i. q. מֵי מְרִיבָה *waters of contention*). Name of a fountain in the desert of Sin, otherwise קָדֵשׁ The name is used in the cited passage, by *Prolepsis,* since it is said to have been first occasioned in Numb. xx. i—13.

(*d*) עֵין עֶגְלַיִם (*fountain of two calves*), a place on the northern point of the Dead Sea, Ezek. xlvii. 10 only.

(*e*) עֵין רֹגֵל (*fountain of the spie,* or, of the fuller according to the Targum, because he trod the stuff with the feet, compare רָגַל), a fountain on the south-east side of Jerusalem, on the confines of the tribes of Judah and Benjamin. Josh. xv. 7. xviii. 16. 2 Sam. xvii. 17. 1 Kings i. 9, according to Josephus (*Archæol.* vii. 11.) it was situated in the royal pleasure garden.

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8. עַיִן without addition is,

(*a*) Name of a Levitical city in the tribe of Simeon, Josh. xv. 32. xix. 7. xxi. 16. 1 Chron. iv. 32. Out of עַיִן וְרִמּוֹן, Josh. xv. 32, is formed עֵין רִמּוֹן in Neh. xi. 28.

(*b*) A place in the north-east of Palestine, Numb. xxxiv. 11.

עַיִן (denom. from עַיִן, after the form כֹּרֶם, בִּקֵּר), *m. looking askance, envious,* 1 Sam. viii. 9, in *Kri.* The Chethib has עַיִן, (Arab. عايِن *idem.*)

עֵינַיִם, Gen. xxxviii. 21, and עֵינָם, (with the old dual form. Comp. *Gesch. der Heb. Sprache und Schrift,* p. 49, 51.) a place in the tribe of Judah.

עָיַף *to be tired, exhausted,* only in *Kal,* Jer. iv. 31. Whence

עָיֵף *fem.* עֲיֵפָה *adj. tired, exhausted, gasping, languishing with fatigue, hunger,* and especially *thirst.* Gen. xxv. 29, 30. Job xxii. 7. Ps. lxiii. 2. נֶפֶשׁ עֲיֵפָה *a languishing soul.* Jer. xxxi. 25. Prov. xxv. 25. אֶרֶץ עֲיֵפָה *a dry land,* Ps. cxliii. 6. Isai. xxxii. 2. Comp. עוּף, No. II. 2. and יָעֵף.

עֲיָפָה *fem.* from עוּף, No. II.

1. *Darkness,* Amos iv. 13, with the He parag. עֲיָפָתָה, Job x. 22.

2. Name of a Midianitish country and people. Gen. xxv. 4. Isai. lx. 6. 1 Chron. i. 33.

עַיִר *m.* with *suffix* עִירֹה, Gen. xlix. 11. Plur. עֲיָרִים, *a young ass, asses colt.* Zech. ix. 9. Job xi. 12: עַיִר פֶּרֶא *the young wild ass.* It occurs also however of the grown up beast which is used for riding (Judg. x. 4. xii. 14.) and carrying burdens, Isai. xxx. 6. Compare also Gen. xxxii. 16.

I. עִיר *fem. plur.* עָרִים, Judg. x. 4 only; otherwise commonly עָרִים, (from a sing. עָר, q. v.) *a city.* (Some take erroneously as the first signification, *cave,* after the Arab. غار, Heb. מְעָרָה, and refer to Gen. iv. 17. Ps. xxxi. 22.) עִיר אֱלֹהִים *city of God,* Ps. xlvi. 5. lxxxvii. 3. Isai. lx. 14. and עִיר הַקֹּדֶשׁ *holy city,* Neh. xi. 1. Isai. lii. 1. Dan. ix. 24, for, *Jerusalem.* עִיר מַיִם, 2 Sam. xii. 27, a city of waters, a part of the town of Rabbah. Eccles. x. 15: *the work* or *labour of the fool tires him, he knows not* לָלֶכֶת אֶל עִיר *how to go to the city;* perhaps proverbially (of the traveller), for, *to find his way.*

Several proper names are compounded with it.

(*a*) עִיר הַמֶּלַח (*the salt city*), in the desert of the tribe of Judah, near to the salt sea. Josh. xv. 62.

(*b*) עִיר הַתְּמָרִים (*the palm city*) Jericho, on account of the quantity of palms which grow there. (See *Plinius,* N. G. v. 14. *Tacitus, Hist.* v. 6. Joseph. *Bell. Jud.* i. 6, 18. iv. 6.) Deut. xxxiv. 3. Judg. i. 16. 2 Chron. xxviii. 15.

II. עִיר, perhaps *anger, hostile attack.* (Comp. the Arab. غار *med. Vau, to attack the enemy*). Jer. xv. 8: הִפַּלְתִּי עָלֶיהָ פִּתְאֹם עִיר וּבֶהָלוֹת, Alex. ἐπέρριψα ἐπ' αὐτὴν ἐξαίφνης τρομον καί σπουδην. Hos. xi. 9: לֹא אָבוֹא בָּעִיר *I come not with,* or, *in anger.* However in both passages the signification *city* is possible, if we interpret Jeremiah as cited: *I cause cities and terrors to fall upon them together suddenly,* sc. I cause to come upon them, (הִפַּלְתִּי), and Hos. as cited, according to Lowth, *non sum urbicola,* i. e. *homo.* In Ps. lxxiii. 20, בָּעִיר is probably used for בָּהָעִיר *in waking* (out of sleep), and does not belong here.

עִיר Chald. *m. a guardian.* Name of the angels in the later Hebrew religious writings, inasmuch as they (according to the Persian doctrine) watch over the souls of men. Dan. iv. 10, 14, 20. (In Syriac liturgies it is applied to archangels, e. g. Gabriel. Afterwards they understood by it several bad angels, so the Ἐγρηγόροι in the book of Enoch and in the fathers of the church.)

עֵירֹם, עָרֹם *plur.* עֵירְמִים, i. q. עָרוֹם.

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1. Adj. *naked,* Gen. iii. 7, 10, 11. Ezek. xviii. 7, 16.
2. Subst. *nakedness,* Ezek. xvi. 7: וְאַתְּ עֵרֹם וְעֶרְיָה *yet thou wast in a state of nakedness and bareness,* for, *thou wast naked and bare,* the abstract for *concrete,* as קֹדֶשׁ, שָׁלוֹם, verses 22, 39. xxiii. 29. More frequently is the form עָרוֹם from עָרַם *to be naked.*

עַיִשׁ *a constellation of the bear, the polar star,* (*Bootes*), see עָשׁ.

עַיִת a proper name, see עַי,

עַכָּבִישׁ *m. a spider,* Job viii. 14. Isai. lix. 5. Arab. عنكبوت, Chald. עַכּוּבִיתָא *idem.* The *quadrilitt.* appears to be composed from عكش עכש *to weave,* (of the spider), and עכב *to be nimble, quick.*

עַכְבָּר *m. stat. const. plur.* עַכְבְּרֵי.

1. *A mouse,* especially *field-mouse,* 1 Sam. vi. 4, 5, 11, 18. So all ancient translators.
2. Probably also of other eatable animals, of the *glis genus.* Levit. xi. 29. Isai. lxvi. 17. Thus the word in Arab. is i. q. يربوع the hare, *mus jaculus,* Linn. *jerboa,* which serves also for food. See *Bocharti Hieroz.* T. I. p. 1017.

עַכּוֹ *Acco,* the name of a city and port in the tribe of Asher, Judg. i. 31. Greek Ἄκη, more frequently *Ptolemais,* at the time of the crusades *Acca,* at present *Acre,* See *Reland's Palestine,* p. 534—42.

עֵכוֹר (*afflicting,* comp. Josh. vii. 26.) Name of a valley not far from Jericho, Josh. xv. 7. Isai. lxv. 10. Hos. ii. 17.

עָכָן a proper name of an Israelite who by his plunder of the accursed things (חֵרֶם) occasioned a destruction among the people. Josh. vii. 1. xxii. 20. In the parallel passage, 1 Chron. ii. 7, he is called עָכָר, and this only is applicable to the etymology, Josh. vii. 26. notwithstanding that it is not so to be read in the cited passage of Joshua. The etymology only is inaccurate, (comp. *Gesh. der Hebr. Sprache und Schrift,* p. 43).

עֶכֶס *m. a fetter* for the feet. (Arab. عكس *idem.*) Prov. vii. 22, commonly *he* (the inexperienced youth) *follows her* (the adulteress) *suddenly, as the ox goes to the slaughter,* וּכְעֶכֶס אֶל־מוּסַר אֱוִיל *and as in fetters, to the chastisement of the fool,* i. e. to his own punishment. The LXX. and the Chaldee express עֶכֶס by *dog,* which facilitates the sense, but the signification is otherwise not demonstrable. Plur. עֲכָסִים, Isai. iii. 18. περισφύρια, *foot fetters* (of the women), a kind of bracelet which is fastened round the ankles, and the collision of which produces a tinkling noise. Whence the denom.

עִכֵּס *Piel, to adorn one's self,* with עֲכָסִים, or *to make a tinkling with them,* (which is still more applicable), in order to excite attention, Isai. iii. 16.

עָכַר in two conjugations; in *Kal,*

1. Properly, *to stir up,* e. g. water, hence, *to make thick, turbid.* (So in Arab. *med. Kesr.*) Hence metaph.
2. *To afflict, trouble,* Judg. xi. 35; but mostly used in a stronger sense, *to bring one into trouble, distress, to make one unhappy.* Gen. xxxiv. 30: עֲכַרְתֶּם אֹתִי *ye have brought me into trouble.* Josh. vi. 18. vii. 25: מֶה עֲכַרְתָּנוּ יַעֲכָרְךָ יְהוָה *as thou hast troubled us, so shall Jehovah afflict thee.* 1 Chron. ii. 7. 1 Sam. xiv. 29: עָכַר אָבִי אֶת הָאָרֶץ *my father has brought the land into trouble.* Prov. xv. 27. 1 Kings xviii. 17, 18. Prov. xi. 17: עֹכֵר שְׁאֵרוֹ אַכְזָרִי *the cruel man distresseth his own flesh,* i. e. distresses himself. verse 29: עֹכֵר בֵּיתוֹ יִנְחַל רוּחַ *he that distresseth his own house shall inherit the wind.*

Niph. נֶעְכַּר,

1. *To be stirred up, incited,* (of pain), Ps. xxxix. 3.
2. *To be brought into trouble, disorder,* Prov. xv. 6.

עַכְשׁוּב *m.* quadriliteral, *an adder, viper,* Ps.

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cxl. 4. The root עכשׂ signifies in Arabic *to fold itself together*, conj. V. to coil itself in a circle. The ב appears appended, as in many quadriliterals. See כַּרְכֹּב.

עַל, (for עֶלָה, from עָלָה), properly *subst. the upper (part), highest.* Hos. vii. 16: יָשׁוּבוּ לֹא עָל *they turn not unto the Most High,* or, *to that which is above,* πρὸς τὰ ἄνω. xi. 7: אֶל עָל יִקְרָאוּהוּ *they call them* (the people) *to the Most High.* Then adverbially,

1. *Above,* מֵעָל *from above.* Gen. xxvii. 39. xlix. 25: בִּרְכוֹת שָׁמַיִם מֵעָל *blessing of heaven from above,* and merely *above,* Ps. l. 4.
2. *High,* 2 Sam. xxiii. 1: הָקִם עָל (*who*) *is high, exalted,* whence is the *stat. const.*

עַל (Heb. and Chald.) plur. *const.* עֲלֵי, (only poet.) with suffix עָלַי, עָלֶיךָ, עָלָיו, עָלֵינוּ, עֲלֵיכֶם, עֲלֵיהֶם, poetically עָלֵימוֹ, (Chald. עָלוֹהִי, עֲלַיְנָא, עֲלֵיהֹם), a preposition,

1. *Upon, on.* It is particularly used
 (*a*) With the verbs of covering, see כָּסָה and others.
 (*b*) Denoting a duty which rests on any one. Ps. lvi. 13: עָלַי אֱלֹהִים נְדָרֶיךָ *thy vows, O God, are upon me.* 2 Sam. xviii. 11: עָלַי *it was my duty to have given.* 1 Kings iv. 7. Ezra x. 4. Neh. xiii. 13.
 (*c*) Denoting a burden which lies upon one, Isai. i. 14. Comp. כָּבֵד.
2. *Over, above, concerning,* with the *accus.* and *dative.* Gen. xli. 33. Ps. xxix. 3. דִּבֶּר עַל *to speak concerning any thing;* צִוָּה עַל *to give order, to command concerning.* Comp. Joel i. 3. 1 Kings xxii. 8. Also
3. *Above, in preference,* Gen. xlviii. 22. עַל אַחֶיךָ *above thy brethren* or *in preference to thy brethren.* Ps. lxxxix. 8: נוֹרָא עַל כָּל סְבִיבָיו *formidable above all that surround him.* xcv. 3. Job xxii. 24. xxiii. 2. Eccles. i. 16. Of time, Levit. xv. 25: כִּי תָזוּב עַל נִדָּתָהּ *when she has the issue beyond the time of her purification.*
4. I. q. אֶל *to, towards,* 2 Sam. xv. 4: עָלַי יָבוֹא כָּל־אִישׁ *every man come to me.* Gen. xxxviii. 12: וַיַּעַל עַל גֹּזְזֵי צֹאנוֹ *and he went up to his sheep-shearers.* Micah iv. 1. 2 Sam. xv. 20. אֲנִי הוֹלֵךְ עַל אֲשֶׁר אָנִי, הוֹלֵךְ *I go, whither I go.* 1 Kings xviii. 12. Ezek. i. 20. Cant. vii. 11. עָלַי תְּשׁוּקָתוֹ *his desire is towards me.* Jer. xi. 10. דִּבֶּר עַל לֵב *to speak to one's heart.* נָפַל עַל פָּנָיו *to fall over to one, join him.* שָׁלַח עַל *to send to one,* Ezra iv. 11. Also instead of the dative in the later Hebraism. Esth. iii. 9: אִם עַל הַמֶּלֶךְ טוֹב *if it please the king.* Job xxxiii. 23: אִם יֵשׁ עָלָיו *if there be with him,* i. e. if there falls to his share.
5. *At, by, with.* עַל עַיִן *by the well.* Gen. xvi. 7. xxiv. 30, 43: וְהִנֵּה עֹמֵד עַל הַגְּמַלִּים עַל הָעָיִן *and, behold, he stood by the camels at the well.* xviii. 2. 1 Sam. xxii. 9. Ps. vii. 11: מָגִנִּי עַל אֱלֹהִים *my shield (is) with God,* for, he shields me.
6. *Against,* Micah iv. 11. קוּם עַל *to rise against;* חָנָה עַל עִיר *to encamp against,* or *besiege a city;* חָשַׁב עַל *to devise plans against any one.*
7. *Before, ante.* Exod. xxvii. 21: פָּרֹכֶת אֲשֶׁר עַל הָעֵדוּת *the curtain which is before the law,* (connected with the signification No. 2, inasmuch as the law was, as it were, covered by it.) Prov. xxix. 5. הִשְׁתַּחֲוָה עַל *to bow before one.* Levit. xxvi. 1. עַל פָּנַי *before the face, before.*
8. *In,* Hos. xi. 8: נֶהְפַּךְ עָלַי לִבִּי *my heart turns within me.* Ps. xlii. 5, 6, 7, 12. xliii. 5. cxlii. 4: בְּהִתְעַטֵּף עָלַי רוּחִי *when my spirit despairs within me.*
9. *For,* Esth. vii. 7: לְבַקֵּשׁ עַל נַפְשׁוֹ *to beg for his life.* Levit. iv. 3. Neh. x. 33. כִּפֶּר עַל *to atone for;* הִלָּחֵם עַל *to fight, contend for.* Judg. ix. 17: הִתְפַּלֵּל עַל *to pray for.*
10. *Because, on account of,* Ps. xliv. 23. Ruth i. 19. 2 Kings xxiv. 20. Frequently before an infinitive, e. g. עַל אָמְרֵךְ *on account of thy saying,* i. e. because thou sayest.

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Jer. ii. 35. Gen. xli. 32. Exod. xvii. 7. Amos i. 3. Job xxxii. 2. עַל־כֵּן *therefore, for this reason, on that account, while, since,* (see כֵּן.) עַל דָּבָר *because, on account of.* עַל אֲשֶׁר as a conjunction, *because,* Deut. xxix. 24. 2 Sam. iii. 30. Esth. viii. 7. The same is expressed also simply by עַל, Gen. xxxi. 20.

11. עַל מָה *why, wherefore, what for.*

12. *After, according to, secundum,* e. g. Ps. cx. 4: עַל דִּבְרָתִי מַלְכִּי צֶדֶק *after the manner of Melchizedek.* Especially in a musical signification.

(*a*) Of the instrument to which a hymn is to be sung, in the inscriptions of Ps. viii. xlv. liii. lx. lxi. lxix.

(*b*) Of the melody of the song, e. g. Ps. lvi. 1. (So ܥܠ in Syr. Comp. *Eichhorn's Vorr. zu Jones de Poesi Asiat.* p. xxxiii.)

13. *Though, although.* Job xvi. 17: עַל לֹא חָמָס בְּכַפָּי *although no wrong is in my hand.* xxxiv. 6. Isai. liii. 9. With the infinitive, Job x. 7: עַל־דַּעְתְּךָ *although thou knowest.*

14. *By,* in the construction, *to live by any thing.* Gen. xxvii. 40: וְעַל חַרְבְּךָ תִחְיֶה *but by thy sword shalt thou live.* Deut. viii. 3: *that man doth not live by bread alone,* Isai. xxxviii. 16.

15. *Together, with,* Exod. xxxv. 22: אֲנָשִׁים עַל הַנָּשִׁים *the men together with the women.* Gen. xxxii. 12, (11): אֵם עַל בָּנִים *the mother together with the children.*

16. *Besides, without,* (connected with the signification No. 2. above.) Gen. xxxi. 50: נָשִׁים עַל בְּנוֹתַי *wives besides my daughters.* Ps. xvi. 2: טוֹבָתִי בַּל עָלֶיךָ *there is no happiness for me without thee.*

Besides the constructions already given are yet to be observed,

1. מֵעַל *away, from above, off.* Exod. xl. 36: מֵעַל הַמִּשְׁכָּן *away from over the tent.* iii. 5: מֵעַל רַגְלֶיךָ *from off thy feet.* Numb. xvi. 26: מֵעַל אָהֳלֵי וגו׳ *depart from the tents* of these wicked men. 2 Sam. xii. 30: מֵעַל רֹאשׁוֹ *from off his head.*

2. Less frequently the signification of מִן is lost, and signifies simply i. q. עַל, Esth. iii. 1: מֵעַל הַשָּׂרִים *above the princes.* Jer. xxxvi. 21: מֵעַל הַמֶּלֶךְ *by the king.* Ps. cviii. 5: כִּי גָדוֹל מֵעַל שָׁמַיִם חַסְדֶּךָ *for thy mercy is greater than the heavens.*

3. מֵעַל לְ *above, over* a thing, (opposed to מִתַּחַת לְ), Gen. i. 7. Neh. xii. 31. Jon. iv. 6.

עַל, more rarely עוֹל, with suffix עָלוֹ *m. a yoke,* a crooked piece of wood which is fastened to the pole of the waggon, and put on the necks of the draught cattle to couple them together. Numb. xix. 2. Deut. xxi. 3. Mostly metaph. of *servitude, bondage,* 1 Sam. vi. 7. 1 Kings xii. 11. Isai. ix. 3.

עִלָּא Chald. *above, over,* with מִן following, Dan. vi. 3.

עִלֵּג *m. adj. stammering,* Isai. xxxii. 4. Comp. the transposed word לָעַג. (Arab. علج *one that speaks barbarously.*)

עָלָה *fut.* יַעֲלֶה in five conjugations; in *Kal,*

1. *To ascend, to mount.* It is used absolutely, or construed with עַל, Isai. xiv. 14. Ezek. xxxviii. 11. Ps. cxxxii. 3. with אֶל, Exod. xxiv. 13, 15, 18. xxxiv. 4. with בְּ, Ps. xxiv. 3. Cant. vii. 9. also with the accus. of the place which one ascends. Gen. xlix. 4: כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ *for thou ascendedst the bed of thy father.* Prov. xxi. 22: עִיר גִּבּוֹרִים עָלָה חָכָם *a wise man scaleth the city of heroes.* Jer. xlviii. 15: עָלָה אֶת הָהָר *to climb* or *ascend the hill.* Numb. xiii. 17. Judg. ix. 48. Often merely, *to go from a lower country to one situated higher,* (compare יָרַד); e. g. continually of the journey from Egypt to Palestine. Gen. xiii. 1. xliv. 24. Exod. i. 10; of the return of the exile, Ezra ii. 1. Neh. vii. 6. Hos. i. 11; of the going to the gate, or place where the court of justice was held, (perhaps combining the

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notion of a moral elevation,) Numb. xvi. 12. Deut. xvii. 8. xxv. 7. Judg. iv. 5. Ruth iv. 1.

2. Of inanimate objects, e. g. of a way, *to lead up,* Judg. xx. 31. Of a neighbourhood, *to extend itself up,* Josh. xvi. 1. xviii. 12; of casting lots, *to come up,* (out of the shaken urn). Levit. xvi. 9, 10. Josh. xviii. 11; of a city, *to rise up* (in flames), Judg. xx. 40. Isai. xlviii. 15; of plants; *to shoot up, grow up.* Gen. xl. 10. xli. 22. Deut. xxix. 22. Isai. v. 6. lv. 13. Comp. Gen. xlix. 9: מִטֶּרֶף בְּנִי עָלִיתָ *by plunder my son thou art grown up.* Part. עוֹלֶה, Job xxxvi. 33. probably *that which shoots up, a shoot, plant.*

It is also frequently to be expressed in English passively, e. g. Judg. xvi. 17: מוֹרָה לֹא עָלָה עַל רֹאשִׁי *a razor has not been applied to my head,* i. e. a razor is not come on my head; of a coat, Levit. xix. 19: *a garment of two sorts of stuff shall not be put upon thee.* עֲלָתָה אֲרוּכָה *a bandage is put on,* Jer. viii. 22. See אֲרוּכָה.

It is also used according to an Hebrew idiom of the place in which something rises up. See the phrases under דָּלַג, No. 6. and No. 8. Prov. xxiv. 31: הִנֵּה עָלָה כֻלּוֹ קִמְשׂוֹנִים *behold the whole of it* (the field) *shoots up thorns,* i. e. nothing but thorns shoot up in it. Isai. xxxiv. 13: עֲלָתָה אַרְמְנוֹתֶיהָ סִירִים *their palaces shoot up thorns.* v. 6. From this we may explain Amos viii. 8. and ix. 5: עֲלָתָה כַיְאוֹר כֻּלָּה *the whole land rises up as by the Nile,* i. e. according to that analogy, the land is overflowed as by the Nile. Comp. as parallel, Jer. xlvi. 7: מִי זֶה כַיְאוֹר יַעֲלֶה *who is it that cometh up as the Nile?* verse 8: מִצְרַיִם כַּיְאוֹר יַעֲלֶה *Egypt comes up, like the Nile.*

3. Metaph. *to rise, increase,* e. g. of a battle, 1 Kings xxii. 35; of one rising in prosperity, Deut. xxviii. 43. With עַל *to excel,* Prov. xxxi. 29. עָלָה אֶל לֵב *to come into the mind,* Jer. iii. 16. vii. 31. xix. 5. xxxii. 35. Isai. lxv. 17.

4. Passive of *Hiph.* No. 3. *tolli, auferri,* Job xxxvi. 22.

5. Passive of *Hiph.* No. 4. *to be inserted, entered,* 1 Chron. xxvii. 24.

Niph. נַעֲלָה, passive of *Hiph.*

1. *To be brought, carried up,* Ezra i. 11.

2. *To be carried away, driven away,* Jer. xxxvii. 11. Numb. xvi. 24, 27. 2 Sam. ii. 27.

3. *To be exalted, to be great,* of God, Ps. xlvii. 10. xcvii. 9.

Hiph. הֶעֱלָה.

1. *To cause to ascend, to lead up, bring up,* of persons and things. Gen. xxxvii. 28. 1 Sam. viii. 8. 2 Sam. ii. 3. and frequently. הֶעֱלָה הַנֵּרוֹת *to set up the lamps, to light the lamps.* Exod. xxv. 37. xxvii. 20. Josh. vii. 6: וַיַּעֲלוּ עָפָר עַל רֹאשָׁם *and threw dust on their heads.* Commonly with the accusative, once with the dative, Ezek. xxvi. 3: כְּהַעֲלוֹת הַיָּם לְגַלָּיו *as the sea rises up its waves.*

2. Especially *to present* an offering upon the altar, הֶעֱלִית מִנְחָה, Isai. lvii. 6. הֶעֱלָה עוֹלוֹת *to present burnt-offerings,* Levit. xiv. 20. Job i. 5.

3. *To take away, tollere, auferre.* Ps. cii. 25: עַל תַּעֲלֵנִי בַּחֲצִי יָמָי *take me not away in the midst of my days.*

4. *To write down, insert, enter, in tabulas referre.* 1 Kings ix. 21: וַיַּעֲלֵם שְׁלֹמֹה לָמַס עֹבֵד *and Solomon entered them for bond service.*

Hoph. הָעֳלָה (for הָעֲלָה) *to be brought up,* Nah. ii. 8. *to be presented,* of sacrifice, Judg. vi. 28; *to be entered,* passive of *Hiph.* No. 4. 2 Chron. xx. 34.

Hithpo. to exalt one's self, to hold one's self up, Jer. li. 3. Deriv. עַל, עַל, עֲלִי עָלָה, מַעַל, מַעֲלָה, מַעֲלָה, עֶלְיוֹן.

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עָלֶה *stat. const.* עֲלֵה *m. a leaf,* Gen. iii. 7. viii. 11. and frequently.

עִלָּה Chald. *cause, pretence, pretext.* Dan. vi. 5, 6. (In Aram. and Arab. *idem.* Root עלל Arab. *to give cause, to occasion.* Conj. vi. viii. *to use a pretence.* Compare the Hebrew עָלַל).

I. עֹלָה seldom עוֹלָה *fem.*

1. Properly *quicquid ascendit in altare,* i. e. *altari imponitur,* but according to the idiom, it signifies especially *a burnt-offering,* (see הָעֹלָה, No. 2.) which was entirely burnt. ὁλόκαυστον. Gen. xxii. 3, 6. Levit. i. 4. and frequently.

2. *Ascent, step,* Ezek. xl. 26.

II. עָוְלָה, i. q. עַוְלָה *fem. injustice, unrighteousness.* With *He* parag. עָוְלָתָה, Job v. 16.

עֵלָא, עִלְּתָא Chald. *burnt-offering, plur.* עֵלָוָן, Ezra vi. 9. The singular form is used only in the Targums.

עַלְוָה *fem.* Hos. x. 9. i. q. עַוְלָה, (as several MSS. read), *injustice, unrighteousness.*

עֲלוּמִים denom. from עֶלֶם, עַלְמָה, *m. plur. youth, the state of a young man or woman.* Ps. lxxxix. 46. Isai. liv. 4. Job xxxiii. 25. xx. 11: עַצְמוֹתָיו מָלְאוּ עֲלוּמָיו *his bones are full of the strength of youth.* Chald. עֲלֵימוּת. Arab. علومة *idem.*

עֲלוּקָה *fem.* Prov. xxx. 15 only: לָעֲלוּקָה שְׁתֵּי בָנוֹת הַב הַב *the Aluka has two daughters: give, give.* According to LXX. Vulg. Greek, Vent. *leech.* (Arab. علقة, Syr. ܥܠܩܐ), the insatiableness of which might certainly be here applied as a proverb. The Arab. علق signifies *calamitas, gravis casus, fatum, quod homini impendit;* by that Bochart explains it (*Hieroz.* II. 801,) as a personification of *fate,* imagined to be like a frightful monster. Others, *desire,* (as a personification, comp. علق *propensum esse in aliquem, amare*). Others, by conjecture, *locust.*

עָלַז only in *Kal, to be glad, to rejoice,* i. q. עָלַס and עָלַץ, 2 Sam. i. 10. Ps. lxviii. 5. With בְּ, in Ps. cxlix. 5. Hab. iii. 18: אֲנִי בַיהוָה אֶעֱלֹזָה *I will rejoice in Jehovah.* Also of the inanimate creation, Ps. xcvi. 12. Sometimes used in the sense of insolent rejoicing, exultation, Ps. xciv. 3. Isai. xxiii. 12. Comp. v. 14. See עַלִּיז.

עָלֵז *m. adj.* from עָלַז, *rejoicing,* Isai. v. 14.

עֲלָטָה *fem. thick darkness,* Gen. xv. 7. Ezek. xii. 6, 7, 12. (Arab. غلط *to be thick, close, dense,* by transposition غطل *to be very dark*).

עֵלִי the name of the well-known high priest. 1 Sam. i. 3, &c. LXX. Vulg. Ἡλί, *Heli.*

עֵלִי *m. a pestle.* Prov. xxvii. 22. Root עָלָה, but perhaps in the signification of עלל in Arab. conj. II. *to strike repeatedly* on a thing.

עִלַּי only in the feminine gender, עִלִּית *the upper,* in combination with גַּלֵּי *fountains,* Judg. i. 15. Plur. עִלְּיוֹת, Josh. xv. 19.

עִלַּי *the upper, highest.* אֱלָהָא עִלָּאָה *the most high God.* Dan. iii. 26, 32. v. 11, 21. and עִלָּאָה *the most High.* iv. 14, 21. vii. 25. In the Chethib always עליא after the Syriac form ܥܠܝܐ.

עֲלִיָּה *fem.*

1. *An upper chamber, loft,* a small covered place on the flat roof of an Oriental house. Judg. iii. 23, 25. 1 Kings xvii. 19, 23. 2 Kings iv. 10: עֲלִיַּת קִיר קְטַנָּה *a small chamber on the wall.* Metaphorically of the chambers of heaven, Ps. civ. 3, 13.

2. *Flight of steps,* 2 Chron. ix. 4.

עֶלְיוֹן *m.* עֶלְיוֹנָה *fem. adj.* from עָלָה.

1. *The upper,* (opposed to תַּחְתּוֹן), Gen. xl. 17. 2 Kings xviii. 17: הַבְּרֵכָה הָעֶלְיוֹנָה *the upper brook.* Ezek. xlii. 5: הַלִּשְׁכוֹת הָעֶלְיוֹנוֹת *the upper chambers.* Deut. xxvi. 19: וּלְתִתְּךָ עֶלְיוֹן *and placed thee as chief over all nations.*

2. *The Most High,* of God, אֵל עֶלְיוֹן, Gen. xiv. 18. xix. 20. יְהוָה עֶלְיוֹן, Ps. vii. 18.

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xlvii. 3. xcvii. 9. אֱלֹהִים עֶלְיוֹן, Ps. lvii. 3. lxxviii. 55. and simply עֶלְיוֹן, Ps. ix. 3. xxi. 8. lxxvii. 11. lxxviii. 17, &c. According to Sanchoniathon the Phœnicians had a deity Ἔλιοῦν, i. e. ὕψιστος, which is indisputably identical with this Hebrew word. See *Bocharti Canaan.* p. 707.

עֶלְיוֹן *m.* Chald. *plur. majest.* עֶלְיוֹנִין *the Most High.* Dan. vii. 22, 25.

עַלִּיז *m. rejoicing, joyful,* Isai. xxiv. 8; sometimes in a bad sense, *rejoicing,* from *pride, arrogance.* Isai. xxii. 2. Zeph. ii. 15. Hence, Zeph. iii. 11: עַלִּיזֵי גַאֲוָתֵךְ *thy proud rejoicers,* Isai. xiii. 3: עַלִּיזֵי גַאֲוָתִי *my proud rejoicers,* (of warriors.)

עֲלִיל, Ps. xii. 7, commonly, *a melting pot, crucible,* which meaning appears to be taken from the context only. It is at least without any etymological authority. Hence more correctly Coccejus, J. D. Michaelis, and Rosenmüller, *a work-shop,* from עָלַל, *to work, to labour.*

עֲלִילָה *fem.* (from עָלַל), *action, deed,* (*facinus*), i. q. מַעֲלָל. In the singular only in Ps. xiv. 1. lxvi. 5; elsewhere in the *plur.*

1. *Deeds, great deeds,* (of God). Ps. ix. 12. lxxvii. 13. lxxviii. 11. ciii. 7.
2. *Actions,* of men. Zeph. iii. 7. הִשְׁחִיתוּ כָּל־עֲלִילוֹתָם *they make corrupt all their actions,* they act corruptly, wickedly. Ps. xiv. 1. cxli. 4. Ezek. xiv. 22. xx. 43, 44. xxiv. 14. xxxvi. 19. Zeph. iii. 11. In all these passages it is used relatively to bad actions; but this signification is still more determined by עֲלִילוֹת דְּבָרִים, equivalent to שֵׁם רָע in Deut. xxii. 14, 17.

עֲלִילָה *fem.* i. q. the preceding, No. 1. *an action, deed, work,* (of God), Jer. xxxii. 19.

עֲלִיצוּת *fem.* (from עָלַץ), *joy, rejoicing.* Hab. iii. 14.

עֲלִית *fem.* Chald. *upper chamber,* i. q. Heb. עֲלִיָּה. Dan. vi. 11.

I. עָלַל *to do, to perform* any thing, either good or bad, whence the derivatives עֲלִילָה and מַעֲלָל. It occurs in four conjugations; in

Poel עוֹלֵל with לְ, *to act, proceed against one,* used only in a bad sense, as עֲלִילָה No. 2. Lam. i. 22: עוֹלַלְתָּ לִי כַּאֲשֶׁר עוֹלַלְתָּ לְמוֹ *do unto them as thou hast done unto me.* ii. 20: לְמִי עוֹלַלְתָּ כֹּה *to whom hast thou done this* (evil)? iii. 51: עֵינִי עוֹלְלָה לְנַפְשִׁי *mine eye gives me pain,* i. e. (pains me from much weeping). Job xvi. 15: עוֹלַלְתִּי בֶעָפָר קַרְנִי *I defiled* (comp. also *Hithp.*) *my horn,* i. e. my head *with dust.* Others, according to the Aramean עֲלַל, *indidi in cinerem caput meum:* but in an Arameism of this kind the form is always preserved with the signification, which is not the case, for in Aram. the conj. *Aphel* only is in use.

Poal, passive, Lam. i. 12, *as my sorrow* אֲשֶׁר עוֹלַל לִי *which has been brought upon me.*

Hithpa. הִתְעַלֵּל.

1. *To perform* a great, miraculous deed, of God, with בְּ in Exod. x. 2: אֵת אֲשֶׁר הִתְעַלַּלְתִּי בְּמִצְרַיִם *that which I have performed in Egypt.* 2 Sam. vi. 6. The Chald. properly, *miracula quæ feci in Ægyptiis.*
2. *To treat, use one ill,* with בְּ, 1 Sam. xxxi. 4: *lest these uncircumcised come and thrust me through* וְיִתְעַלְּלוּ בִי *and ill-use me.* 1 Chron. x. 4. Jer. xxxviii. 19. Numb. xxii. 29: כִּי הִתְעַלַּלְתָּ בִי *because thou usest me ill.* Also of the violence used in committing a rape. Judg. xix. 25. The ancient translators have in most passages expressed it by, *to mock.* LXX. ἐμπαίζω. Vulg. *illudo,* but which on the one hand does not well agree with the etymology and analogy of the verb, and on the other is in some passages quite inapplicable, e. g. Exod. x. 2. Judg. xix. 25.

Hithpo. to execute, fulfil an action, Ps. cxli. 4. Deriv. עֲלָה, עֲלִיל, עֲלִילָה, מַעֲלָל, תַּעֲלוּל.

II. עָלַל only in *Poel* עוֹלֵל *to glean,* (after the

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vintage). Levit. xix. 10. With the *accus.* Deut. xxxiv. 21. Metaph. Jer. vi. 9. (In Arab. علل II. signifies to drink at repeated times, *to pluck, to strike*). Deriv. עֹלֵלוֹת.

III. עָלַל, whence part. pass. מְעוֹלָל *a little child,* i. q. עוֹלֵל, Isai. iii. 12. See עוֹלֵל.

עָלַל in Chald.

1. *To go in, enter.* In Syr. *idem.* Pret. עַל, Dan. ii. 16. *fem.* עַלַת, in Chethib עַלְלַת, v. 10. Part. עָלִין, in Chethib עָלְלִין, iv. 4. v. 8.

2. *To go down, to set,* of the sun, Dan. vi. 15. comp. in Hebrew בּוֹא.

Aph. to bring, carry in, mostly with לְ. Pret. הַנְעֵל, (with epenthetic נ instead of the *Dagesh forte,* which should be in ע). Dan. ii. 25. vi. 19. Imp. הַעֵל, (in the Targum mostly עֲעִיל), ii. 24. *infin.* הֶעָלָה, v. 17. and הַנְעָלָה. In the Targum always אָעָלָה, iv. 3.

Hoph. הָעַל, pass. *to be brought,* Dan. v. 13, 15.

עֹלֵלוֹת *stat. const.* עוֹלְלוֹת *fem. sing.* as חָכְמוֹת, (comp. Judg. viii. 2. Isai. xvii. 6,) *a gleaning.* Jer. xlix. 9: הִשְׁאִיר עוֹלְלוֹת *to leave a gleaning.* Obad. 5. Isai. xvii. 6. Root עָלַל, No. 2.

עָלַם in three conjugations; in *Kal, to hide, conceal, cover,* only in the part. pass. עֲלֻמִים *the hidden, secret,* (*transgression*), Ps. xc. 8.

Niph. נֶעְלַם *to be hidden,* Nah. iii. 11. The person from whom any thing is hidden, is construed with מִן, Levit. v. 2, 3, 4. 1 Kings x. 3, and with מֵעֵינֵי, Levit. iv. 13. Numb. v. 13. Part. נֶעְלָמִים *disguised, crafty men,* Ps. xxvi. 4.

Hiph. הֶעְלִים.

1. *To hide, conceal,* with מִן, from one, 2 Kings iv. 27.

2. הֶעְלִים עֵינַיִם מִן *to hide the eyes from one,* used sometimes in the sense to refuse assistance, Isai. i. 15. compare Prov. xxviii. 27; sometimes not to punish him, Levit. xx. 4. 1 Sam. xii. 3, (with בְּ); sometimes out of contempt, neglect. Ezek. xxii. 26: וּמִשַּׁבְּתוֹתַי הֶעְלִימוּ עֵינֵיהֶם *and from my sabbaths they have hid their eyes.* הֶעְלִים אֹזֶן *to hide one's ear,* i. e. refusing to hear.

3. *To darken,* metaph. for *to blame, find fault.* Job xlii. 3: מַעְלִים עֵצָה *he that darkens the counsel of God,* i. e. places it in a disadvantageous light.

4. Perhaps intransitively, *to hide one's self,* as frequently the verbs signifying *to cover, hide,* e. g. כָּסָה, עָטָה. Ps. x. 1: תַּעֲלִים לְעִתּוֹת בַּצָּרָה *why hidest thou thyself in the days of distress?* or, עֵינַיִם is to be supplied according to No. 2.

Hithpa. to hide one's self, Job vi. 16. with מִן from a thing, *to withdraw one's self from it.* Deut. xxii. 1, 3, 4. Ps. lv. 2: אַל תִּתְעַלַּם מִתְּחִנָּתִי *withdraw thyself not from my praying.* Isai. lviii. 7. Deriv. תַּעֲלֻמָה.

עָלַם *m. stat. emphat.* עָלְמָא *eternity, long duration,* as the Hebrew עוֹלָם, of distant time, to come, Dan. iii. 33. iv. 31. vii. 27. לְעָלְמִין, ii. 4, 44. iii. 9. v. 10. vi. 7, 22. and לְעָלְמַיָּא, ii. 44. *to eternity, for ever,* עַד עָלַם עָלְמַיָּא *to all eternities,* vii. 18. of distant time past. Ezra iv. 15: מִן יוֹמָת עָלְמָא *from all eternity.* Dan. ii. 20: מִן עָלְמָא וְעַד עָלְמָא *from eternity to eternity.*

עֶלֶם *m. a youth, young man,* 1 Sam. xvii. 56. xx. 22. and

עַלְמָה *fem. a young woman,* always to be understood of an unmarried, but marriageable young woman. Gen. xxiv. 43. Exod. ii. 8. Ps. lxviii. 26. Cant. i. 3. vi. 8. Prov. xxx. 19. Isai. vii. 14. (Syr. ܥܠܡ *Pa.* and *Ethpa. to grow up, to come to the age of puberty*). Deriv. עֲלוּמִים.

עַלְמוֹן the name of a place in the tribe of Benjamin, Josh. xxi. 18. which in the parallel passage 1 Chron. vi. 45, is called עַלֶּמֶת. Different is,

עַלְמוֹן דִּבְלָתָיְמָה the name of an encampment of the Israelites, Numb. xxxiii. 16.

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עֲלָמוֹת *plur. fem.* a kind of tune or harmony in music, (1 Chron. xv. 20. Ps. xlvi. 1.) perhaps *the female voice* or *manner* which the chorister imitated. Compare *Forkel Gesch. der Musick,* Th. I. p. 142. In the first passage it appears rather to be used relatively to a high and low tone. See נִצַּח.

עַלְמוּת in Ps. ix. 1. perhaps the same as the preceding, in which עַל is to be supplied (unless עֲלָמוֹת is to be read). In Ps. xlviii. 15, the context requires that it should be read as two words, עַל־מָוֶת *unto death.* In both passages the MSS. and editions vary between the separate and united manner of writing, which however is of no importance, since closely combined words were never separated among the ancients, (see Gesenius' *Gesch. der Heb. Sprache* and *Schrift,* p. 171).

עֵילָמִי Chald. *plur.* עֵילָמָיֵא *Elamite,* from עֵילָם, q. v. Ezra iv. 9.

עַלֶּמֶת, see עַלְמוֹן.

עָלַס in two conjugations; in *Kal, to rejoice, to exult,* i. q. עָלַז and עָלַץ. Job xx. 18: וְלֹא יַעֲלֹס *and he shall not rejoice therein.*

Niph. Job xxxix. 13: כְּנַף רְנָנִים נֶעֱלָסָה *the wing of the ostrich moves* or *soars joyfully.* Comp. *Il.* ii. 462: ἀγαλλόμεναι πτερύγεσσι.

Hithp. to rejoice (in love), Prov. vii. 18.

עָלַע in *Piel* and Job xxxix. 30 only: (33): יְעַלְּעוּ דָם *they swallow* or *suck up blood.* So Vulg. Syr. Chald. (Cognate with this is לוּעַ, Arab. لعق, *to lick, sip.*)

עַלַע Chald. i. q. the Hebrew צֵלָע *a rib,* hence *a great tooth, tusk,* or *fang,* Dan. vii. 5.

עָלַף originally *to cover, to veil;* also *to be veiled in darkness,* hence *to be feeble, to faint, to swoon.* (Comp. עָטָה, עָטַף). It occurs in two conjugations; in *Pual.*

1. *To be covered,* Cant. v. 14: מְעֻלָּפֶת סַפִּירִים *covered with sapphires.*
2. *To swoon away, to faint,* Isai. li. 20: בָּנַיִךְ עֻלְּפוּ *thy sons are fainted away.*

Hithpa. הִתְעַלֵּף.

1. *To veil one's self,* Gen. xxxviii. 14.
2. *To swoon away,* from heat, Jon. iv. 8. from thirst, Amos viii. 13.

עֻלָּפָה *m.* verbal from *Pual,* (with ה֫ parag.) *languishing, mourning,* Ezek. xxxi. 15.

עָלַץ *fut.* יַעֲלֹץ, i. q. עָלַז and עָלַס *to rejoice, to be glad.* Only in *Kal,* Prov. xi. 10. xxviii. 12. עָלַץ בַּיהוָה *to rejoice in Jehovah.* Ps. v. 12. ix. 3. 1 Sam. ii. 1. With לְ *to rejoice at one's calamity, to triumph in a malicious manner over one, insultare alicui.* Ps. xxv. 2. Metaph. of inanimate nature, 1 Chron. xvi. 32.

עַם and עָם gen. comm. (first form with a conjunctive accent, the latter with a distinctive accent and with the article as הָעָם), with suffix עַמִּי, *a people.* בְּנֵי עַמִּי *the sons of my people,* i. e. my countrymen. Gen. xxiii. 11. בַּת עַמִּי *the daughter of my people,* i. e. my people or country. (See בַּת, No. 3). Of beasts, Prov. xxx. 25, 26. Ps. lxxiv. 14.

Plur. עַמִּים, (seldom in the Chaldaic form עַמְמִים, עַמְמֵי, Neh. ix. 22, 24. Judg. v. 14,) *nations,* particularly applied to the tribes of Israel, Gen. xlix. 10. Deut. xxxii. 8. xxxiii. 3, 19. הָעַמִּים and עַמֵּי הָאָרֶץ on the contrary applies to other nations. The plural is also used for the singular, e. g. Levit. xix. 16: *thou shalt not go about as a tale bearer* בְּעַמֶּיךָ *among thy people.* xxi. 1. Hos. x. 14. נֶאֱסַף אֶל עַמָּיו *to be gathered unto his people,* i. e. to die. נִכְרַת מֵעַמָּיו *to be cut off from his people.*

עַם Chald. *idem. plur.* עַמְמִין, עַמְמַיָּא, Dan. iii. 4, 7, 31. v. 19. vi. 26. vii. 14. (Syr. ܥܡܐ, *plur.* ܥܡܡܐ, Arab. عم, *plur.* اعمام, عمومة, *idem.*)

עִם with suffix עִמִּי, עִמְּךָ, עִמּוֹ, עִמָּנוּ, עִמָּכֶם, עִמָּהֶם, and עִמָּם properly perhaps, *connection,* (from עמם *to be in common,* comp. עַם, *people,* עֲמָמָה), but used only as a preposition.

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1. *With,* very frequently, Ps. lxxii. 5: עִם שֶׁמֶשׁ *as long as the sun shines* or *remains.* Comp. Dan. iii. 33, and *Ovid. Amor.* i. 15, 16: *cum Sole et Luna, semper Aratus erit.* Gen. xxvii. 44. Exod. xxii. 29. Levit. xxv. 36. 1 Sam. xvii. 42: אַדְמֹנִי עִם יְפֵי־מַרְאֶה (*had*) *red hair with a fair countenance.* זֶה עִם *with all this, notwithstanding this,* Neh. v. 18.

2. Especially as the Latin *penes,* when it indicates power of body or mind. Job xv. 9: תָּבִין וְלֹא עִמָּנוּ הוּא *what dost thou know, that is not with us,* i. e. that we know not? Paral. יָדַעְתִּי. (Compare xiv. 5.) Ps. l. 11: וְיִו שָׂדַי עִמָּדִי *and the beasts of the field are known to me.* Job xxiii. 14: כָּהֵנָּה רַבּוֹת עִמּוֹ *and many such he has in mind.* x. 13. עִם לִבִּי like *apud animum meum,* Eccles. i. 16. Isai. xiv. 7. Hence it expresses also by circumlocution the genitive, as Job xxiii. 10: דֶּרֶךְ עִמָּדִי *my mode of life, my conduct.*

3. *Before,* e. g. עִם אֵל *before God,* Job ix. 2. xxvii. 13.

4. *With, against,* e. g. נִלְחַם עִם, *to fight with,* or *against one,* 2 Kings xiii. 12. xiv. 15. Hence, Ps. xciv. 16: *who will assist me* עִם מְרֵעִים *against the evil doers,* i. e. in the contest with evil doers. lv. 19: כִּי בָרַבִּים הָיוּ עִמָּדִי *for they are united with many* (*enemies*) *against me.*

5. *As well as, like as, pariter ac.* Eccles. ii. 16: הֶחָכָם עִם כְּסִיל *the wise man as well as the fool.* Job ix. 26. Ps. lxxiii. 5. Eccles. vii. 11: טוֹבָה חָכְמָה עִם נַחֲלָה וְיֹתֵר לִרְאֵי הַשָּׁמֶשׁ *wisdom is as beneficial to the inhabitants of the earth, as possessions, and still more.*

6. מֵעִם *away from.* Gen. xliv. 29. Job xxviii. 4. 1 Sam. xvi. 14: *the Spirit of Jehovah departed* מֵעִם שָׁאוּל *from Saul.* Less frequently i. q. עִם, 2 Sam. iii. 28. Job xxxiv. 33: מֵעִמְּךָ *according to thy mind.* Comp. No. 2.

עִם, Chald. *with, at;* also, *in,* e. g. עִם לֵילְיָא *in the night.* Dan. ii. 7. עִם דָּר וְדָר *as long as generations last.* Dan. iii. 33. iv. 31.

I. עָמַד *fut.* יַעֲמֹד in three conjugations; in *Kal,*

1. *To stand, to stay, to stop.* 1 Sam. xx. 38: *make haste, be quick,* אַל תַּעֲמֹד *stop not.* Jer. iv. 6. Ps. xxxiii. 9: הוּא צִוָּה וַיַּעֲמֹד *he commanded, and it stood.*

(*a*) With לִפְנֵי *to stand before* any one, particularly as a servant before his master; hence *to serve,* e. g. a king or any other person of distinction. Gen. xli. 46. Deut. i. 38. 1 Kings i. 2, 28. x. 8. Jer. lii. 12. Dan. i. 5. Jehovah, 1 Kings xvii. 1. xviii. 15. Also without לִפְנֵי, Dan. i. 4: *who are capable* לַעֲמֹד בְּהֵיכַל הַמֶּלֶךְ *of serving in the palace of the king.* עָמַד לִפְנֵי in Levit. xviii. 23, is used in reference to copulation.

(*b*) With עַל *to stand by, to assist.* Dan. xii. 1: *Michael* הָעֹמֵד עַל בְּנֵי עַמֶּךָ *who standeth for the sons of thy people,* i. e. who conducts the cause of thy people. Esth. viii. 11: לַעֲמֹד עַל נַפְשָׁם *to defend* or *protect their life.* ix. 16. (Comp. קוּם לְ). Also, *to rely upon any thing.* Ezek. xxxiii. 26: עֲמַדְתֶּם עַל חַרְבְּכֶם *ye rely upon your sword.*

2. *To stand still,* e. g. of the sea, Jonah i. 15; of the sun, Josh. x. 13. 2 Kings iv. 6: וַיַּעֲמֹד הַשָּׁמֶן *and the oil stayed,* i. e. ran no more; with מִן, *to stand still, to leave off, to cease from.* Gen. xxix. 35: וַתַּעֲמֹד מִלֶּדֶת *and she left off bearing, ceased to bear.*

3. *To stand firm, to abide, to remain.* Ps. xxxiii. 11: עֲצַת יְהוָה לְעוֹלָם תַּעֲמֹד *the counsel of God remains for ever.* cii. 27: *they* (*the heavens*) *pass away,* וְאַתָּה תַּעֲמֹד *and thou remainest.* Esth. iii. 4: הֲיַעַמְדוּ דִּבְרֵי מָרְדְּכַי *whether Mordecai's doings would stand,* would last. Exod. xviii. 23: *if thou shalt do so,* וְיָכָלְתָּ עָמֹד *then thou shalt be able to endure.* Amos ii. 15: תֹּפֵשׂ הַקָּשֶׁת לֹא יַעֲמֹד *the bearer of the bow shall not stand.*

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עָמַד בַּמִּלְחָמָה *to stand in battle, to be firm, remain in it,* Ezek. xiii. 8. Particularly with לִפְנֵי, *to stand before* any one, *to withstand, resist him.* Ps. lxxvi. 8: מִי יַעֲמֹד לְפָנֶיךָ *who can stand before thee?* abide in thy presence. cxlvii. 17. Nah. i. 6. Dan. viii. 7. Prov. xxvii. 4. Comp. cxxx. 3. More rarely with בִּפְנֵי, Josh. xxi. 44. xxiii. 9. Esth. ix. 2; with נֶגֶד, Eccles. iv. 12; with מִן, Dan. xi. 8. Without a case, Dan. xi. 15, 25. Hence

3. *To continue, stay, remain,* of persons and things. Exod. ix. 28: לֹא תֹסִפוּן לַעֲמֹד *ye shall not stay any longer.* Levit. xiii. 5: וְהִנֵּה הַנֶּגַע עָמַד בְּעֵינָיו *and the spot has continued in its form.* verse 37. Jer. xxxii. 14. xlviii. 11. Dan. x. 17: לֹא יַעֲמֹד בִּי כֹחַ *there remained no strength in me.* xi. 6. Eccles. ii. 9: אַף חָכְמָתִי עָמְדָה לִי *also my wisdom remaineth with me.* With בְּ *to stand, remain by* any thing, persist in it. Isai. xlvii. 12. Eccles. viii. 3: אַל תַּעֲמֹד בְּדָבָר רָע *persist not in an evil undertaking.* 2 Kings xxiii. 4. Also with the accus. Ezek. xvii. 14: *to preserve the covenant,* לְעָמְדָהּ *and to continue in it.* Also *to continue to live, to remain alive.* Exod. xxi. 21: עִם יוֹם אוֹ יוֹמַיִם יַעֲמֹד *if he continues alive a day or two.*

4. *To arise,* i. q. קוּם, only in the later Hebraism, (compare the Rabbinical idiom in Buxtorf, p. 1622.) Dan. xii. 1, 13. Especially of the rising up of a new ruler. Dan. viii. 23. xi. 2, 3, 20. Eccles. iv. 15. Esth. iv. 14, 15: רֶוַח וְהַצָּלָה יַעֲמֹד לַיְּהוּדִים מִמָּקוֹם אַחֵר *auxilium surget Judæis aliunde.* 1 Chron. xx. 4: וַתַּעֲמֹד מִלְחָמָה *a war arose.* With עַל *to rise up against one,* Dan. viii. 25. xi. 14. 1 Chron. xxi. 1. Compare Levit. xix. 16.

5. Passive of *Hiph. to be placed, appointed.* (Comp. e. g. נָפַל, No. 13.) Ezra x. 14: יַעֲמְדוּ נָא שָׂרֵינוּ *let our rulers be appointed,* i. e. let us appoint our rulers. Dan. xi. 31: וּזְרֹעִים מִמֶּנּוּ יַעֲמֹדוּ *and military power shall be set up by him.*

Hiph. הֶעֱמִיד.

1. Causat. of No. 1. *to make to stand, to place.* Ps. xxxi. 9. Levit. xiv. 11. xvi. 7. xxvii. 8, 11; *to fix one's countenance on any one.* 2 Kings viii. 11: וַיַּעֲמֵד אֶת־פָּנָיו *and he fixed his look steadfastly.*

2. *To let stand, remain, to preserve,* 1 Kings xv. 4. 2 Chron. viii. 9. Prov. xxix. 4. Also i. q. קִיֵּם *to confirm, fulfil,* 2 Chron. xxxv. 2. Dan. xi. 14: לְהַעֲמִיד חָזוֹן *to confirm* or *to fulfil the vision.*

3. *To appoint, to place* in an office, 1 Kings xii. 32. 1 Chron. xv. 16. 2 Chron. xi. 22. xix. 8. xxix. 25. xxxi. 2.

4. *To erect, to set up,* e. g. statues. 2 Chron. xxxiii. 19; a house. xxiv. 13: וַיַּעֲמִידוּ אֶת־בַּיִת הָאֱלֹהִים עַל מַתְכֹּנְתּוֹ *and they erected the house of God in its place,* Ezra ii. 68. ix. 9.

5. *To stir up, excite, cause to rise,* e. g. prophets, Neh. vi. 7. an army, Dan. xi. 11, 13.

6. *To establish, to determine, resolve.* 2 Chron. xxx. 5: וַיַּעֲמִידוּ דָבָר לְהַעֲבִיר *and they determined to have it proclaimed,* &c. With לְ, *to appoint for.* xxxiii. 8: אֲשֶׁר הֶעֱמַדְתִּי לַאֲבוֹתֵיכֶם *which I have appointed for your father.* Ps. cv. 10. Neh. x. 33: וְהֶעֱמַדְנוּ עָלֵינוּ מִצְוֹת *and we made ordinances for us.*

7. Intrans. *to remain standing, to continue,* 2 Chron. xviii. 34.

Hoph. to be placed. Levit. xvi. 10. Deriv. besides the words in alphabetical order, עַמּוּד, מַעֲמָד.

II. עָמַד only in *Hiph.* Ezek. xxix. 7: וְהַעֲמַדְתָּ לָהֶם כָּל־מָתְנַיִם וגו׳ *thou causest their loins to shake* or *tremble.* Comp. Ps. lxix. 24. The unfitness of the usual signification of עָמַד, and the complete agreement of the cited parallel passage, make it certain, that this is the sense which the sacred writer had in view; but it cannot be determined whether there

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is an actual transposition in this passage, or an error of the transcribers. LXX. συνέκλασας. Vulg. *dissolvisti*. Syr. *concussisti*.

עִמָּד i. q. עִם a preposition but only with the suffix י, עִמָּדִי.

1. *With*, very frequently.

2. *In, by, within*, Job vi. 3: *the arrows of the Almighty* עִמָּדִי *stick in me*. Alex. εν σωματι μου.

עִמָּד *m.* from עָמַד.

1. *A place, spot*, where one stands, Dan. viii. 17, 18.

2. *A stage, scaffold*, 2 Chron. xxxiv. 31.

עֲמָדָה *fem. an abiding place, a dwelling*, Micah i. 11.

I. עִמָּה *fem.* prop. *subst. community, connection*. (Root עמם, Arab. *to be in common*. Comp. עִם). Only in *stat. const.* עִמַּת, Eccles. v. 15. and with לְ prefixed לְעִמַּת, with suffix לְעֻמָּתִי, once לְעִמּוֹת (Ezek. xlv. 7.) a preposition,

(*a*) *Close by, next to*, Exod. xxv. 27. xxviii. 27. 2 Sam. xvi. 13.

(*b*) *Against, at*, 2 Sam. xvi. 13: וַיִּסְקֹל בָּאֲבָנִים לְעֻמָּתוֹ *and he threw stones at him*, Ezek. iii. 8.

(*c*) *Over against*, 1 Chron. xxvi. 16.

(*d*) *As well as, like as*, i. q. עִם, No. 5. 1 Chron. xxiv. 31. xxvi. 12. Eccles. vii. 14: גַּם זֶה לְעִמַּת זֶה *this as well as that*. Comp. v. 15: כָּל עִמַּת שֶׁבָּא כֵּן יֵלֵךְ *as he comes, so he goes*. Comp. כָּל עוֹד, Job xxvii. 3.

(*e*) מִלְעִמַּת *near to*, 1 Kings vii. 20.

II. עִמָּה the name of a city in the tribe of Asher, Josh. xix. 30.

עַמּוּד *m.* from עָמַד.

1. *A pillar*, Judg. xvi. 25, 26. 1 Kings vii. 2, &c. Exod. xxvi. 32, &c. עַמּוּד הֶעָנָן *a pillar of cloud*, Exod. xxxiii. 9, 10, and עַמּוּד הָאֵשׁ *pillar of fire*. Exod. xiii. 22. Neh. ix. 19. עַמּוּדֵי שָׁמַיִם *the pillars of heaven*. Job xxvi. 11; *the pillars of the earth*, Job ix. 6.

2. *A stand, stage*, 2 Kings xi. 14. xxiii. 3.

עַמּוֹן *Ammon, m.* the name of a people, (properly perhaps, *descending from the people*, from עָם with the formative syllable וֹן, as דַּרְמוֹן from דָּם, רִאשׁוֹן from רֹאשׁ, hence the etymological explanation בֶּן עַמִּי, Gen. xix. 38). 1 Sam. xi. 11. More frequently בְּנֵי עַמּוֹן *the Ammonites*, a people situated in the north-east of the Moabites from Arnon unto Jabbok. Numb. xxi. 24. Deut. ii. 37. iii. 16. See *Reland's Palestine*, p. 103. The *nom. gent.* is עַמּוֹנִי, *fem.* עַמּוֹנִית, 1 Kings xi. 1. Neh. xiii. 23.

עָמוֹס *Amos*, the name of the well-known Prophet, Amos i. 1. vii. 8, &c.

עָמִיק Chald. *adj. deep, inscrutable*, Dan. ii. 22.

עָמִיר *m. a sheaf*, i. q. עֹמֶר, Amos ii. 13. Micah iv. 12. Zech. xii. 6.

עָמִית *m. a friend, neighbour, fellow man*, synonymous with רֵעַ. Levit. v. 20. xviii. 20. xix. 15, 17. xxv. 14, 15.—Zech. xiii. 7: גֶּבֶר עֲמִיתִי *my neighbour*, spoken by Jehovah of the people of Israel. Root probably עָמָה = עמם *to connect*, whence עִם and עִמָּה. According to form it would be *fem.* but it may be in the same class with פֶּחָה, כֶּנֶת, &c.

עָמַל *fut.* יַעֲמֹל only in *Kal, to labour*, especially, *to work hard, in a fatiguing manner*. Prov. xvi. 26. Ps. cxxvii. 1. With בְּ, *to labour at*, or *bestow labour upon* any thing. Jonah iv. 10. Eccles. ii. 21.—Eccles. i. 3: בְּכָל עֲמָלוֹ שֶׁיַּעֲמֹל *by all his labour wherewith he fatigues himself*. ii. 20. v. 17. (In Arab. عمل *to labour, to occupy one's-self* generally).

עָמָל *m.* from עָמַל.

1. *Toilsome work, labour*, Eccles. i. 3. ii. 11, 20. v. 17 &c.

2. *That which is obtained by labour, the fruit of labour*, Ps. cv. 44. Eccles. ii. 19.

3. *Trouble, affliction*, like *labour*, κάματος, πόνος. Gen. xli. 51. Deut. xxvi. 7. Job iii. 10. iv. 8. v. 6, 7. vii. 3. xvi. 2: מְנַחֲמֵי עָמָל *troublesome comforters*.

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4. *Guilt, injustice,* Numb. xxiii. 22. i. q. אָוֶן, with which it is frequently combined.

עָמֵל *m. adj.* from עָמַל.

1. *He that labours hard;* with the personal pronoun, it is often a circumlocution for the finite verb, Eccles. ii. 22. iv. 8. ix. 9.
2. Subst. *workman, faber,* Judg. v. 26.
3. *He that bears trouble, a sufferer,* Job iii. 20.
4. As neut. *troublesome,* for *trouble* itself, Job xx. 22.

עֲמָלֵק and עֲמָלֵקִים *m. Amalek,* the *Amalekites,* a people between Palestine and Arabia, south-west of the Edomites, comp. Gen. xiv. 7. Exod. xvii. 13. Numb. xiii. 29.— According to Gen. xxxvi. 12, 16, Amalek was a grandson of Esau, and prince of an Arabian people, and it appears to be a different view of the origin of this people from that in Gen. xiv. 7, according to which the Amalekites existed already in Abraham's time. The traditions of the Arabs are in favour of the latter passage. See *Relandi Palæstina,* p. 78—82. *J. D. Michaelis Spicileg. Geogr. Hebræorum Ext.* T. I. p. 170, 177. and his *Supplements,* p. 1927. *Vater's Comment. über den Pentateuch,* Th. I. p. 140.

עָמַם in two conjugations; in *Kal,*

1. *To darken, obscure,* metaphorically *to excel,* Ezek. xxxi. 8.
2. *To be dark, obscure, unknown.* Ezek. xxviii. 3: כָּל־סָתוּם לֹא עָמְמוּךָ *all that is hidden is not unknown to thee.* Chald. עַמְעַם *to darken. Ithp.* אִתְעַמַּם, *to be darkened.* In Arab. with غ *idem.*

Hoph. הוּעַם *to be darkened, obscured, tarnished,* Lam. iv. 1.

עַמִּים, Chald. עַמְמִין *nations, peoples.* See עַם.

עִמָּנוּאֵל (*God with us*), a symbolical and prophetical name of a male child, which should be born for the deliverance of the Jewish state, Isai. vii. 15.

עָמַס (instead of which once עָמַשׂ, Neh. iv. 11.) *fut.* יַעֲמֹס, in two conjugations; in *Kal,*

1. *To lift up, to carry,* Zech. xii. 3. Isai. xlvi. 3.
2. *To load, to put on a beast of burden.* Gen. xliv. 13: וַיַּעֲמֹס אִישׁ עַל חֲמֹרוֹ *and every one loaded* (*the burden*) *on his ass.* Neh. xiii. 15. Ps. lxviii. 20: יַעֲמָס־לָנוּ הָאֵל יְשׁוּעָתֵנוּ *they lay burdens upon us,* (*yet*) *God is our help.* Isai. xlvi. 1: *your fardels are laden up, a heavy burden to the weary beast.*

Hiph. הֶעֱמִיס *to load one,* (with any thing), 1 Kings xii. 11. 2 Chron. x. 11. Deriv. מַעֲמָסָה.

עַמְעָד the name of a town in the tribe of Asher, Josh. xix. 26.

עָמַק in two conjugations; in *Kal, to be deep.* Metaph. *to be unsearchable,* Ps. xcii. 6. (Arab. and Aram. *idem.*)

Hiph. הֶעֱמִיק.

1. *To make deep,* Isai. xxx. 33. Often adverbially. Isai. vii. 11: הַעֲמֵק שְׁאָלָה *make deep* (*thy*) *request,* i. e. request something out of the deep. Jer. xlix. 8, 30: הֶעֱמִיקוּ לָשֶׁבֶת *make deep your habitations,* dwell deep in the earth. Isai. xxxi. 6: הֶעֱמִיקוּ סָרָה *they have made deep the defection,* i. e. they have revolted deeply. Hos. ix. 9: הֶעֱמִיקוּ שִׁחֲתוּ *they are deeply corrupted.* Also in Greek and Latin, the words Βαθὺς, *profundus,* are applied in the same manner metonymically.
2. *To keep something deep, to conceal,* Isai. xxix. 15. Deriv. besides the words in alphabetical order, מַעֲמַקִּים.

עָמֹק *fem.* עֲמֻקָּה *adj.*

1. *Deep,* Levit. xiii. &c. Prov. xviii. 4. xx. 5. and frequently.
2. Metaph. *inscrutable,* Ps. lxiv. 7. Eccles. vii. 24.

עָמֻק or עָמֵק *idem.* only in *plur. stat. const.* עִמְקֵי שָׂפָה *of unintelligible language,* Isai. xxxiii. 19. Ezek. iii. 5, 6.

עֵמֶק with suffix. עִמְקִי.

1. *Valley,* properly a low plain, serving, e. g. for fields of fruit and flowers, (Job xxxix. 10. Ps. lxv. 14. Cant. ii. 1.) for a

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field of battle, Job xxxix. 21. It is plainly distinguished from the allied words בִּקְעָה, גַּי, נַחַל, whence also each of these words are assigned only to certain determinate valleys or plains. By the name of עֵמֶק are distinguished the valleys אַיָּלוֹן, עָכוֹר, יִזְרְעֶאל, יְהוֹשָׁפָט, שִׂדִּים, רְפָאִים, סְכוֹת.

Besides these occur,

(*a*) עֵמֶק הָאֵלָה *the terebinthine valley*, towards the west of Bethlehem, 1 Sam. xvii. 2, 19. xxi. 10.

(*b*) עֵמֶק בְּרָכָה *the valley of blessing*, not far from Engeddi, 2 Chron. xx. 26.

(*c*) עֵמֶק גִּבְעוֹן *the valley of Gibeon*, Isai. xxviii. 21. Comp. Josh. x. 12.

(*d*) עֵמֶק חֶבְרוֹן *the valley of Hebron*, Gen. xxxvii. 14.

(*e*) עֵמֶק הַמֶּלֶךְ *valley of the king*, near the Dead sea, Gen. xiv. 17. 2 Sam. xviii. 18.

2. *An inhabitant of the valley*, 1 Chron. xii. 15, for אִישׁ הָעֵמֶק.

עֹמֶק *m. deep, depth*, Prov. xxv. 3.

עָמַר in two conjugations; in *Piel* עִמֵּר *to tie* or *bind sheaves*, Ps. cxxix. 7.

Hithp. הִתְעַמֵּר with בְּ *to make a slave, to treat one as such.* Deut. xxi. 14: לֹא תִתְעַמֵּר בָּהּ *thou shalt not use her as a slave.* Alex. οὐκ ἀθετήσεις αὐτήν. Vulg. *opprimere poteris per potentiam.* Syr. and Chald. *non mercaturam exercebis in ea.* (So likewise Jonath. Targ. Jerome, Arab. Erp. and the Pers.) xxiv. 7: וְהִתְעַמֵּר בּוֹ וּמְכָרוֹ *and treateth him as a slave, and selleth him.* Alex. καταδυναστεύσας αὐτὸν ἀποδῶται. Syr. and Chald. as before. With the received signification comp. עַמַר (*servivit, ministravit*) in the Talmud. (See *Castellus Heptaglott*, p. 2801.) the Samarit. עמר *subjecit*, and the Arab. عمر in the prevailing signification: *coluit regionem, coluit Deum, oravit*, which notions are closely connected with, *to labour, serve.* See עָבַד. Castellus translates the word itself by *servivit.* Also the Hebrew expositors explain it by, הִשְׁתַּמֵּשׁ, הִשְׁתַּעְבֵּד *in servitutem redegit.* For the construction with בְּ, comp. עָבַד בְּ.

עֹמֶר *plur.* עֳמָרִים.

1. As עָמִיר *a sheaf*, Levit. xxiii. 10, &c. Job xxiv. 10.

2. *An omer*, a measure which, according to Exod. xvi. 36, contains the tenth part of an ephah. xvi. 22, 32, 33.

עֲמַר Chald. *wool*, i. q. צֶמֶר in Hebrew. Dan. vii. 9.

עֲמֹרָה a proper name of one of the four cities of the valley of Siddim, which sunk into the Dead sea, Gen. x. 19. xiii. 10. LXX. Γόμορρα, Lat. *Gomorrha.*

עָמְרִי a proper name of a king of Israel, 1 Kings xvi. 16, &c. 2 Kings viii. 26. Micah vi. 6. LXX. Ἀμβρί.

עָמַשׁ only in *Kal*, i. q. עָמַס *to carry*, Neh. iv. 11.

עֵנָב *m. grape*, Deut. xxxii. 14. Plur. עֲנָבִים, stat. const. עִנְבֵי, (with *Dagesh. forte euphon.*) Levit. xxv. 5. Deut. xxxii. 32.

עָנַג. (In Arab. عنج *to be handsome and coquettish, to make amorous gestures*, applied to women.) It occurs in two conjugations; in

Pual, to be enervated, made delicate, spoiled by too much tenderness, Jer. vi. 2.

Hithpa. הִתְעַנֵּג.

1. *To be enervated*, as *Pual*, Deut. xxviii. 56. Compare Isai. lv. 2.

2. With עַל *to rejoice* in any thing, e. g. in God, Job xxii. 26. xxvii. 10. Ps. xxxvii. 4. Isai. lviii. 14; in peace, Ps. xxxvii. 11. With מִן *idem*, Isai. lxvi. 11.

3. *To make sport of* a thing, with עַל, Isai. lvii. 4. Deriv. תַּעֲנוּג.

עָנֹג *fem.* עֲנֻגָּה *adj. soft, delicate, luxurious*, Deut. xxviii. 54. Isai. xlvii. 1.

עֹנֶג *m. pleasure, enjoyment, luxury, amusement*, Isai. xiii. 22. lviii. 13.

עָנַד *to bind on, to fasten*, Job xxxi. 36. Prov. vi. 21. Comp. מַעֲנָדוֹת.

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I. עָנָה (properly a verb לִי), in three conjugations; in *Kal*,

1. *To answer*. It is used,

(*a*) With the accus. of the person, e. g. Job i. 7: וַיַּעַן הַשָּׂטָן אֶת־יְהוָה *and Satan answered Jehovah*. Gen. xxiii. 14. Cant. v. 6. So likewise in Greek, ἀμείβομαι τινά.

(*b*) With the accus. of the thing which one answers, or, to which one replies. Prov. xviii. 23. Job xl. 2: מוֹכִיחַ אֱלוֹהַּ יַעֲנֶנָּה *let the reprover of God answer it*. Similarly Job xxxiii. 13: כָּל דְּבָרָיו לֹא יַעֲנֶה *to all his doings he replies not*, i. e. he gives no account of them. Hence

(*c*) With a double accus. of the person and thing, 1 Sam. xx. 10. Micah vi. 5. Jer. xxiii. 37.

2. *To hear*, properly *to answer a prayer, request*, especially applied to God, 1 Sam. ix. 17. xiv. 39. Ps. iii. 5. iv. 2. xiii. 4. xx. 10. xxxiv. 5, &c. Isai. lxv. 24. We may observe the *construetio prægnans*, Ps. xxii. 22: מִקַּרְנֵי רֵמִים עֲנִיתָנִי *hear* (*and deliver me*) *from the horns of the unicorn*. With the accus. of the thing, *to grant* any thing. Eccles. x. 19: הַכֶּסֶף יַעֲנֶה אֶת־הַכֹּל *money grants* (*procures*) *every thing*, comp. Hos. ii. 22, 23. With double accus. *to grant one* any thing. Ps. lxv. 6: *thou grantest us pre-eminence according to thy righteousness*.

3. *To begin to speak*, (especially in later Hebraism). Job iii. 2: וַיַּעַן אִיּוֹב וַיֹּאמַר *then Job began and spake*. Cant. ii. 10: עָנָה דוֹדִי וְאָמַר לִי *my beloved began and spake to me*. Isai. xiv. 10. Zech. i. 10. iii. 4. iv. 11, 12. Deut. xxi. 7. xxvi. 5. xxvii. 14. 2 Chron. xxix. 31. Gen. xxxi. 36. With the accus. of the person, *to address* any one, Zech. i. 11.

4. עָנָה בְּ *to depose as a witness*, (viz. to answer the judge), sometimes *for* one, Gen. xxx. 33. 1 Sam. xii. 3. but mostly *against* one. 2 Sam. i. 16: פִּיךָ עָנָה בָּךְ *thy mouth testifies against thee*. Numb. xxxv. 30. Deut. xix. 18. Isai. iii. 9. lix. 12. Jer. xiv. 7. Micah vi. 3. Job xv. 6. Ruth i. 21. Job xvi. 8: כַּחֲשִׁי בְּפָנַי יַעֲנֶה *my leanness beareth witness to my face*. comp. the same phrase, Hos. v. 5. More fully expressed by עָנָה עֵד בְּ, Exod. xx. 13. Deut. v. 17. *to bear witness against one*, comp. Deut. xxxi. 21: וְעָנְתָה הַשִּׁירָה הַזֹּאת לְפָנָיו לְעֵד *so shall this song serve to them as a witness*. That which one declares or deposes as witness against another is put in the accus. Deut. xix. 16: לַעֲנוֹת בּוֹ סָרָה *to testify a transgression against him*.

5. *To pronounce, pass sentence, responsum dare* (of the judge). Exod. xxiii. 2: לֹא תַעֲנֶה עַל רִיב וגו׳ *thou shalt not pronounce sentence on a cause*, &c. Of Jehovah, *to declare* or *announce*, (oracularly). Gen. xli. 16: אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה *God shall declare peace unto Pharaoh*, comp. Deut. xx. 11. 1 Sam. ix. 17: וַיהוָה עָנָהוּ *then Jehovah announced to him*.

6. *To shout*, e. g. Exod. xxxii. 18: עַנּוֹת גְּבוּרָה *a shout of victory*. Jer. li. 14: וְעָנוּ עָלַיִךְ הֵידָד *and they shall raise a shout for battle against thee*. Applied to the crying of jackals, Isai. xiii. 22.

7. *To sing*. Exod. xv. 21: וַתַּעַן לָהֶם מִרְיָם *and Miriam sang unto them*, Ezra iii. 11. With לְ *to sing* of any thing, *to celebrate* any thing *by song*, 1 Sam. xxi. 10. xxix. 5. Numb. xxi. 17. Ps. cxlvii. 7.

Niph. נַעֲנָה.

1. *To be answered*, Job xi. 2.

2. *To be heard*, Job xix. 7. Prov. xxi. 13.

3. *To answer*, (as if passive of *Hiph*.) i. q. *Kal*, No. 1. construed with לְ, Ezek. xiv. 4, 7.

Piel עִנָּה, as *Kal*, No. 7. *to sing*, Exod. xxxii. 18. Ps. lxxxviii. 1. Isai. xxvii. 2.

II. עָנָה (for ענו, properly verb לוֹ, comp. the derivat. עָנִי, עֲנָוָה). It occurs in three conjugations; in *Kal*.

1. *To bestow labour or pains* on any thing, *to busy one's self* with it. Construed with

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בְּ, Eccles. i. 14: לַעֲנוֹת בּוֹ *to bestow labour upon it*, or rather, *to trouble one's self with it*. iii. 10. (Syr. ܥܢܝ, Arab. عني with ب *idem*.)

2. *To suffer, to be humbled, to be oppressed.* Ps. cxvi. 10: אֲנִי עָנִיתִי מְאֹד *I suffer very much*. cxix. 67. Zech. x. 2: יַעֲנוּ כִי אֵין רֹעֶה *they suffer* (*are helpless*) *for there is no shepherd*. Isai. xxxi. 4: וּמֵהֲמוֹנָם לֹא יַעֲנֶה *and* (*he that*) *humbles not himself on account of their multitude*, i. e. loses not his courage. Parall. יֵחַת. xxv. 5: זְמִיר עָרִיצִים יַעֲנֶה *the triumphal song of the tyrants is humbled* or *brought low*, i. e. is damped or suppressed. (Arab. عنا *to be humbled, lowered*.)

Niph. נַעֲנֶה.

1. *To be humbled*, Ps. cxix. 107.

2. Reflective, *to bow down, humble one's self* with מִפְּנֵי *before one*, Exod. x. 3. The infinitive לֵעָנוֹת is used here for לְהֵעָנוֹת.

Piel עִנָּה.

1. *To oppress, afflict, humble.* Gen. xvi. 6: וַתְּעַנֶּיהָ שָׂרַי *and Sarah oppressed her*. xv. 13. xxxi. 50: אִם תְּעַנֶּה אֶת־בְּנֹתַי *if thou shalt oppress* or *afflict my daughters*. Exod. xxii. 22: *ye shall not afflict or oppress any widow or orphan*. Numb. xxiv. 24: וְעִנּוּ אַשּׁוּר וְעִנּוּ עֵבֶר *and shall humble Asshur, and shall humble Eber*. Deut. viii. 2: לְמַעַן עַנֹּתְךָ *in order to humble thee*. Ps. lxxxix. 23. xc. 15. xciv. 5. Nah. i. 12. Judg. xvi. 6. Lam. iii. 33. (In Job xxxvii. 23 it would be perhaps preferable to read with some MSS. יַעֲנֶה, and express it by the sense *to answer*). Ps. cxix. 75: אֱמוּנָה עִנִּיתָנִי *and with truth* (*justice*) *thou humblest me, thou chastenest me*. (Others, *thou hearest me*, but it has never this signification in *Piel*). cii. 24: עִנָּה בַדֶּרֶךְ כֹּחִי *he* (*the enemy*) *has weakened my strength in the way*. lxxxviii. 8: כָּל מִשְׁבָּרֶיךָ עִנִּיתָ *and thou hast afflicted* (*me*) *with all thy waves*. cv. 8: עִנּוּ בַכֶּבֶל רַגְלוֹ *they confined his foot in fetters*.

2. עִנָּה אִשָּׁה *to deflower* or *ravish a woman, comprimere feminam*. Gen. xxxiv. 2. Deut. xxii. 24, 29. Judg. xix. 24. xx. 5. 2 Sam. xiii. 22. Ezek. xxii. 10, 11. Lam. v. 11.

3. עִנָּה נֶפֶשׁ *to chastise the soul*, i. e. to fast, Levit. xvi. 31. xxiii. 27, 32. Numb. xxix. 7. Isai. lviii. 3. Ps. xxxv. 13: עִנֵּיתִי בַצּוֹם נַפְשִׁי *I chasten my soul with fasting*.

Pual, to be afflicted, humbled, Ps. cxix. 71. cxxxii. 1. Isai. liii. 4.

Hiph. as Piel, No. 1. 1 Kings viii. 35. 2 Chron. vi. 26: כִּי תְעַנֵּם *when thou hast humbled them*. Eccles. v. 19: כִּי הָאֱלֹהִים מַעֲנֶה בְּשִׂמְחַת לִבּוֹ *for God humbles* (*him*) *in the joy of his heart*. Others, *when God hears him in the joy of his heart*, i. e. grants him the joy of his heart.

Hithp. הִתְעַנֵּה.

1. *To humble one's self.* Gen. xvi. 9: וְהִתְעַנִּי תַּחַת יָדֶיהָ *and humble* or *submit thyself under her hands*, especially before God, Dan. x. 12. Ezra viii. 21.

2. As *Kal, to suffer*, 1 Kings ii. 26.

עֲנָה, עֲנָא Chald.

1. *To answer*, Dan. ii. 7. x. 3, 14, 16. v. 8. vi. 14.

2. More frequently *to begin to speak*, as in Hebrew, No. 3. Dan. ii. 20: עָנֵה דָנִיֵּאל וְאָמַר *Daniel began and spoke*, iii. 9, 19, 24, 26, 28. iv. 16, 27. v. 7, 10, 13. vii. 2. With לְ of the person. In the Targum אֲתִיב is frequently used for the Hebrew עָנָה *to reply*.

עָנִי *plur.* עֲנִיִּים, עֲנִיֵּי, (from עָנָה, No. II. 2.)

1. *Suffering, poor, unhappy, helpless person.* Ps. ix. 13. x. 12, 17. xxii. 27. xxxiv. 3. cxlvii. 6. cxlix. 4. עֲנִוֵּי־אֶרֶץ *the sufferers of the earth*. Ps. lxxvi. 10. Prov. iii. 34. Mostly with the accessory notion *a humble, pious sufferer*, compare particularly Ps. xxv. 9. xxxvii. 11. lxix. 33.

2. *Gentle, meek*, Numb. xii. 3.

עֲנָוָה properly *fem.* of the preceding, used substantively.

1. *Humility*, Prov. xv. 33: לִפְנֵי כָבוֹד עֲנָוָה

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humility is before honour. xviii. 12. xxii. 4. Zeph. ii. 3. Parall. צֶדֶק.

2. *Benevolence, kindness,* applied to God, Ps. xviii. 36.

עֲנָוָה *fem. benevolence,* as עֲנָוָה, No. 2. Ps. xlv. 5. spoken of a king.

עָנוֹק see עָנָק.

עֲנוּת *fem.* Ps. xxii. 25: עֲנוּת עָנִי *the suffering of the sufferer,* or *affliction of the afflicted,* Chald. עֲנוּי and עֲנִיוּתָא *idem.* (Others according to the LXX. Vulg. Chald. the lamentation of the sufferer, (parall. שַׁוְעוֹ), but עֲנָה (see its significations) is applied neither in Hebrew nor in the other dialects to lamentation.

עָנִי *fem.* עֲנִיָּה, *plur.* עֲנִיִּים, עֲנִיֵּי *adj.*

1. *Poor, helpless, distressed,* frequently of the national misfortunes of the Israelites. (Comp. *De Wette in den Studien,* Th. III. p. 309). frequently combined with אֶבְיוֹן. Exod. xxii. 24. Deut. xxiv. 12. Ps. x. 2. xiv. 6. xviii. 28, &c.

2. *Humble, low,* Zech. ix. 9. Instead of the *plur.* עֲנִיִּים, the Chethib has often עֲנָיִים, e. g. Ps. ix. 19. Isai. xxxii. 7.

עֳנִי *in pausa* עֹנִי with *suffix* עָנְיִי *oppression, suffering, misery.* Gen. xvi. 11. xxxi. 42. xli. 52. בְּנֵי עֹנִי *sufferers,* Prov. xxxi. 5. לֶחֶם עֹנִי *bread of misery,* Deut. xvi. 3.

עָנִים a city in the mountainous region of the tribe of Judah. Josh. xv. 50. Eusebius calls it Ἀναία, and distinguishes this from another called *Anea* in the southern part of the tribe.

עָנְיָן *m.* (only in Eccles.)

1. *Business,* Eccles. ii. 26. v. 2. iii. 10. i. 13: עִנְיַן רָע *a bad business.*

2. *Matter, thing,* generally, (as in Chald. and Rabbinical writings, see Buxtorf. *Lex. Chald.* p. 1633.) Eccles. iv. 8: גַּם זֶה הֶבֶל וְעִנְיַן רָע הוּא *also this is a vain and bad thing.* v. 13: בְּעִנְיַן רָע הוּא *through a bad accident,* i. e. by an unhappy event. ii. 13: כַּעַס עִנְיָנוֹ *vexation* or *grief is his portion,* (comp. עָנָה, No. II. 1.)

עָנִם a place in the tribe of Issachar, 1 Chron. vi. 58, instead of which in the parallel passages, Josh. xix. 21. xxi. 29, occurs עֵין־גַּנִּים.

עֲנָמִים, Gen. x. 13 only, a people of Egyptian origin, which cannot be further determined. The Samaritan text has ענמים, LXX. Ἐνεμετιειμ, or Αινεμετιειμ, but in the Chron. Ἀναμειμ.

עַנַמֶּלֶךְ a proper name, an idol of the Sepharvites. It appears to be compounded from ענם = صنم *image, statue,* and מֶלֶךְ *king.* The first part occurs also in Ενεμεσσαρ, (Tob. i. 2, 13, 15, 16), i. e. ענמאסר, (comp. שלמנאסר).

עָנָן *m. stat. const.* עֲנַן *a cloud.* Gen. ix. 14. Exod. xiii. 21, 22. xiv. 19. Whence

עֲנָן Chald. *idem. plur. stat. const.* עֲנָנֵי, Dan. vii. 13.

עָנַן denom. from עָנָן, in two conjugations; in *Piel* עִנֵּן *to gather clouds,* Gen. ix. 14 only. Whence is generally derived

עוֹנֵן *Poel, fut.* יְעוֹנֵן, *part.* מְעוֹנֵן *to prophesy* from the motion of the clouds, a peculiar mode of auguration. Levit. xix. 26. Deut. xviii. 10, 14. 2 Kings xxi. 6. 2 Chron. xxxiii. 6. Jer. xxvii. 9. But it requires to be proved that such a kind of augury existed in ancient times. It is therefore better to render it with the Talmudists, (*Surenhusii Meschna,* T. IV. p. 244), and several ancient versions, to enchant, bewitch by the eye, (Ital. *indocchiatura*), and considered as derived from עַיִן. Compare in Arabic عان *oculo maligno petivit,* and עַיִן, עוֹן.

עֲנָנָה *fem. a cloud,* Job iii. 5.

עֲנַנְיָה a place in the tribe of Benjamin, Neh. xi. 32. As appellative, *cloud of God.*

עָנָף *m. branch.* Ezek. xvii. 8, 23. xxxi. 3. Mal. iii. 19. with suffix עֲנָפֶיהָ, Ezek. xxxvi. 8. (as if from עָנָף).

עֲנַף Chald. *idem,* Dan. iv. 9, 11.

עַנָף *m. full of branches,* Ezek. xix. 10.

עָנַק in two conjugations; in *Kal,* properly

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to surround, like a necklace, (עָנָק). Ps. lxxiii. 6: עֲנָקָתְמוֹ גַּאֲוָה *pride surrounds them as a necklace,* covers their neck. The poet considers the *collum resupinum* as a sign of pride.

Hiph. הֶעֱנִיק *to give, make a present.* Deut. xv. 14: הַעֲנִיק תַּעֲנִיק לוֹ מִצֹּאנְךָ *make him a present of thy flock.* (LXX. Vulg. *dabis viaticum de gregibus.* Syr. Chald. *separabis ei de gregibus.* Comp. in Arab. عنق with علي *facilem se alicui præbuit.* Samar. ענק *subvenit alicui, adiuvit eum.* Others properly, *thou shalt load upon him, collo imponas.*

I. עָנָק *m. a necklace, neck-chain,* Cant. iv. 9. Plur. ים and ות, Prov. i. 9. Judg. viii. 26.

II. עָנָק, once עָנוֹק, (Josh. xxi. 11), only in the combination בְּנֵי עָנָק, Numb. xiii. 33. Deut. ix. 2. בְּנֵי הָעֲנָק, Judg. i. 20. Josh. xv. 14. יְלִידֵי הָעֲנָק Numb. xiii. 22, 28. *sons of Anak,* or עֲנָקִים, Deut. ii. 10, 11, 21. Josh. xi. 21, 22. xiv. 12, 15, and בְּנֵי עֲנָקִים, Deut. i. 28. ix. 2. According to the cited passages, these Anakims are an ancient gigantic people, who inhabited, before the invasion of the Israelites, the neighbourhood of Hebron and some of the adjacent regions, Josh. xi. 21, but were destroyed, with the exception of a few traces in the Philistine towns Gaza, Gath, and Ashdod. (The word appears to be originally an appellative, comp. عنق *homines principes.*)

עָנֵר a city of the Levites in the tribe of Manasseh, 1 Chron. vi. 70.

עָנַשׁ *fut.* יַעֲנֹשׁ in two conjugations; in *Kal,*

1. *To amerce, impose a fine* on any one, with double accus. Deut. xxii. 19; of a contribution in war, 2 Chron. xxxvi. 3. Also of an impost on productions, Amos ii. 8: יֵין עֲנוּשִׁים *vinum mulctatorum.*
2. *To punish* generally, with ל, Prov. xvii. 26.
3. *To atone for, to suffer punishment,* Prov. xxi. 11.

Niph. נֶעֱנַשׁ.

1. *To be punished by fine, to be fined,* Exod. xxi. 22.
2. *To suffer punishment, to be punished,* generally, Prov. xxii. 3. xxvii. 12. With these exceptions only in the Rabbinical writings.

עֹנֶשׁ *m.* from עָנַשׁ.

1. *A fine, contribution,* 2 Kings xxiii. 33.
2. *Punishment* generally, Prov. xix. 19.

עָנָשׁ *m.* Chald. *fine,* Ezra vii. 26.

עָנַת, whence כְּעֶנֶת, Chald. *and so forth,* &c. see עַת.

עֲנָתוֹת a city of the Levites in the tribe of Benjamin, the native place of Jeremiah. Josh. xxi. 18. 1 Kings ii. 26. Isai. x. 10. Jer. i. 1. The *nom. gent.* is עֲנָתֹתִי, 2 Sam. xxiii. 27. Jer. xxix. 27.

עָסִיס *m. must, unfermented wine, new wine,* Joel i. 5. iii. 18. Amos ix. 13. Isai. xlix. 26. Cant. viii. 2. Root עָסַס. Chald. חֲמַר עָסִיס. *Must,* Esth. i. 7 Targ.

עָסַס only in *Kal, to tread down, trample down,* Mal. iii. 21. LXX. Vulg. Chald. Syr. *idem.* In Chald. עַפֵּי signifies *to tread down, to press grapes.* (Esth. i. 11, Targ.) and otherwise, *to grind, crush.*

עער Isai. xv. 5, only in the form יְעֹעֵרוּ, according to the context i. q. יְעוֹרְרוּ or יְעַרְעֲרוּ *they shall raise* (*a cry*). Vulg. *clamorum levabunt.* The form appears to be corrupted from one of the two preceding.

עֲפָה, see עִיפָה.

עָפִי *m. plur.* עֳפָאִים *foliage, leaves, branches.* Ps. civ. 12. See the following.

עָפִי Chald. *idem,* with suffix עָפְיֵהּ *its branches* or *leaves,* Dan. iv. 9, 11, 18. (Syr. ܥܦܐ *a branch, the top of a tree;* ܥܦܝ *foliage.*)

עָפַל probably *tumuit,* (comp. עֹפֶל). Hence, *to be proud, presumptuous* (against God). Comp. זד, זיד. It occurs in two conjugations; in *Pual, to be proud.* Hab. ii. 4.

Hiph. Numb. xiv. 44: וַיַּעְפִּלוּ לַעֲלוֹת וגו׳ *they were presumptuous and went up.* Comp. Deut. i. 43: וַתָּזִדוּ וַתַּעֲלוּ הָהָרָה. Whence

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עֹפֶל *m. a hill.* Isai. xxxii. 14. Micah iv. 8. With the article by way of eminence, *the hill,* a proper name of a height on the eastern part of Mount Sion, which was surrounded and fortified with a wall, 2 Kings v. 24. 2 Chron. xxvii. 3. xxxiii. 14. Neh. iii. 27. xi. 21. Comp. *Joseph. Jewish Wars,* vi. 6.

עפלים (to be pronounced עֳפָלִים or עָפְלִים), in Chethib, Deut. xxviii. 27. 1 Sam. v. 6, &c. *boils, tumours,* or *ulcers on the fundament.* (Arab. عفل, in males, a swelling in the fundament; in females, excrescences on the pudenda.) The *Kri* always expresses it by טְחוֹרִים q. v.

עַפְעַפִּים and עַפְעַפַּיִם *dual,* only in *stat. const.* עַפְעַפֵּי, *eye-lashes.* Job xvi. 16. Ps. cxxxii. 4. Jer. ix. 17. עַפְעַפֵּי שַׁחַר *the eye-lashes of the dawn of the morning,* i. e. the first gleams of the rising sun, Job iii. 9. xli. 10. (Arab. and Greek poets make use of the same image, comp. *Sophocl. Antig.* 103.)

עָפְנִי only in Josh. xviii. 24, where the preceding כְּפַר is probably to be supplied, so that כְּפַר הָעָפְנִי together, is the name of a place in the tribe of Benjamin. But עָפְנִי originally might have been the name of a people, as the preceding עַמּוֹנִי.

עָפָר *m. plur. stat. const.* עַפְרוֹת.

1. *Dust, earth.* Gen. ii. 7. xxvi. 15. Josh. vii. 6. Job ii. 12, &c. very seldom applied to fine, rising dust, (otherwise אָבָק), as Ps. xviii. 43: כְּעָפָר עַל פְּנֵי רוּחַ *as dust before the wind.*—שָׁכַב עַל עָפָר *to lie in the dust* or *grave.* Job xx. 11. xxi. 16. So with לֶעָפָר, vii. 21. יָרַד עָפָר *to descend into the dust* or *grave.* Ps. xxii. 30. xxx. 10. שֹׁכְנֵי עָפָר *they who lie in the dust,* Isai. xxvi. 19. עֲפַר מָוֶת *dust of death,* Ps. xxii. 16. (Comp. in Arab. سفاة *pulvis,* for *sepulcrum,* see Rosenmüller on Ps. xxii. 30.) שׁוּב אֶל עָפָר *to return to the dust.* Gen. iii. 19. Ps. civ. 29. Job x. 9. xxxiv. 15. עָפָר וָאֵפֶר *dust and ashes,* a metaphorical expression for lowness and feebleness. Gen. xviii. 27. Ps. ciii. 14. Job xxx. 19. אָכַל עָפָר *to eat dust.* Gen. iii. 14. applied to the serpent, comp. Isai. lxv. 16. The Latin poets use similar expressions, *Virg.* lib. II. 215. *Sil. Ital.* xvii. 449: *ferventi pastus arena.*

2. *Rubbish.* Levit. xiv. 42, 45. Hab. i. 10. Plur. *const.* עַפְרוֹת, Prov. viii. 26. Job xxviii. 6. Arab. عفر *dust, earth,* whence the verb denom.

עָפַר *to pelt, cover with dust,* 2 Sam. xvi. 13.

עֹפֶר *m. the young of a roe, stag,* or *antelope.* Cant. ii. 9, 17. iv. 5. vii. 4. viii. 14. Arab. غَفَر and غُفْر, *a young wild goat, young lion.*

עָפְרָה a proper name.

1. Of a place in the tribe of Benjamin. Josh. xviii. 23. 1 Sam. xiii. 17, instead of which in Micah i. 10, is used בֵּית לְעַפְרָה. Eusebius places it five miles easterly from Bethel.

2. Of a place in the tribe of *Manasseh,* Judg. vi. 11. viii. 27. ix. 5.

עָפְרוֹן a proper name.

1. Of a city on the confines of the tribe of Benjamin, 2 Chron. xiii. 19. The *Kri* has עָפְרַיִן. In 1 Maccab. v. 46, an important city is mentioned under the name Ἐφρων, but which according to verse 52, must have been situated on the other side of the Jordan.

2. Of a mountain on the confines of the tribe of Judah and Benjamin, Josh. xv. 9.

עֹפֶרֶת *fem. lead,* Exod. xv. 10. Numb. xxxi. 22. Exod. xxii. 18, 20. xxvii. 12. Jer. vi. 29: אֶבֶן הָעוֹפֶרֶת *a weight of lead,* Zech. v. 8.

עֵץ *m. plur.* עֵצִים, *const.* עֲצֵי.

1. *A tree,* very frequently.

2. *Wood.* Also, *a piece of wood, post, gibbet, patibulum.* Gen. xl. 19. Deut. xxi. 22. Josh. x. 26. The *plur.* עֵצִים is used where several pieces of wood are implied, hence, of fire-wood, Levit. i. 7. iv. 12. vi. 5. of timber for building, &c. עֲצֵי שִׁטִּים *Acacia wood,* Exod. xxv. 10, &c. עֲצֵי שֶׁמֶן *olive*

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wood, 1 Kings vi. 23, 31, 32. כְּלִי עֵץ *a wooden vessel,* Levit. xi. 32. In Chald. אָע *wood,* q. v. Comp. עֲצָה, No. I.

עָצַב in five conjugations; in *Kal,*

1. *To make, create, form, labour,* (see *Piel,* No. 1.) whence the deriv. עָצָב and עֹצֶב *an image, idol;* עֶצֶב *vas fictile.* Especially to perform *hard labour, difficult work, laborare, καμνειν,* (comp. עִצָּבוֹן *hard labour*); hence,
2. *To suffer pain,* (see עֶצֶב, עֹצֶב, עַצֶּבֶת, עִצָּבוֹן *pain*). Comp. *Niph.* No. 1.
3. *To be in pain,* or, *to be distressed in mind, dolere,* or transit. *to cause pain* or *distress, to afflict, to grieve,* 1 Kings i. 6. 1 Chron. iv. 10: לְבִלְתִּי עָצְבִי *that it* (evil) *may not grieve me.* Isai. liv. 6: עֲצוּבַת רוּחַ *of an afflicted spirit.* Comp. *Niph.* No. 2. *Piel* and *Hiph.*

Niph. נֶעֱצַב.

1. *To hurt one's self,* with בְּ, with any thing. Eccles. x. 9: מַסִּיעַ אֲבָנִים יֵעָצֵב בָּהֶם *he that removeth stones,* or *works in a quarry, shall hurt himself therewith.*
2. *To be grieved,* Gen. xlv. 5. 1 Sam. xx. 3. With אֶל, (1 Sam. xx. 34.) and עַל, (2 Sam. xix. 3.) of the thing for which one is grieved.

Piel עִצֵּב.

1. *To make, to form,* (comp. *Kal,* No. 1.) Job x. 8: יָדֶיךָ עִצְּבוּנִי וַיַּעֲשׂוּנִי *thy hands formed and created me.*
2. *To grieve, provoke,* (comp. *Kal,* No. 3.) Isai. lxiii. 10. Ps. lvi. 6: כָּל הַיּוֹם דְּבָרַי יְעַצֵּבוּ *quotidie res meas affligunt.*

Hiph. הֶעֱצִיב.

1. As *Piel,* No. 2. *to grieve, to provoke to anger,* (the Deity). Ps. lxxviii. 40.
2. Perhaps *to serve,* (comp. עָבַד *to labour* and *to serve.*) Jer. xliv. 19: לְהַעֲצִיבָהּ *to serve* or *worship her* (*the queen of heaven*). Vulg. *ad colendum eam.* Others, *to form,* in imitation of her, (comp. *Kal,* No. 1.) See other conjectures in *Michaelis Supplem.* p. 1940.

Hithp. הִתְעַצֵּב.

1. *To grieve one's self,* Gen. vi. 6.
2. *To grow angry,* xxxiv. 7. See *Hiph.* No. 1. Derivatives out of the alphabetical order, מַעֲצֵבָה. A similar chain of significations is to be met with in other Hebrew, Greek and Latin verbs. Comp. עָמַל, עָמָל, עָנָה, No. II. *κάμνω, πένω, πονος, πονέω, laboro* &c.

עָצַב Chald. only in the participle עָצִיב *afflicted.* Dan. vi. 21. In the Targ. עָצֵב sometimes occurs in this sense.

עָצָב only in *plur.* עֲצַבִּים, *stat. constr.* עֲצַבֵּי *idols, figures,* for the purpose of idolatry, 1 Sam. xxxi. 19. 2 Sam. v. 21. Hos. iv. 17. viii. 4. xiii. 2. xiv. 9 and frequently. (See Root, No. 1.)

עָצָב *m. a labourer, soccager,* whence עַצְבֵּם, (with *Dagesh forte euphon.*) Isai. lviii. 3.

עֶצֶב and עֹצֶב *m.*

1. *Hard labour,* Prov. x. 22. xiv. 23. *plur.* עֲצָבִים *that which is acquired by hard labour,* dear earnings, *labores,* Prov. v. 10. לֶחֶם עֲצָבִים *bread* (*acquired*) *by hard labour,* Ps. cxxvii. 2.
2. *Pain,* (of a woman in the act of bringing forth), Gen. iii. 16.
3. *Trouble, affliction, bitterness.* Prov. xv. 1: דְּבַר עֶצֶב *a bitter word,* or *an angry word.* (See *Hiph.*)
4. *An earthen vessel, vas fictile,* Jer. xxii. 28. (See *Kal,* No. 1.)

עֹצֶב *m.* from עָצַב.

1. *An image, idol,* as עָצָב, Isai. xlviii. 5. Ps. cxxxix. 24: עֹצֶב דֶּרֶךְ *idolatry.*
2. *Pain,* 1 Chron. iv. 9. Isai. xiv. 3.

עִצָּבוֹן *stat. const.* עִצְּבוֹן *m.*

1. *Hard labour, toil,* Gen. iii. 17. v. 29: עִצְּבוֹן יָדֵינוּ *hard labour of our hands.*
2. *Pain,* Gen. iii. 16: *I will increase* עִצְּבוֹנֵךְ וְהֵרֹנֵךְ *thy pain and thy conception,* i. e. the pain of thy conception.

עַצֶּבֶת *fem. stat. const.* עַצֶּבֶת, (as from עָצָב). *plur. const.* עַצְּבוֹת.

1. *Pain, suffering,* Job ix. 28. Ps. xvi. 4:

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יִרְבּוּ עַצְּבוֹתָם *their sorrows shall increase.* (Others translate, *they may increase their idols,* reading יִרְבּוּ עֲצַבֵּיהֶם.)

2. *Pain of the soul, trouble.* Ps. cxlvii. 3: מְחַבֵּשׁ לְעַצְּבוֹתָם *he binds up their wounds,* i. e. the wounds of their soul. Prov. x. 10. With לֵב, xv. 13.

עָצָה *to shut* (the eyes), Prov. xvi. 30. once in the part. *Kal,* עֹצֶה עֵינָיו *he shuts his eyes.* (Æthiop. ዐጸ *clausit* portam. Arab. conj. vii. *connivit oculis.*) Kimchi explains it by סוֹתֵם.

עָצֶה *m. back-bone,* Levit. iii. 9. So among the old translations, Onk. and Arabs. Erpen. Others express it as the Arab. عصعص *os coccygis,* and so it is rendered by Kimchi, Arabs Paris, and the Samaritan. See *Bocharti Hieroz.* I. p. 497.

I. עֵצָה *fem.* from עֵץ *wood,* used collectively, like עֵצִים, *timber for building,* Jer. vi. 6.

II. עֵצָה *stat. const.* עֲצַת (from יָעַץ *to counsel, advise.*)

1. *Counsel, advice,* which one gives or takes. 2 Sam. xvi. 20. 1 Kings i. 12. Ps. cxix. 24: אַנְשֵׁי עֲצָתִי *my counsellors, advisers,* comp. Isai. xl. 13. הָלַךְ בַּעֲצַת פִּי *to live* or *act according to one's counsel,* Ps. i. 1. 2 Chron. xxii. 5.

2. *Design, purpose.* Isai. xix. 3. Jer. xviii. 23. Hos. x. 6. Ezra iv. 5. הָעֵצָה הַיְעוּצָה *the fixed resolution,* Isai. xiv. 26. אִישׁ עֲצָתִי *the man whom I have chosen for my design* or *purpose,* Isai. xlvi. 11. עָשָׂה עֵצָה *to form a resolution* or *design,* Isai. xxx. 1.

3. *Prudence, consideration, consilium,* as a quality of mind, Isai. xi. 2. Prov. viii. 14. xxi. 30. Job xii. 13. Jer. xxxii. 19: גְּדֹל הָעֵצָה *magnus consilio.* 1 Chron. xii. 19: בְּעֵצָה *with consideration.* Plur. עֵצוֹת, once with suffix עֲצָתֵיךְ, Isai. xlvii. 13. Elsewhere with suffix מוֹעֲצוֹת.

עָצוּם *m.* (Arab. عظيم), *plur.* עֲצוּמִים.

1. *Powerful, mighty.* Numb. xiv. 12: גּוֹי גָּדוֹל וְעָצוּם *a great and powerful people.* Deut. iv. 38. ix. 1. xi. 23. vii. 1. Josh. xxiii. 9.

2. *Numerous,* Joel i. 6. Ps. xxxv. 18. Amos v. 12.

3. Plur. עֲצוּמִים *the powerful,* probably a poetical epithet (as לְבָנָה, אַבִּיר), for, *strong limbs, teeth, clutches.* Hence Ps. x. 10: נָפַל בַּעֲצוּמָיו חֶלְכָּאִים *the unhappy fall into his clutches.* Although only conjectural, yet this signification is among all others most suitable to the parallelism. Schröder takes *his powerful ones* for *his young lion,* but בַּעֲצוּמָיו can scarcely be used for גּוּר עֲצוּמָיו in the sense, *they fall into the power of his young.* Others compare عصام *sling, snare,* (from עָצַם, No. II.) but this metaphor is expressed in the preceding verse.

עֶצְיוֹן גֶּבֶר (*the spine of a man,*) the name of a sea-port town in Idumæa, on the gulf of Ælana, from which port Solomon sent ships by the Arabian gulf to *Ophir,* in later times called *Berenice.* Numb. xxxiii. 35. Deut. ii. 8. 1 Kings ix. 26. xxii. 49. 2 Chron. viii. 17.

עָצַל only in *Niph. to be lazy, negligent,* Judg. xviii. 9 only. Arab. عطل *to be idle.*

עָצֵל *m. lazy, slothful,* only in Prov. vi. 6, 9. xiii. 4. xv. 19. xix. 24. xxvi. 15, &c.

עַצְלָה *fem.* Prov. xix. 15, and עַצְלוּת, xxxi. 27. *sloth, idleness.* Dual עַצְלָתַיִם *double idleness,* i. e. great idleness, Eccles. x. 18.

I. עָצַם and עָצַם, (Ps. xxxviii. 20.) in three conjugations; in *Kal,*

1. *To be powerful, mighty.* Gen. xxvi. 16. and more frequently inchoatively, *to become, grow powerful.* Exod. i. 7, 20. Dan. viii. 8: בְּעָצְמוֹ *when he became more powerful,* or, *when he increased in power.* Verse 24: וְעָצַם כֹּחוֹ *and his strength shall increase.* xi. 23: עָצַם בִּמְעַט־גּוֹי *he shall have the superiority with a small people.*

2. *To be numerous.* Ps. xxxviii. 20. xl. 6, 13. lxix. 5. cxxxix. 17. Jer. xv. 8. xxx. 14, 15. (See עֲצוּם). Both notions are also

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combined in the allied words רָבָה and רָבַב, (Arab. عظم *idem.*)

Piel עִצֵּם (denom. of עֶצֶם *bone*), *exossare, to gnaw the flesh from a bone,* Jer. l. 17. Comp. גָּרַם.

Hiph. to make strong, Ps. cv. 24.

II. עָצַם in two conjugations; in *Kal,* Isai. xxxiii. 15, and in *Piel* עִצֵּם with עֵינַיִם *to shut up, close the eyes.* xxix. 10. (Arab. عصم *to tie, bind up.*) In Chald. עָצַם combined with עינין is used in the same sense.

עֶצֶם *fem.* (Arab. عظم).

1. *Bone,* Gen. ii. 23: עֶצֶם מֵעֲצָמַי *bone of my bone.* Exod. xii. 46. Numb. ix. 12. Plur. עֲצָמִים, and often עֲצָמוֹת. The latter feminine or neuter form is used frequently (but not exclusively) of the bones of a deceased person, in reference to the grave, and the like, (comp. יָדוֹת, כַּפּוֹת). Exod. xiii. 19. Josh. xxiv. 32. 2 Sam. xxi. 12, 13, 14. 2 Kings xxiii. 14, 18, 20.

2. *Body, form of the body, appearance,* Lam. iv. 7: אָדְמוּ עֶצֶם מִפְּנִינִים *more ruddy in appearance than coral.*

3. *The very same, itself,* (but only in relation to things), e. g. בְּעֶצֶם הַיּוֹם הַזֶּה *on the same day.* Gen. vii. 13. xvii. 23, 26. Exod. xii. 17, 41, 51. Exod. xxiv. 10: כְּעֶצֶם הַשָּׁמַיִם *as the heaven itself.* Job xxi. 23: בְּעֶצֶם תֻּמּוֹ *in the midst of his prosperity,* (comp. גֶּרֶם. The Arabs use عين *eye,* in a similar way. See *Castelli Heptagl.* p. 2743.)

4. A city in the tribe of Simeon. Josh. xv. 29. xix. 3. 1 Chron. iv. 29.

עֹצֶם *m.* from עָצַם.

1. *Strength, power,* Deut. viii. 17. Job xxx. 21.

2. *Body, form of the body,* i. q. עֶצֶם, No. 2. Ps. cxxxix. 15.

עָצְמָה *fem.* from עָצַם.

1. *Strength,* Isai. xl. 29.

2. *Quantity,* Isai. xlvii. 9. Nah. iii. 9.

עַצְמוֹן the name of a city on the southern confines of Palestine, Numb. xxxiv. 4, 5. Josh. xv. 4.

עַצְמוֹת *fem. grounds of defence, reasons, arguments.* Isai. xli. 21. In Thalmud עָצְמוֹת *argumenta valida, rationes.* Arab. عصمة, عصمة *defensio, tutamen.*

עֵצֶן, 2 Sam. xxiii. 8 only. Probably, *a spear, lance,* (comp. in Arab. عصن *bough, branch*). The parallel passage, 1 Chron. xi. 11 has חֲנִית. See the word עָדִין.

עָצַר *fut.* יַעֲצֹר and יַעְצֹר in two conjugations; in *Kal,*

1. *To hold back, stop, detain, to retard.* 1 Kings xviii. 44: וְלֹא יַעֲצָרְךָ הַגֶּשֶׁם *that the rain may not detain thee.* Judg. xiii. 16: אִם־תַּעְצְרֵנִי *although thou detainest me.* With לְ, 2 Kings xiv. 26; with בְּ, Job xii. 15: יַעְצֹר בַּמַּיִם *he stops the water.* iv. 2: עָצַר בְּמִלִּין *to stop,* or *to withhold words.* xxix. 2.

2. *To shut up,* e. g. the heaven, (so that it may not rain), Deut. xi. 17. 2 Chron. vii. 13; a woman, (so that she may not bear), Gen. xvi. 2. xx. 18, (in which בְּעַד belongs to the construction, see בְּעַד, No. 4.) hence also, *to shut one up, put in prison,* 2 Kings xvii. 4. Jer. xxxiii. 1. xxxvi. 5. xxxix. 15.—1 Chron. xii. 1: דָּוִד־עוֹד עָצוּר מִפְּנֵי שָׁאוּל *David, while he was yet excluded from Saul,* i. e. while he was yet shut up because of Saul, 1 Sam. xxi. 6: *women have been kept from us,* i. e. intercourse with them has been refused to us. Intrans. *to be shut up,* i. e. to be barren, Isai. lxvi. 9.

3. *To govern, reign, coercere imperio,* 1 Sam. ix. 17. See עָצַר.

4. עָצַר כֹּחַ (only in the later Hebrew) *to retain strength.* Dan. x. 8: וְלֹא עָצַרְתִּי כֹחַ *and I retained no strength.* v. 16. xi. 6. 2 Chron. xiii. 20: וְלֹא עָצַר כֹּחַ יָרָבְעָם *and Jeroboam did not recover strength.* With לְ *to have strength for any thing, to be able.* 1 Chron. xxix. 14. 2 Chron. ii. 5. xxii. 9. Also without כֹּחַ, 2 Chron. xx. 37: לֹא עָצְרוּ לָלֶכֶת *they could not travel*

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to Tarshish. xiv. 10: אַל יֵעָצֵר עִמְּךָ אֱנוֹשׁ *no man shall prevail against thee.*

Niph. נֶעְצַר.

1. *To be stopt.* Numb. xvii. 13: וַתֵּעָצֵר הַמַּגֵּפָה *and the plague was stopt,* i. e. a stop was put to the plague, verse 15. (xvi. 48, 50.) 2 Sam. xxiv. 21, 25. Ps. cvi. 30.
2. *To be shut up,* (of the heavens), 1 Kings viii. 35. 2 Chron. vi. 26.

עֹצֶר *m.* from עָצַר, No. 2.

1. *A shutting up.* Prov. xxx. 16: עֹצֶר רָחַם *the shutting up of the womb,* i. e. the barren woman. The LXX. have softened the expression by ἔρως γυναικος sc. στείρης *coccejus: meretrix magna non expletur.*
2. *Pressure, oppression.* Ps. cvii. 39. Isai. liii. 8.

עָצָר *m.* properly, *invested with power* or *dominion, master, mistress,* either individually or collectively, Judg. xviii. 7. See the verb, No. 3.

עֲצָרָה *fem.* and more frequently עֲצֶרֶת.

1. *Assembly.* Jer. ix. 2: עֲצֶרֶת בֹּגְדִים *an assembly* or *a multitude of rebellers.*
2. Especially *a solemn assembly of the people, a festival meeting,* πανηγυρις (as properly expressed by the Alex. Amos v. 21.) Joel i. 14: קִרְאוּ עֲצָרָה אִסְפוּ זְקֵנִים *convoke the assembly of the people, gather the old men.* 2 Kings x. 20: קַדְּשׁוּ עֲצָרָה לַבַּעַל וַיִּקְרָאוּ *proclaim a solemn assembly for Baal: and they convoked them* (the people). Amos v. 21. Isai. i. 13. (parallel קְרֹא מִקְרָא).
3. By way of preference, *the festival meeting,* which was kept on the seventh day of the passover, and on the eighth day of the feast of tabernacles, equivalent with מִקְרָא קֹדֶשׁ. Levit. xxiii. 36: *on the eighth day shall be* (מִקְרָא קֹדֶשׁ) *a holy convocation unto you, ye shall present an offering unto Jehovah,* עֲצֶרֶת הִוא *it is the day of the festival meeting, ye shall do no work therein.* Comp. Numb. xxix. 35. Deut. xvi. 8. 2 Chron. vii. 9. Neh. viii. 18. Comp. in Arab. جمعة *assembly, a day of meeting,* Friday, the festival meeting of the Mahometans.

עָקַב *fut.* יַעֲקֹב (denom. of עָקֵב *heel*), only in *Kal, to hold any one by the heel.* Hos. xii. 4: בַּבֶּטֶן עָקַב אֶת־אָחִיו *in the womb he held his brother's heel.* Compare בְּעָקֵב אָחִז, Gen. xxv. 26. Especially to do this in order to cause one to fall, *supplantare,* hence *to act deceitfully, deceive,* Gen. xxvii. 36. Jer. ix. 3.

Piel, to hold back, detain, retardare, Job xxxvii. 4.

עָקֵב *m. stat. const.* עֲקֵב, *plur. const.* עִקְבֵי, (some editions have עִקְּבֵי with *Dagesh euphon.*)

1. *Heel,* Gen. iii. 15. xxv. 26. Ps. xli. 10. lvi. 7. Job xviii. 9. Cant. i. 8: צְאִי לָךְ בְּעִקְבֵי־הַצֹּאן *follow only the heels,* or *the footsteps of the flock.*
2. *Hoof* (of a horse), Gen. xlix. 17. Judg. v. 22.
3. With the *plur.* עִקְּבוֹת *fem.* (or *neut.*) *footsteps, traces, marks,* Ps. lxxvii. 20. lxxxix. 52. Comp. Cant. i. 8.
4. Metonymically, *the rear of an army,* Josh. viii. 13. Gen. xlix. 19.
5. Adj. from עָקַב, *a waylayer, insidiator,* Ps. xlix. 6.

עֵקֶב *m.*

1. Subst. *an elevation of the surface, eminence, hill, hillock.* (Arab. عقب and عقبة *clivus, clivositas montis*). Isai. xl. 4.
2. Adj. *deceitful,* Jer. xvii. 9. (see the verb.)
3. Adj. (denom. from עָקֵב) *heel, footstep,* hence Hos. vi. 8: עֲקֻבָּה מִדָּם *traces* or *footsteps of blood.*

עֵקֶב *m.* (Arab. عقب).

1. *The last, the end of a thing, extremity.* Hence adverbially, *to the end, for ever,* Ps. cxix. 33, 112.
2. *Reward, compensation.* Ps. xix. 12. Prov. xxii. 4. Properly *the consequences of an action,* comp. λοισθηία *reward,* from λοίσθος *the last.* (Arab. عقاب and عقوبة *compen-*

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sation, fine). Hence עֵקֶב עַל, Ps. xl. 16. lxx. 4. and simply עֵקֶב, Isai. v. 23. used adverbially, *because*, properly, *in reward of, in præmium*. Further as conj. *because that, whilst*, Numb. xiv. 24. Deut. vii. 12. more fully עֵקֶב אֲשֶׁר, Gen. xxvi. 5, and עֵקֶב כִּי, Amos iv. 12.

עָקְבָה *fem. fraud, deceit, artifice*, 2 Kings x. 19.

עָקַד *fut.* יַעֲקֹד, (Arab. عقد), *to tie, bind*, only in *Kal*, Gen. xxii. 9. Whence

עָקֹד *plur.* עֲקֻדִּים *adj. striped, covered with rings* or *bands*, Gen. xxx. 35, &c. xxxi. 8, &c. (Arab. اعصم *to have ringed feet*, from عضم *to bind*.)

עָקָה *fem. oppression*, Ps. lv. 4. Root עוּק *to press, oppress*.

עָקַל *to wind, turn, twist, pervert*, only in the participle *Pual, perverted*. Hab. i. 4. (Syr. ܥܩܠ *perversus*, Arab. عقل *to tie together*).

עֲקַלְקַל *adj. twisted, crooked*, Judg. v. 6: אֳרְחוֹת עֲקַלְקַלּוֹת *crooked way, a wrong way, bye-ways*. Ps. cxxv. 5: עֲקַלְקַלּוֹת without any addition, *idem*.

עֲקַלָּתוֹן *m. twisted, coiled*, (of the serpent). Isai. xxvii. 1.

עָקַר in three conjugations; in *Kal, to tear up by the root*, (any thing planted), Eccles. iii. 2. (In Syr. and Chald. *idem*.)

Niph. to be destroyed, demolished, of a city, Zeph. ii. 4.

Piel, to cut the sinews or *tendons of the ham, to hough, hamstring* a horse. The Israelites did it mostly, when they could not carry off the horses taken from the enemy, in order to disable them for the enemies' use. Josh. xi. 6, 9. 2 Sam. viii. 4. 1 Chron. xviii. 4; of the ox, Gen. xlix. 6. (Arab. عقر *idem*.)

עֲקַר Chald. *to tear, pluck up. Ithp.* pass. Dan. vii. 8. In the Targum it occurs frequently for the Hebrew הָרַס and נָתַשׁ.

עֵקֶר *m. stem, trunk, truncus*. Metaph. of a foreign family who have settled themselves in a country, Levit. xxv. 47. (Chald. עִקָּר).

עָקָר *m.* עֲקָרָה, עֲקֶרֶת *fem. unfruitful, barren*, of man or woman. Gen. xi. 30. xxv. 21. xxix. 31. Deut. vii. 14. Judg. xiii. 2, 3. 1 Sam. ii. 5. (Syr. ܥܩܪܐ, Arab. عاقر *idem*.)

עִקָּר *m.* Chald. *stem, trunk, truncus*. Dan. iv. 12, 20.

עַקְרָב *plur.* עַקְרַבִּים *m.*

1. *Scorpion*. Ezek. ii. 6. (Arab. *idem*.) See also מַעֲלֵה־עַקְרַבִּים.

2. *A whip, scourge* provided with *briars* and *knots*, 1 Kings xii. 11, 14. 2 Chron. x. 11, 14. LXX. Jerome, Arab. render it by *scorpion*, but scorpion also signifies in Latin, according to Isidor, (*Origg*. v. 27.) i. q. *verga nodosa et aculeata*. The Syr. and Chald. render it by ܡܪܓܢܐ, מרגנין, i. e. the Greek πάραγνα, *scourge*. See *Bocharti Hieroz*. P. II. 644.

עֶקְרוֹן a proper name of the most northern city of the five Philistine capitals, with an oracle of the god Baal-zebub. According to Josh. xv. 45, it was at first assigned to the tribe of Judah, according to xix. 43, to the tribe of Dan, but none of them appears to have kept possession of it, since it remained continually in the hands of the Philistines. Josh. xiii. 3. xv. 11. xix. 43. Judg. i. 18. 1 Sam. v. 10. 2 Kings i. 2. Alex. Ἀκκαρών, Ἀκαρών. Jerome *Accaron*. See *Relandi Palestina*, p. 745, 746. *nom. gent.* עֶקְרֹנִי, Josh. xiii. 3. 1 Sam. v. 10.

עָקַשׁ in three conjugations; in *Kal, to twist, distort, pervert*. Job ix. 20: תָּם אָנִי יַעְקְשֵׁנִי *although I am blameless, he perverts me*, i. e. perverts my cause.

Piel idem, Micah iii. 9.—*To turn, pervert one's ways*, i. e. to act falsely, Isai. lix. 8. Prov. x. 9.

Niph. נֶעְקַשׁ דְּרָכִים *whose ways are perverted*. Prov. xxviii. 18. Deriv. מַעֲקַשִּׁים.

עִקֵּשׁ *adj. m. perverse, obstinate.* לֵבָב עִקֵּשׁ *a perverse heart*, Ps. ci. 4. and reversed, עִקֵּשׁ־לֵבָב *one of a perverse heart*, Prov. xi. 20. xvii. 20. עִקֵּשׁ שְׂפָתָיו *perverse in*

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his lips, i. e. of a false tongue, speech, Prov. xix. 1. Without addition, *false* (of character), Deut. xxxii. 5. Ps. xviii. 27. Prov. viii. 8. Hence

עִקְּשׁוּת *fem.* with פֶּה *perverseness of mouth, false, deceitful speech.* Prov. iv. 24. vi. 12. Comp. xix. 1.

I. עָר *m.* obsolete form, i. q. עִיר *city*, whence the plural עָרִים. In the singular עָר, Numb. xxi. 15. Deut. ii. 9. and more fully עָר־מוֹאָב (*city of Moab*). Numb. xxi. 28. Isai. xv. 1. the name of the capital of the Moabitish territories situated on the southern shore of Arnon, otherwise called רַבָּה, (*the great city*). The Greek corrupted from the Hebrew עָר, *Areopolis*, which supplied an etymology in their language, and appeared to signify the town of *Ares*. At present *Mab, Mob, Arrabat*. See *Reland's Palestina*, p. 577.

II. עָר *m. enemy*, probably merely a Chaldaic pronunciation for צָר. (See letter ע, p. 566, col. 2.) 1 Sam. xxviii. 16. *plur.* Ps. ix. 7. cxxxix. 20. Isai. xiv. 21. In Chald. *idem.* Dan. iv. 16.

I. עָרַב; in two conjugations; in *Kal*,

1. *To mix*, it occurs not in this sense in *Kal*, but in *Hithp.* and the derivative עֵרֶב. (In Chald. and Syr. more frequently).

2. *To exchange, to barter, to trade.* Ezek. xxvii. 9, 27: עֹרְבֵי מַעֲרָבֶךָ *they who carry on trade with thee.* Deriv. מַעֲרָב.

3. *To stand in the place of another person, to be answerable, to become surety for him*, with the accus. of the person, and first

(*a*) *To be answerable for his life.* Gen. xliii. 9: אָנֹכִי אֶעֶרְבֶנּוּ *I will be answerable for him.* xliv. 32: עַבְדְּךָ עָרַב אֶת הַנַּעַר מֵעִם אָבִי *thy servant has guaranteed the lad to my father*, for, *I have taken the lad under my protection from my father.* (For the phrase see אָדוֹן and עֶבֶד). Isai. xxxviii. 14: עָרְבֵנִי (*Lord!*) *be thou surety for me*, i. e. take me under thy protection. Job xvii. 3: עָרְבֵנִי עִמָּךְ *place me in security with thee.*

(*b*) *To be surety* for any one, by becoming bound for the debts he has contracted. Prov. xi. 15: כִּי עָרַב זָר *he that becomes surety for a stranger* or *another.* xx. 16. xxvii. 13. Also with לְ, as in Chald. (see Targ. on the cited passages). Prov. vi. 1: אִם עָרַבְתָּ לְרֵעֶךָ *when thou becomest surety for thy friend*, and xvii. 18: עֹרֵב עֲרֻבָּה לִפְנֵי רֵעֵהוּ *he that becomes surety for his friend.* To take רֵעַ here with Ziegler and others for *creditor*, and to translate לִפְנֵי before or in his presence, is against the analogy of the former passage. Deriv. תַּעֲרֻבָּה, עֲרֻבָּה.

4. *To pawn any thing, to give in pledge*, with the accus. of the thing. Neh. v. 3: בָּתֵּינוּ אֲנַחְנוּ עֹרְבִים *we must pawn our houses.* עָרַב אֶת לִבּוֹ *to pledge his heart.* i. e. to stake or venture it, Jer. xxx. 21. (Or עָרַב is transitive of No. II. *alacrem fecit.*)

Hithp. הִתְעָרַב.

1. *To meddle, interfere*, with בְּ in any thing, Prov. xiv. 10.

2. *To mingle, to have to do, to have intercourse with a person*, with בְּ, Ps. cvi. 35. Ezra ix. 2; with לְ. Prov. xx. 19; with עִם, xxiv. 21: עִם שׁוֹנִים אַל תִּתְעָרָב *have no intercourse with the prevaricators;* with אֶת, Isai. xxxvi. 8: הִתְעָרַב־נָא אֶת־אֲדֹנִי *enter into negociation with my master.* 2 Kings xviii. 23.

II. עָרַב *fut.* יֶעֱרַב only in *Kal, to be sweet, pleasant*, with לְ of the person. E. g. of sleep, Prov. iii. 24. Jer. xxxi. 26; of oblations, presents. Jer. vi. 20. Hos. ix. 4. Mal. iii. 4; with עַל, Ps. civ. 34. Ezek. xvi. 37: אֲשֶׁר עָרַבְתָּ עֲלֵהֶם *whom thou hast pleased.* (In Rabbinical writings *idem.* In Arabic, comp. عرب *alacer, lubens fuit*). The form of the preterite with Tzere in the second syllable does not occur, but may be with certainty presupposed on account of the verbal adjective עָרֵב, the *fut.* יֶעֱרַב, and the Arabic form *med. Kesr.* This verb is therefore by the form distinctly separated from No. I.

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Compare the preface to the first volume, p. xvii.)

III. עָרַב (in Arab. with غ), in two conjugations; in *Kal*,

1. *To pass away, disappear, vanish.* Isai. xxiv. 11: עָרְבָה כָּל־שִׂמְחָה *all joy vanishes.*

2. Of the sun, *to go down, to set,* hence, *to grow dark, to become evening,* Judg. xix. 9.

Hiph. to do something in the evening, infin. הַעֲרִב *vespere,* properly *vespere faciendo,* as הַשְׁכֵּם *mane faciendo,* for *mane.* 1 Sam. xvii. 16. See עֶרֶב, מַעֲרָב.

עָרַב Chald. *to mix. Pa. idem.* Dan. ii. 43. *Ithpa. pass. ibid.* See the verb in Heb. No. I.

עֵרֶב *m.* from עָרַב, No. II. *sweet, pleasant, acceptable.* Prov. xx. 17. Cant. ii. 14. See the verb in Heb. No. II.

עָרֹב *m.* the fourth plague in Egypt, the name of a noxious insect, (comp. the Arab. عرب *to consume,*) perhaps *blatta Orientalis* seu *Ægyptia,* Linn. *Die Kakerlake, Küchenschabe* (*Œdmann's Verm. Sammlungen,* H. II. p. 150. *Michaelis Supplem.* No. 1962.), one of the most troublesome plagues in all parts of the world, and particularly in Egypt. LXX. κυνομυῖα *dog-fly.* Aqu. παμμυῖα. Jerome, *omne genus muscarum,* (probably from עָרַב *to mix*). But that עָרֹב is not to be considered as a nom. coll. but indicates a certain species of animal, is evident from Exod. viii. 29, 31.

עֲרָב *fem.* 2 Chron. ix. 14, and עֲרַב, Isai. xxi. 13. Ezek. xxvii. 21, *Arabia.* (Arab. عَرَبٌ, عَرَبٌ *idem.*) The *nom. gent.* is עֲרָבִי *an Arabian,* also עַרְבִי, Neh. ii. 19. Plur. עֲרָבִים, 2 Chron. xxi. 16. xxii. 1. and עֲרַבִיאִים, 2 Chron. xvii. 11. Isai. xiii. 20. Jer. ii. 3.

עֵרֶב *m.* with the article הָעֵרֶב, (from עָרַב, No. II.)

1. Collectively, *strangers, who do not belong to a people, but have mixed with them,* e. g. of the strangers who joined the Israelites, Exod. xii. 38: עֵרֶב רַב וְגַם־עֵרֶב *and a mixed multitude, a rabble, rif-raf.* Neh. xiii. 3. Hence applied to allied nations, Jer. xxv. 20. l. 37. Ezek. xxx. 5. 1 Kings x. 15: מַלְכֵי הָעֵרֶב *the allied* or *tributary kings of the Israelites.* Comp. Jer. xxv. 24. Chald. *reges auxiliorum.*

2. *Woof* or *weft.* Levit. xiii. 48—59. LXX. κρόκη.

I. עֶרֶב com. gen. (e. g. *fem.* 1 Sam. xx. 5.) (from עָרַב, No. III.) *evening.*—*At evening,* is frequently expressed by בָּעֶרֶב, but also by לְעֵת עֶרֶב, Gen. viii. 11. xxiv. 11. עֶרֶב used adverbially in Exod. xvi. 6. and so לָעֶרֶב (poetically) in Ps. lix. 7, 15. xc. 6. Gen. xlix. 27. Plur. עֲרָבוֹת, Jer. v. 6 only.

Dual עֲרָבַיִם, only in combination with בֵּין הָעַרְבַּיִם as בֵּין *between the two evenings.* Exod. xvi. 12. xxx. 8. the time when, according to Exod. xii. 6. Levit. xxiii. 5. Numb. ix. 3, the paschal lamb was slain, and, according to Exod. xxix. 39, 41. Numb. xxviii. 4, the daily evening sacrifice was presented, i. e.

(*a*) According to the Caraites and Samaritans, probably *the time between sun-set and dark.* Compare Deut. xvi. 6. where the time for slaying the paschal lamb is determined by כְּבוֹא הַשֶּׁמֶשׁ.

(*b*) According to the Pharisees, (see *Josephus's Jewish Wars,* vi. 9. §. 3.) and the Rabbins, *from the time when the sun begins to set,* (called by the Arabs the early evening, in Greek δειλη πρωϊα,) *until actual sun-set,* (by the Arabs the real or proper evening, in Greek δειλη ὀψια.) See *Bocharti Hieroz.* T. I. p. 559.

II. עֵרֶב or עָרֵב only in *plur.* עֲרָבֵי עֲרָבִים *m. willows, willow trees.* (Arab. with غ). Isai. xliv. 4. Job xl. 22. In Ps. cxxxvii. 2, we are reminded of the Oriental weeping willow, (*Salix Babylonica,* Linn.) Levit. xxiii. 40. Job xl. 22: עַרְבֵי נָחַל

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the willows of the brook. Isai. xv. 7: נַחַל עֲרָבִים *the brook of willows,* the name of a brook, otherwise unknown.

עֹרֵב *m. plur.* עֹרְבִים.

1. *A raven,* Gen. viii. 7. Isai. xxxiv. 11. Ps. cxlvii. 9. Job xxxviii. 41. Prov. xxx. 17. Cant. v. 11. See *Bocharti Hieroz.* II. p. 197—217. (Arab. غراب *idem.*) That it is sometimes used in a more extensive sense, including several kindred species of birds, (as e. g. in Arabic, *the crow*), is evident from the addition לְמִינוֹ in Levit. xi. 15. Deut. xiv. 14. Whether however this radical word, according to the assertion of Bochart, *Hieroz.* II. p. 197—217, had also the signification *to be dark, black,* is very doubtful; the Arab. غربيب, at least, which he cites in favour of it, has by no means that signification. Compare *Castelli Heptagl.* col. 2893. No. 25.

2. The name of a Midianitish prince, Judg. vii. 25. viii. 3. Ps. lxxxiii. 12. He was slain on a rock which received its name from him, Judg. vii. 25. Isai. x. 26.

עֲרָבָה *fem.*

1. *Plain,* Ezek. xlvii. 8.

2. Especially *a dry heath, desert.* Isai. xxxiii. 9. Jer. l. 12. li. 43. With the art. הָעֲרָבָה by way of eminence.

(*a*) The region on the east of the Dead Sea and of the Jordan, as far as the Bay of Aclana, Deut. i. 1. ii. 8. Josh. xii. 1, whence the Dead Sea is also called יָם הָעֲרָבָה *the sea of the plain,* Deut. iv. 49. Josh. iii. 16. xii. 3.

(*b*) The plain of the tribe of Judah, 2 Sam. iv. 7. 2 Kings xxv. 4. נַחַל הָעֲרָבָה *the brook of the desert,* i. e. the Kidron, Amos vi. 14. Compare 2 Kings xiv. 25. עַרְבוֹת מוֹאָב *the plains of Moab,* see מוֹאָב. עַרְבוֹת יְרֵחוֹ *the plains of Jericho,* Josh. v. 10. 2 Kings xxv. 5. Jer. xxxix. 5.

3. A city in the tribe of Benjamin, otherwise בֵּית הָעֲרָבָה, Josh. xviii. 18. Simonis derives the word very applicably by a transposition of letters, from ערב in Æthiopic, *sterilis, aridus fuit.*

עֲרֻבָּה *fem.* (from עָרַב).

1. *Surety, bail,* Prov. xvii. 18. (See עָרַב, No. I. 3.)

2. *Pledge,* (see עָרַב, No. I. 4.) 1 Sam. xvii. 18: וְאֶת־עֲרֻבָּתָם תִּקָּח *and take their pledge.*

עֵרָבוֹן *m.* (from עָרַב) *any thing given as a pledge of promise.* Gen. xxxviii. 17, 18, 20. (see עָרַב, No. I. 4.) This word was probably introduced as a commercial term, from the Hebrew or Phœnician language into the Greek and Latin, as ἀρραβων, *arrhabo,* in the signification of *earnest* or *purchase money.*

עַרְבָתִי *nom. gent.* from עֲרָבָה, No. 3, q. v. 2 Sam. xxiii. 31.

עָרַג *fut.* יַעֲרֹג only in *Kal,*

1. *To rise, ascend,* as عرج in Arab. See עֲרוּגָה.

2. With עַל and אֶל, *to look up with desire, to long for any thing.* (Arab. conj. II. عرج *institit, intentus fuit rei,* عرجة *inclinatio, propensio in rem.*) Ps. xlii. 2: *as the hart panteth after the water-brooks, so panteth my soul after thee, Jehovah.* LXX. ἐπιποθεῖ. Symmach. σπεύδει. So also Jerome, Chald. and the Arabic versions. Joel i. 20: *the cattle of the field also pant after thee.* LXX. ἀνέβλεψαν πρὸς σέ. Vulg. *suspexerunt ad te.* Chald. *spectant at te.* The Hebrew interpreters explain עָרַג in Ps. xlii. 2, by *to cry,* and consider it as the proper word to express the voice of the heart, but this signification is not applicable to the passage in Joel. Compare also עֲרוּגָה. See *Bocharti Hieroz.* Part I. p. 883.

עָרָד *m.* a proper name of a Canaanitish royal city, in the southern part of Palestine, according to Judg. i. 16, in the desert of

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Judah, Numb. xxi. 1. xxxiii. 40. Josh. xii. 14.

עֵרֶד *m.* Chald. i. q. עָרוֹד *the wild ass, onager,* Dan. v. 21.

עָרָה *to be naked,* in four conjugations; in *Piel* עֵרָה, *fut.* with Vau convers. וַתְּעַר.

1. *To make bare, strip, uncover.* Isai. iii. 17. xxii. 6: קִיר עֵרָה מָגֵן *Kir uncovers the shield,* i. e. offers the bare shield to the enemy. Zeph. ii. 14: כִּי אַרְזָהּ עֵרָה *for the cedar wainscoting is made bare,* i. e. is torn off. Chald. *tabulatum destruxerunt.*

2. *To make bare, uncover the ground,* i. e. to destroy. Ps. cxxxvii. 7: עָרוּ עָרוּ עַד הַיְסוֹד בָּהּ *rase, rase it unto the foundation.* Inf. עָרוֹת *nudando,* Hab. iii. 13. (Comp. גָּלָה, נִגְלָה, Ezek. xiii. 14. Micah i. 6.)

3. *To empty, pour out.* Gen. xxiv. 20. 2 Chron. xxiv. 11. Ps. cxli. 8: אַל תְּעַר נַפְשִׁי *pour not out my life,* i. e. expose it not, or deliver it not up, comp. *Hiph.* Isai. liii. 12.

Hiph. הֶעֱרָה.

1. *To make bare,* Levit. xx. 18, 19.

2. *To pour out.* Isai. liii. 12: תַּחַת אֲשֶׁר הֶעֱרָה לַמָּוֶת נַפְשׁוֹ *because he poured out his life unto death,* i. e. gave it up.

Niph. to be poured out, passive of *Piel* and *Hiph.* Once in the *fut.* יֵעָרֶה, Isai. xxxii. 15.

Hithpa. only in the *fut.*

1. *To make one's self bare,* Lam. iv. 21.

2. *To pour, spread one's self out,* Ps. xxxvii. 35. Derivatives out of the alphabetical order: עֶרְוָה, עֲרִי, מַעַר, מַעֲרֶה, תַּעַר. Compare also מְעוֹרִים.

עֲרָה, *plur.* עָרוֹת, Isai. xix. 7 *naked, bare places, places without wood.* (See מַעַר, מַעֲרֶה), here applied to the meadows on the shores of the Nile. *Saad. horti.* But LXX. and Syr. *reeds;* Kimchi, *green herbs,* both without philological proof: at least the notion of green, by no means lies, as several suppose, in the etymology, for the Arabic عرو *arbor perennis, semper virens,* lies too far from the usual notion of the primitive word ערה, to permit an application, or to prove any thing here.

עֲרוּגָה *fem.* Cant. v. 13. vi. 2. Ezek. xvii. 7, 10, according to the ancient translators, *a bed in a garden, garden bed,* perhaps *an elevated bed,* (from עָרַג, No. I.) The signification *espalier,* would be more conformable to the etymology, compare in Arabic معرج *a ladder.*

עָרוֹד *m.* only in Job xxxix. 5, the more Aramaic name for the Hebrew פֶּרֶא *the wild ass, onager.*

עֶרְוָה *fem.* (from עָרָה).

1. *Nakedness.* Hos. ii. 9, (11). Metaph. עֶרְוַת הָאָרֶץ *the nakedness of the land,* i. e. the part in which it lies open, exposed, undefended, Gen. xlii. 9, 12.

2. *The private parts, pudenda,* Gen. ix. 22, 23: עֶרְוַת אָבִיו *the nakedness of his father,* for, *the nakedness of the wife of his father,* Levit. xx. 11. comp. xviii. 8, 16. 1 Sam. xx. 30: לְבֹשֶׁת עֶרְוַת אִמֶּךָ *to the shame of thy mother's nakedness,* a vehement and intentionally obscene expression, for, to thy mother's disgrace, who brought thee forth.

3. *Impropriety, indecency, shamefulness,* Deut. xxiii. 15: עֶרְוַת דָּבָר *any thing indecent,* in reference to filth. Used in reference to some defect found in a woman. xxiv. 1.

עַרְוָה Chald. *injury, disparagement,* (of the king). Ezra iv. 14. Vulg. *læsiones.*

עָרוֹם *plur.* עֲרוּמִים, *fem.* עֲרֻמָּה *naked.* Job i. 21. But it is also applied

(*a*) To one *badly clothed, poorly clad,* Job xxii. 6. xxiv. 7, 10.

(*b*) One *undressed,* i. e. stripped of his upper garment, wearing only an under garment, (כְּתֹנֶת.) 1 Sam. xix. 24. Isai. xx. 2. Comp. John xxi. 7: τὸν ἐπενδύτην διε-

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ζώσατο· ἦν γὰρ γυμνός. *Virg.* lib. I. 229. and *Vossen's Obs.* (Root ערם, Arab. عرم *to make naked, to strip, med. Kesr. to be shameless*). Deriv. מַעֲרֹמִים.

עָרוֹם *m.* from עָרֹם No. I.

1. *Prudent, clever,* Prov. xii. 16, 23. xiii. 16. xiv. 8. xxvii. 12.
2. *Cunning, artful, crafty.* Gen. iii. 1. Job v. 12. xv. 5.

עֲרוֹם, see עִירֹם.

עֲרוֹעֵר and עֲרֹעֵר.

1. Probably i. q. עַרְעָר, (Jer. xvii. 6. Ps. cii. 18.) properly *the naked,* hence, *the distressed, rejected.* Jer. xlviii. 6. LXX. Vulg. Chald. *myrica, the tamarisk.* Others, *juniper tree,* after the Arabic عرعر. Others, *guinea fowl,* after the Arabic غرغر.
2. A proper name of a city in the tribe of Gad, on the brook Arnon. Numb. xxxii. 34. Deut. ii. 36. iii. 12. Josh. xii. 2. xiii. 25, otherwise also עַרְעוֹר, Judg. xi. 26. Isai. xvii. 2: עָרֵי עֲרֹעֵר *the cities round about Aroer,* perhaps, *the cities on the other side of the Jordan* generally.
3. A place in the tribe of Judah, 1 Sam. xxx. 28.

עָרוּץ or according to other MSS. עָרוֹץ, *something awful, terrible.* (Root עָרַץ, No. 1.) Job xxx. 6: בַּעֲרוּץ נְחָלִים *in awful vallies.*

עֶרְיָה i. q. עֶרְוָה *fem.* from עָרָה, *nakedness, bareness.* Ezek. xvi. 7: וְאַתְּ עֵרֹם וְעֶרְיָה *thou (wast) in a state of nakedness and bareness,* for, *thou wast naked and bare.* In Hab. iii. 9 it is a pleonastic accusative to תֵּעֹר.

עֲרִיסָה in plur. only. Numb. xv. 20, 21. Neh. x. 38. Ezek. xliv. 30, *dough,* or *pastry,* LXX. Vulg. in Numb. *φύραμα, pulmentum.* in Neh. Ezek. *σῖτος, cibus,* (Chald. and Syr. always עִצְתָּן, ܥܨܬܐ *kneading trough.* In Rabbinical writings עֲרִסָּן signifies, according to Buxtorf, *far hordei vetusti*).

עֲרִיפִים *m. plur.* probably *clouds, heaven,* from עָרַף *to drop, drip.* Isai. v. 30. Saad. *stillationes.* Syr. and Vulg. *darkness.* Perhaps allied with עֲרָפֶל. Some Hebrew interpreters in Kimchi translate *ruins,* according to עָרַף, Hos. x. 2. So likewise Hoheisel in *Observat. Philog. Exegett.* p. 52.

עָרִיץ *m.* (*forma dagess.* for עָרִיץ, hence with *Kametz impuro*),

1. *Mighty, powerful,* of Jehovah, Jer. xx. 11. Elsewhere always
2. In a bad sense: *violent, tyrannical,* and as subst. *a tyrant, oppressor.* Ps. xxxvii. 35. Job xv. 20. xxvii. 13. Isai. xiii. 11. Ezek. xxviii. 7: עָרִיצֵי־גוֹיִם *the most violent* or *tyrannic nations, people.* xxx. 11. xxxi. 12. xxxii. 12. Comp. Isai. xxv. 3. Root probably עָרַץ, No. II. according to others, No. I. hence properly *terrifying, terrible.*

עֲרִירִי *plur.* עֲרִירִים *adj. solitary, forsaken, childless.* Gen. xv. 3. Levit. xx. 20, 21. Jer. xxii. 30. Root עָרַר No. 2.

עָרַךְ *fut.* יַעֲרֹךְ in three conjugations; in *Kal,*

1. *To place, set right, to arrange, to prepare,* e. g. the wood upon the altar. Gen. xxii. 9. Levit. i. 6. 1 Kings viii. 33; the shewbread, Levit. xxiv. 8. (Compare מַעֲרֶכֶת, No. 2). the table for a banquet, Prov. ix. 2, the arms for battle, Jer. xlvi. 3: עִרְכוּ מָגֵן וְצִנָּה *prepare ye shield and buckler.* See also Isai. xxx. 33: כִּי עָרוּךְ מֵאֶתְמוֹל תָּפְתֶּה *for Tophet is ordained.* 2 Sam. xxiii. 5: בְּרִית עוֹלָם ··· עֲרוּכָה בַכֹּל וּשְׁמֻרָה *an everlasting covenant ··· ordered (fixed) in all things, and secure.* Of dressing lamps, Exod. xxvii. 21. Levit. xxiv. 3, 4. Compare Ps. cxxxii. 17. Especially

(*a*) עָרַךְ מִלְחָמָה *to arrange the battle,* i. e. to place one's self in battle array. Judg. xx. 20, 22. 1 Sam. xvii. 8. 2 Sam. x. 8. With אֵת and לִקְרַאת *against any one.* 1 Sam. xvii. 2. Gen. xiv. 8. Part. עֹרְכֵי מִלְחָמָה, 1 Chron. xii. 33, 35, and עֲרוּךְ מִלְחָמָה, Joel ii. 5. also only עָרוּךְ, Jer. vi. 23. l. 42. *prepare for battle,* or, *put in battle array.*

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(*b*) עָרַךְ מִלִּים *to arrange words, put them in order, verba disponere, struere,* with אֶל *against* any one. Job xxxii. 14. Without מִלִּים *idem.* Job xxxvii. 19: לֹא נַעֲרֹךְ מִפָּנָיו חֹשֶׁךְ *we did utter nothing by reason of darkness* or *ignorance.* Isai. xliv. 7. Ps. v. 4: בֹּקֶר אֶעֱרָךְ־לְךָ *in the morning I direct* (*my words*) *to thee,* i. e. I pray to thee. Intrans. *I direct myself to thee.*

(*c*) עָרַךְ מִשְׁפָּט *to bring forward, alledge a legal cause.* Job xiii. 18. xxiii. 4. Compare Ps. l. 21: אוֹכִיחֲךָ וְאֶעַרְכָה לְעֵינֶיךָ *I will convince thee, and lay it before thine eyes.*

2. Intrans. *to place* or *put one's self in battle array.* Judg. xx. 30, 33. 1 Sam. iv. 2. xvii. 21: וַתַּעֲרֹךְ יִשְׂרָאֵל וּפְלִשְׁתִּים *and Israel and the Philistines put themselves in array,* with לְ, לִקְרַאת, עַל, *against one,* 2 Sam. x. 9, 10. x. 17. Jer. l. 9, 14.—Job vi. 4: יַעַרְכוּנִי for יַעַרְכוּ עָלַי *they put themselves in array against me.* xxxiii. 5: עֲרֹךְ לְפָנַי הִתְיַצָּבָה *prepare and place thyself before me.*

3. With לְ *to compare with, to liken.* Isai. xl. 18: מַה־דְּמוּת תַּעַרְכוּ לוֹ *what likeness will ye compare to him?* Ps. lxxxix. 7. xl. 6: אֵין עֲרֹךְ אֵלֶיךָ *nothing is like to thee,* or *to be compared with thee.* Job xxviii. 17, 19, (in both passages the suffix נָּה is used for the dative).

4. As *Hiph. to value, esteem, regard.* Job xxxvi. 19: הֲיַעֲרֹךְ שׁוּעֲךָ *will he regard thy wealth?* or, as passive of *Hiph. will thy wealth be regarded* (*by him?*)

Hiph. to value, tax. Levit. xxvii. 8, &c. 2 Kings xxiii. 35.

עֵרֶךְ *m.* with *suffix* עֶרְכִּי.

1. *Any thing arranged, put in order, in a row.* Of the shewbread, Exod. xl. 23. (Comp. v. 4.) Judg. xvii. 10: עֵרֶךְ בְּגָדִים *a suit of clothes* or *complete dress.*

2. *Armour,* Job xli. 4. (xli. 12): חִין עֶרְכּוֹ *the splendour of his armour.*

3. *The act of valuation, estimation.* Levit. xxvii. 2: *when any one shall make a vow* בְּעֶרְכְּךָ נְפָשׁוֹת *so that thou hast souls to estimate.* ver. 4: וְהָיָה עֶרְכֶּךָ *so shall be thy estimation,* or *the price which thou shalt fix,* &c. Verses 5, 6, 7, 13, 15. v. 15: *he shall bring a ram without a blemish from the flock* בְּעֶרְכְּךָ *according to thy estimation.* 2 Kings xii. 5: אִישׁ כֶּסֶף נַפְשׁוֹת עֶרְכּוֹ *every one's money for the souls of his estimation,* i. e. the money which every one has paid according to the priest's estimation, for his soul which is devoted. xxiii. 35. Ps. lv. 14: אַתָּה אֱנוֹשׁ כְּעֶרְכִּי *thou, a man whom I esteem like to myself.*

4. *Price, value.* So in the above cited passages of Levit. xxvii. 4, 7, 13, 15. Job xxviii. 13.

עָרַל in two conjugations; in *Kal,*

1. *To be uncircumcised,* see עָרֵל.

2. Denom. from עָרְלָה *to regard as a foreskin,* i. e. as unclean, and to throw or cast it away as such. Levit. xix. 23: וַעֲרַלְתֶּם עָרְלָתוֹ אֶת פִּרְיוֹ *so shall ye cast away its fruit as unclean, like a foreskin.* The fruit which during the first three years was not to be cut off and used, is compared with an uncircumcised foreskin. Vulg. *auferentis præputia eorum.* Onk. *removebitis fructus ejus.* Compare عرل *amotus fuit.* See נָזִיר, No. 2.

Niph. to show, expose one's foreskin, præputiatum sisti, cerni, Hab. ii. 16. Here applied to an indecent exposure of the drunkard, with an allusion to the contempt affixed to the foreskin.

עָרֵל *m. stat. const.* עֲרַל, Ezek. xliv. 9, and עָרַל, Exod. vi. 12. adj. *uncircumcised,* Gen. xvii. 14. Exod. xii. 48, &c. Frequently as a contemptuous appellation of other nations, e. g. the Philistines, 1 Sam xvii. 26: מִי הַפְּלִשְׁתִּי הֶעָרֵל הַזֶּה *who is the uncircumcised Philistine?* v. 36. xiv. 6.

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xxxi. 4. Judg. xiv. 3. xv. 18. Isai. lii. 1. Metaph. עֲרַל שִׂפָתַיִם *of uncircumcised lips*, i. e. not eloquent, (as it were tongue tied.) Exod. vi. 12, 30. Levit. xxvi. 41: לְבָבָם הֶעָרֵל *their uncircumcised heart*, compare Ezek. xliv. 9. Jer. vi. 10: עֲרֵלָה אָזְנָם *their ear is uncircumcised*, i. e. not open.

עָרְלָה *fem. plur.* עֲרָלוֹת.

1. *The prepuce, foreskin*, ἀκροβύστια, 1 Sam. xviii. 25. 2 Sam. iii. 14. בְּשַׂר הָעָרְלָה *membrum præputiatum*. Gen. xvii. 11—24. Levit. xii. 3. Metaph. עָרְלַת לֵב *foreskin of the heart*, i. e. impurity of heart, Deut. x. 16. Jer. iv. 4.

2. Of the fruits of the first three years, because according to law they were to be cast away as unclean. Levit. xix. 23. (See the verb.

I. עָרַם in two conjugations; in *Kal, to be artful, clever*. Syr. *Ethpe. idem*. ܐܬܥܪܡ, עָרְמָא *cunning, crafty, malicious*, 1 Sam. xxiii. 22 only.

Hiph. only in *fut.*

1. *To be artful*, as in *Kal*, 1 Sam. xxiii. 22.

2. *To be prudent, clever*, Prov. xv. 5. xix. 25.

3. Causative, *to make crafty*, Ps. lxxxiii. 4: יַעֲרִימוּ סוֹד *they have made crafty schemes*. Deriv. עָרוּם, עֵרֹם, עָרְמָה.

II. עָרַם in *Niph.* only, *to be heaped, piled up, to accumulate*, Exod. xv. 8. (Syr. and Arab. *idem*). Deriv. עֲרֵמָה.

עָרֹם *naked*, see עָרוֹם.

עֵרֹם *m.* from עָרַם, No. I. *cunning, artfulness*, Job v. 13.

עָרְמָה *fem.* from עָרַם, No. 1.

1. *Craft, deceit*, Exod. xxi. 4.

2. *Prudence*, Prov. i. 4. vi. 5.

עֲרֵמָה *fem.* (with *Tzere impuro*). *Plur.* וֹת, once יִם, (Jer. l. 26.) *a heap*, e. g. of rubbish, Neh. iii. 34. of corn, Cant. vii. 3. of sheaves, Ruth iii. 7. Neh. xiii. 15. Hagg. ii. 16. 2 Chron. xxxi. 6. Root עָרַם, No. II.

עַרְמוֹן *m. the plane, the Oriental maple tree, Palatanus Orientalis*, Linn. Gen. xxx. 37. Ezek. xxxi. 8. See *Celsii Hierobot.* T. I. p. 513.

עַרְעוֹר, Judg. xi. 26. See עֲרוֹעֵר.

עַרְעָר *adj.* properly, *naked*, hence, *poor, forsaken, rejected*. Root עָרַר, q. v. Ps. cii. 18. Jer. xvii. 6. Comp. עָרוֹעֵר, No. 1.

עָרְעֵר and עַרְעֲרִי, see עֲרוֹעֵר.

I. עָרַף i. q. רָעַף only in *Kal, to drip, drop*, Deut. xxxii. 2. xxxiii. 28.

II. עָרַף (derived from עֹרֶף), only in *Kal*,

1. *To break the neck* of a beast, *to decollate*, Exod. xiii. 13. xxxiv. 20. Deut. xxi. 4, 6. Isai. lxvi. 3.

2. Metonymically applied to *the breaking* and *destroying* of altars, Hos. x. 2.

עֹרֶף *m. neck, nape*, Levit. v. 8. The following phrases are to be observed:

(*a*) נָתַן עֹרֶף *to turn the back, to turn away from*, 2 Chron. xxix. 6.

(*b*) פָּנָה עֹרֶף אֶל *to turn the back* to one Jer. ii. 27. xxxii. 33.

(*c*) פָּנָה עֹרֶף, Josh. vii. 12. Jer. xlviii. 39, and הָפַךְ עֹרֶף, Josh. vii. 8. *to flee, terga vertere*. Herewith is connected the phrase,

(*d*) Exod. xxiii. 27: נָתַתִּי אֶת־כָּל־אֹיְבֶיךָ אֵלֶיךָ עֹרֶף *I have made all thine enemies to turn their backs to thee*, i. e. have put them all to flight, Ps. xviii. 41.

(*e*) קְשֵׁה עֹרֶף *stiff-necked, obstinate*. Exod. xxxii. 9. xxxiii. 3. xxxiv. 9. Comp. הִקְשָׁה עֹרֶף *to be stubborn, obstinate*, 2 Kings xvii. 14. Neh. ix. 17. Jer. vii. 26. xix. 15

עֲרָפֶל *m.* quadrilitt. *a thick fog, darkness*. Deut. iv. 11. Ps. xviii. 10. (Syr. *idem*.)

I. עָרַץ *fut.* יַעֲרֹץ in three conjugations; in *Kal*,

1. *To fear*, Deut. i. 29. With מִפְּנֵי, *to be afraid*, or *to be in fear of any one*. Deut. vii. 21. xx. 3. xxxi. 6. also with the accus. Job xxxi. 34.

2. Transitively, *to terrify, to put in fear*.

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עֶרֶשׂ *fem.* (Cant. i. 16.) *plur.* עֲרָשׂוֹת *a bed, couch.* Deut. iii. 11. Ps. vi. 7. xli. 4. cxxxii. 3, &c. (Syr. and Chald. *idem*).

עֵשֶׂב with suffix עִשְׂבָּם *m. plur. const.* עִשְׂבוֹת, (with *Dagesh euphon.*) Prov. xxvii. 25. *herb,* and collectively, *herbs,* especially *herbage* for fodder, *vegetables.* Gen. i. 11, 12. עֵשֶׂב הַשָּׂדֶה, *herbs of the field,* ii. 5. iii. 18. עֵשֶׂב הָאָרֶץ, *of the earth,* Exod. x. 12, 15. (Arab. عشب *idem.*)

עֲשַׂב *stat. emph.* עִשְׂבָּא, Chald. *idem.* Dan. ii. 30. iv. 12, 22, 29.

I. עָשָׂה *fut.* יַעֲשֶׂה, apoc. יַעַשׂ, in three conjugations; in *Kal,*

1. *To make, to act, to do,* very frequently, e. g. Gen. i. 7: וַיַּעַשׂ אֱלֹהִים אֶת הָרָקִיעַ *and God made the firmament.* vi. 22: וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים *and Noah did according to all that God commanded him.* Prov. xiii. 16: כָּל־עָרוּם יַעֲשֶׂה בְּדַעַת *every prudent person acts with caution.* Sometimes pleonastically. Gen. xxxi. 26: מֶה־ עָשִׂיתָ וַתִּגְנֹב אֶת־לִבָּי *why hast thou done this and deceived me?* Compare in Mark xi. 5, τί ποιεῖτε λύοντες.

(*a*) The thing into which another is converted, is construed with לְ. Gen. xii. 2. Exod. xxxii. 10, or with the double accus. (see נָתַן, No. 3. and שׂוּם). Amos iv. 13. Exod. xxx. 24: וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ *thou shalt make it (into) an holy anointing oil,* for, *thou shalt make out of it holy anointing oil.* Hos. ii. 10. viii. 4. Hence the matter or stuff out of which any thing is made is construed with the accus. (compare אָפָה, בָּנָה, יָצַר). Exod. xxxviii. 3: כָּל־כֵּלָיו עָשָׂה נְחֹשֶׁת *he made all his vessels out of copper.* xxv. 39: כִּכַּר זָהָב טָהוֹר יַעֲשֶׂה אֹתָהּ *he shall make it out of a talent of pure gold.* xxx. 25. xxxvi. 14. xxxvii. 24. More rarely is the turn of expression, Exod. xxvii. 3: לְכָל־כֵּלָיו תַּעֲשֶׂה נְחֹשֶׁת *to all its vessels thou shalt take copper,* ver. 19.

(*b*) With לְ of the person, *to do to*

Job xiii. 25: הֶעָלֶה נִדָּף תַּעֲרֹץ *wilt thou scare a flying leaf?* Ps. x. 18. Isai. ii. 19, 21. (The original signification appears to be, *to tremble,* as عرص in Arab.)

Niph. to be feared, part. נַעֲרָץ *formidable,* parallel with נוֹרָא, Ps. lxxxix. 8.

Hiph. intrans. *to tremble, to be afraid.* Isai. viii. 12. With the accus. Isai. xxix. 24. Derivat. מַעֲרָץ, מַעֲרָצָה, and probably עָרִיץ.

II. עָרַץ (Arab. with ض) *to withstand, resist.* Isai. xlvii. 12: אוּלַי תַּעֲרוֹצִי *perhaps thou wilt resist.* According to the old translators, *to grow powerful, to gain strength.* Comp. עָרִיץ.

עָרַק only in *Kal, to flee.* (In Syr. and Arab. *idem.*) Job xxx. 3: עֹרְקִים צִיָּה *they flee into the wilderness.* Part. *plur.* עֹרְקִים *the veins, arteries, nerves.* (So in Talmud, and the Arab. عروق. Compare עַרְקָא *band, strap,* and גִּיד.) Job xxx. 17: עֹרְקַי לֹא יִשְׁכָּבוּן *my arteries* or *pulses rest not.* The root ערק signifies also in Arab. and Syr. *Pael, to gnaw.* Hence Vulg. verse 3: *they gnaw the dry ground.* verse 17: *my gnawers,* (i. e. my pains) *rest not.*

עַרְקִי *nom. gent.* an Arkite inhabitant of the city Arke, (Greek Ἄρκη, also called *Cæsarea Libani.* Arab. عرقة), in Syria some miles towards the north of Tripolis. There are still remaining beautiful ruins of this place, Gen. x. 17.

עָרַר i. q. עָרָה, in three conjugations; in *Kal,*

1. *To be naked.* In *Kal* only in the imperative עֲרָה, Isai. xxxii. 11, *make thyself bare.*

2. *To be solitary, forsaken.* Deriv. עֲרָעָר, עֲרִירִי, עַרְעֵר.

Piel עֵרֵר and *Hithp.* הִתְעָרֵר, Jer. li. 58, *to be made naked, to be uncovered, stript,* for, *to be pulled down, destroyed, to the ground.* Compare עֵרָה, Ps. cxxxvii. 7. Hab. iii. 13.

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any one, partly in a good sense, e. g. Exod. xiii. 8. Deut. xi. 5. Gen. xxx. 33: מָתַי אֶעֱשֶׂה לְבֵיתִי *when shall I do any thing for my family?* partly in a bad sense, Exod. xiv. 11: מַה־זֹּאת עָשִׂיתָ לָּנוּ *why hast thou done this to us?* Gen. xxvii. 45. xlii. 28. Also for, *to do one harm,* Gen. xxii. 12: וְאַל תַּעַשׂ לוֹ מְאוּמָה *and do nothing (no harm) to him.* xix. 8. More rarely with the accus. Jer. xxxiii. 9: *all the good* אֲשֶׁר אֲנֹכִי עֹשֶׂה אוֹתָם *that I do unto them.* Isai. xlii. 6: אֵלֶּה הַדְּבָרִים עָשִׂיתִם *these things will I do to them.* Compare Ezek. xxiii. 25: עָשׂוּ אֹתָךְ בְּחֵמָה *and they shall treat thee with anger,* or *deal with thee in anger.*

(c) *To have business, to be busy,* 1 Kings xx. 4: וַיְהִי עַבְדְּךָ עֹשֶׂה הֵנָּה וָהֵנָּה *and when thy servant was busy here and there,* with עִם *to have business with one,* or *to be busy with one.* Ruth ii. 19: *the man* אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם *with whom I was busy* or, *had business to-day.*

2. *To labour, work,* in any thing, construed with בְּ. Exod. v. 9. Neh. iv. 15. Different from this is Exod. xxxi. 4: לַעֲשׂוֹת בַּזָּהָב וּבַכֶּסֶף *to work in gold and in silver.* verse 5. 2 Chron. ii. 13.

3. *To execute* or *accomplish a thing,* particularly of Jehovah, Ps. xxxvii. 5: *confide in Jehovah* וְהוּא יַעֲשֶׂה *and he will accomplish it.* xxii. 32. lii. 11. Isai. xliv. 23. Dan. viii. 24: וְהִצְלִיחַ וְעָשָׂה *he shall prosper and accomplish it.* Dan. xi. 7: וְעָשָׂה בָהֶם וְהֶחֱזִיק *he shall effect it against them and conquer.* ver. 17, 28: וְעָשָׂה וְשָׁב לְאַרְצוֹ *he shall accomplish it and return to his country.* ver. xxx. 32: *the people who fear God* יַחֲזִיקוּ וְעָשׂוּ *shall conquer and accomplish it.*

4. *To make ready, prepare, to dress,* e. g. victuals. Gen. xviii. 7, 8: בֶּן בָּקָר אֲשֶׁר עָשָׂה *the calf that he had dressed.* Judg. xiii. 15; the beard, (compare in French *faire la barbe*), 2 Sam. xix. 25: וְלֹא עָשָׂה שְׂפָמוֹ רַגְלָיו *and he had neither dressed his feet nor his beard,* i. e. cleaned, combed. Comp. Deut. xxi. 12. עָשָׂה מְשְׁתֶּה *to prepare a feast,* Esth. i. 5.

5. *To acquire,* e. g. *riches,* Gen. xxxi. 1. Deut. viii. 17, 18. *slaves,* Gen. xii. 5.

6. *To pass* or *spend the time,* Eccles. vi. 12. comp. ποιειν χρονον in Acts xv. 33.

7. *To stop, stay, abide,* as in Latin, *agere.* Ruth ii. 19: אָנָה עָשִׂית *where didst thou stop?*

8. *To bear, yield, produce,* (ποιειν καρπον, Matth. iii. 8.) Gen. i. 11, 12. xli. 47: וַתַּעַשׂ הָאָרֶץ לְקֻמָצִים *and the land produced abundantly.* Isai. v. 2, 10. comp. vii. 22: מֵרֹב עֲשׂוֹת חָלָב, *ob copiam faciendi lac,* on account of the quantity of milk which the cattle will yield. *To put forth branches,* Job xiv. 9. *to yield flour,* (of corn), Hos. viii. 7. *to put fat* (on the loins), Job xv. 27.

9. *To present, to offer,* as in Greek ῥέζειν, ἔρδειν, with לְ, Exod. x. 25: וְנַעֲשֹׂה לַיהוָה *and we will offer unto Jehovah.* xxix. 36, 38, 39, 41. 1 Kings xviii. 23. 2 Kings xvii. 32: וַיִּהְיוּ עֹשִׂים לָהֶם *they offered for them.* Levit. ix. 7, 22. xv. 15. xvi. 9.

10. *To place, to appoint,* (to an office), 1 Kings xii. 31. 1 Sam. xii. 6: יְהוָה אֲשֶׁר עָשָׂה אֶת־מֹשֶׁה *Jehovah who has appointed Moses.* Compare Jer. xxxvii. 15: כִּי אֹתוֹ עָשׂוּ לְבֵית הַכֶּלֶא *for they placed him over the prison.*

11. עָשָׂה מִלְחָמָה *to wage war,* Gen. xiv. 2. Deut. xx. 12.

12. עָשָׂה חֶסֶד, צְדָקָה *to exercise love, justice,* with עִם or אֶת towards any one, Gen. xxiv. 12. xl. 14. עָשָׂה חָיִל *to use* or *exercise bravery.*

13. עָשָׂה הַשַּׁבָּת, הַפֶּסַח *to celebrate the sabbath day, the passover,* Exod. xii. 48. Numb. ix. 10, 14. Deut. v. 15.

Niph. נַעֲשָׂה, *fem.* נַעֲשְׂתָה *to be made.* Levit. vii. 24. Ps. cvii. 37. Frequently, *to be done.* Numb. xv. 34: *for it was*

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not clearly expressed לוֹ מָה יֵּעָשֶׂה *what should be done unto him.* Gen. xx. 9: מַעֲשִׂים אֲשֶׁר לֹא יֵעָשׂוּ עָשִׂיתָ עִמָּדִי *things which ought not to be done, hast thou done to me.* Compare xxix. 26. xxxiv. 7.

Pual, to be made, Ps. cxxxix. 15. In the cognate dialects this word does not occur. In Arab. it is expressed by عمل, in Aram. by עֲבַד, כבד. Deriv. מַעֲשֶׂה.

II. עָשָׂה in *Kal,* Ezek. xxiii. 21. and in *Piel,* verses 3 and 8 *to press, squeeze,* here applied to the unchaste handling of the breasts. Chald. עַסֵּי *idem.*

עֵשָׂו, *Esau,* the son of Isaac, and elder brother of Jacob. He received this name, according to Gen. xxv. 25, from being covered with hair. Comp. in Arabic عثا *to be hairy.* His descendants, the Idumeans, are frequently called אֱדֹם, q. v. but sometimes עֵשָׂו, particularly in the poetical style, Deut. ii. 4. Obad. 6, 18. Jer. xlix. 8, 10. הַר עֵשָׂו *mount of Esau,* Obad. 8, 9, 19.

עָשׂוֹר *m.* i. q. עֶשֶׂר and עָשָׂר.

1. *Ten,* Gen. xxiv. 55.

2. *The tenth,* in the construction בֶּעָשׂוֹר לַחֹדֶשׁ *in the tenth of the month,* Exod. xii. 3. Levit. xvi. 29. xxv. 9. Josh. iv. 19.

3. נֵבֶל עָשׂוֹר, Ps. xxxiii. 2. cxliv. 9, and עָשׂוֹר, xcii. 4. *a harp of ten strings.*

עֲשִׂירִי *m. the tenth. Fem.* עֲשִׂרִיָּה, Isai. vi. 13, and עֲשִׂירִית *the tenth part,* Exod. xvi. 36. Levit. v. 11, and frequently. See חֲמִישִׁי.

עָשַׂק only in *Hithp. to contend, dispute,* Gen. xxvi. 20. (In Chald. and Talmud *idem.*)

עֵשֶׂק (*contention*) the name of a well, Gen. xxvi. 20.

עֶשֶׂר *fem.* and עֲשָׂרָה, עֲשֶׂרֶת *m. ten.* עֶשֶׂר יָדוֹת *ten parts.* 2 Sam. xix. 44. It seldom occurs after the subst. as in Josh. xv. 57. xxi. 5, 6. Plur. עֲשָׂרוֹת *m.* Exod. xviii. 21: שָׂרֵי עֲשָׂרוֹת *ten princes,* Deut. i. 15.

עָשָׂר *m.* and עֶשְׂרֵה *fem. idem,* but only in combination with the units, to form the numbers from 11 to 19, (as in Latin *decim* for *decem,* and English *teen* for *ten*). Hence in *masc.* אַחַד עָשָׂר *eleven,* שְׁנֵים עָשָׂר *twelve,* and עַרְבָּעָה עָשָׂר שְׁנֵי עָשָׂר *fourteen.* In *fem.* אַחַת עֶשְׂרֵה *eleven;* שְׁתֵּים עֶשְׂרֵה *twelve;* שְׁלוֹשׁ עֶשְׂרֵה *thirteen;* שֵׁשׁ עֶשְׂרֵה *sixteen;* also *the eleventh, twelfth,* &c.

Plur. עֶשְׂרִים, com. gend.

1. *Twenty,* used with the singular and plural, Gen. xxxi. 38: עֶשְׂרִים שָׁנָה *twenty years.* Levit. xxvii. 5: עֶשְׂרִים שְׁקָלִים *twenty shekels.*

2. *The twentieth,* Numb. x. 11.

עֲשַׂר Chald. *fem.* and עַשְׂרָא *m. ten.* Dan. vii. 7. xx. 24. Plur. עֶשְׂרִין *twenty,* Dan. vi. 2.

עָשַׂר *fut.* יַעֲשַׂר, (denom. from עֶשֶׂר), in three conjugations; in *Kal, to charge* (property) *with the tenth, to impose tithe* (on property). 1 Sam. viii. 15, 17. Arab. عشر.

Piel, to pay or *give tithes* of any thing, Gen. xxviii. 22: עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ *I will give the tenth part of it to thee.* Neh. x. 38: וְהֵם הַלְוִיִּם הַמְעַשְּׂרִים *and they, the Levites, shall again pay tithes.* Deut. iv. 22.

Hiph. as *Piel, to pay tithes,* Deut. xxvi. 12. Neh. x. 39. Deriv. מַעֲשֵׂר.

עֶשְׂרֵה see עָשָׂר.

עֲשָׂרָה see עֶשֶׂר.

עִשָּׂרוֹן *plur.* עֶשְׂרוֹנִים *m. a tenth part,* a measure for corn, flour. Levit. xiv. 10. xxiii. 13, 17. LXX. Numb. xv. 4. δέκατον τοῦ οἰφι *the tenth part of an ephah,* i. q. עֹמֶר.

I. עָשׁ *m. a moth,* Job iv. 19. xiii. 28. xxvii. 18. Isai. l. 9. li. 8. Root עשש, Arab. عث *to gnaw* (wool).

II. עָשׁ *the constellation of the bear, ursa major.* Job ix. 9. compare Niebuhr's *Description d'Arabies,* p. 101. (Copenhagen, 1773). עַיִשׁ *fem.* Job xxxviii. 32, is probably the same. *Her sons* (בְּנֶיהָ) *are the three stars in the tail of the bear.* So likewise in Arab. Compare *Bocharti Hieroz.* II. p. 114. *Michaelis Suppl.* p. 1907. *Lach in Eichhorn's allgem. Literatur,* Th. vii. p. 397. The etymology is obscure

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עָשׁוּק *m. an extortioner, oppressor.* Jer. xxii. 3. i. q. עֹשֶׁק, xxi. 12.

עֲשׁוּקִים *m. plur. extortions, oppressions, violent acts.* Eccles. iv. 1. Amos iii. 9.

עָשׁוּת *m. adj. forged, wrought,* Ezek. xxvii. 19 only: בַּרְזֶל עָשׁוּת *forged iron, iron plate, iron bar.* LXX. σίδηρος εἰργασμένος. Vulg. *ferrum fabrefactum.* Chald. עָשְׁתָּא *iron plate.* See Buxtorf, Chald. Lex. p. 1683. Root עָשַׁת.

עָשִׁיר *m. adj. rich, opulent.* Prov. x. 15. xiv. 20. xviii. 11, &c. In Isai. liii. 9, עָשִׁיר is used in parallel with רְשָׁעִים *wicked,* according to the prevailing connexion in the Hebrew authors between poverty and humility, riches, pride and wickedness. Compare Job xxvii. 19, with verse 13. Root עָשַׁר *to be rich.*

עָשַׁן *fut.* יֶעְשַׁן only in *Kal, to smoke.* Exod. xix. 18. (Arab. عثن.) Metaph. Deut. xxix. 19: כִּי אָז יֶעְשַׁן אַף יְהוָה *for then shall the anger of Jehovah smoke.* Ps. lxxiv. 1. Comp. Ps. lxxx. 5: עַד מָתַי עָשַׁנְתָּ בִּתְפִלַּת עַמֶּךָ *how long smokest thou* (i. e. art thou angry) *with the prayer of thy people?*

עָשֵׁן *m. smoking, fuming,* Exod. xx. 18.

עָשָׁן *m.* from עָשַׁן.

1. *Smoke, vapour.* (Arab. عثن.) Gen. xv. 17. Job xli. 12, &c. Ps. xviii. 9: עָלָה עָשָׁן בְּאַפּוֹ *smoke arose out of his nostrils,* an image of the divine anger, Isai. lxv. 5.
2. A city in the tribe of Simeon. Josh. xv. 42. xix. 7. See כּוֹר־עָשָׁן.

עֲשֵׁן only in *stat. const.* (from עָשֵׁן), *idem.* Exod. xix. 18.

עָשַׁק *fut.* יַעֲשֹׁק in two conjugations; in *Kal,*

1. *To press, extort from* any one. עָשַׁק עֹשֶׁק *to use, practise extortion.* Ezek. xviii. 18. xxii. 29. Levit. v. 23: הָעֹשֶׁק אֲשֶׁר עָשַׁק *that which he has extorted unjustly.*
2. *To defraud, cheat, wrong* any one, with the accus. of the person and thing. Mal. iii. 5: עֹשְׁקֵי שְׂכַר שָׂכִיר *they who defraud the labourer,* or *deprive the labourer of his wages.* Levit. xix. 13. Deut. xxiv. 14: לֹא־תַעֲשֹׁק שָׂכִיר *thou shalt not wrong the hireling.* Micah ii. 2: עָשְׁקוּ גֶבֶר וּבֵיתוֹ וְאִישׁ וְנַחֲלָתוֹ *they wrong a man, and* (*take away*) *his house, they defraud a man and* (*deprive him*) *of his possession.*
3. *To use violence* against any one, *to oppress,* e. g. the poor or helpless, Prov. xiv. 31. xxii. 16. xxviii. 3. Eccles. iv. 1. subjects, 1 Sam. xii. 3, 4; a people, (said of the conqueror), Isai. lii. 4. Jer. l. 33. Ps. ciii. 14. Hos. v. 11; a man, (said of God), Job x. 3.
4. Prov. xxviii. 17: אָדָם עָשׁוּק בְּדַם נָפֶשׁ *man oppressed with the blood of man,* i. e. guilty of having shed blood.
5. Of a river, *to be proud, haughty, arrogant, to overflow his banks.* Job xl. 23. In several verbs, the significations *to overstep, to be haughty, to be unjust,* are united. Compare עָבַר, No. 5.

Pual מְעֻשָּׁקָה *virgo compressa,* Isai. xxiii. 12. So the Syr. Vulg. *calumniam sustinens.* See *Kal,* No. 4.

עֹשֶׁק *m.* from עָשַׁק.

1. *Extortion, oppression, violence,* against the poor and helpless, Eccles. v. 7. Ezek. xxii. 7, 12. Isai. lix. 13.
2. *Any thing acquired by extortion* or *oppression,* Ps. lxii. 11. *Unjust gain* generally, Eccles. vii. 7.

עָשְׁקָה *fem. pressure, distress, anxiety.* Isai. xxxviii. 14: עָשְׁקָה לִי *I am in anxiety.* (The Metheg does not indicate here that *ashka* is to be read with a long Kametz, any more than in שָׁמְרֵנִי, בָּתֵּיהֶם).

עָשַׁר *fut.* יֶעְשַׁר in three conjugations; in *Kal, to grow, become rich,* Job xv. 29. Hos. xii. 9. (Aram. עֲתַר *idem*).

Hiph. הֶעְשִׁיר.

1. *To make rich, to enrich.* Gen. xiv. 23. Ps. lxv. 10: רַבַּת תַּעְשִׁרֶנָּה *thou greatly enrichedst it,* (the earth).
2. Intrans. *to grow rich,* Ps. xlix. 17. Prov.

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x. 4. xxi. 17. xxiii. 4. xxviii. 20. Jer. v. 27. With the accus. of the thing in which one grows rich (as all verbs signifying abundance), Dan. xi. 2.

Hithpa. to appear, to make one's self rich, Prov. xiii. 17.

עֹשֶׁר *rickes,* 1 Sam. xvii. 25. 1 Kings iii. 11, 13, and frequently.

עָשַׁשׁ only in *Kal, to fade, pine away,* of the eye. Ps. vi. 8: עָשְׁשָׁה מִכַּעַס עֵינִי *my eye fades* or *grows dim for grief*; of the spirit and bones, xxxi. 10, 11. Comp. כָּלָה and particularly כָּהָה in Job xvii. 7.

עָשַׂת in two conjugations; in *Kal,*

1. *To work, to form by labour, fabricari.* See the derivatives עֲשׂוֹת, עֶשֶׂת.

2. *To be made smooth, to be polished, to shine, glitter, nitere.* So the Rabbins, and it is very applicable to Jer. v. 28: שָׁכְמוּ וְעָשְׂתוּ Vulg. *incrassati sunt et impinguati.* Syr. *Hexapl. impinguati sunt.* LXX. Chald. without a metaphor, *divites facti sunt.*

Hithpa. to think of, to remember one, with לְ, Jon. i. 6. See the Chald. Deriv. עַשְׂתּוֹן, עַשְׂתּוּת.

עָשִׂית עַשְׂת Chald. *to think, to reflect, to design,* as in Latin, *machinari,* with לְ. Dan. vi. 4. It joins itself to עָשַׂת, No. 1. Comp. e. g. חָשַׁב, *to think, reflect* on a thing, חֹשֵׁב *an artificer.*

עֶשֶׂת *m. any thing fabricated, artificial work,* Cant. v. 14: עֶשֶׂת שֵׁן. Syr. ܥܒܕܐ ܕܫܝ *opificium eboris.*

עַשְׂתּוּת *fem. thoughts.* Job xii. 5: לְעַשְׂתּוּת שַׁאֲנָן *in the thoughts of the happy (one),* i. q. בְּעֲנִי. Some read עַשְׂתּוֹת in the *plur.*

עַשְׂתֵּי only in combination with the number ten, as עַשְׂתֵּי עָשָׂר *m.* and עַשְׂתֵּי עֶשְׂרֵה *fem. eleven, the eleventh.* Deut. i. 3. Jer. xxxix. 2. Ezek. xxvi. 1. According to Simonis, properly, *cogitationes ultra decem,* i. e. ten (counted on the fingers), and one (in the mind).

עֶשְׁתּוֹנוֹת *fem. plur. thoughts, designs,* Ps. cxlvi. 4. In Chald. idem. See particularly the Targum on Isai. xl. 8.

עַשְׁתֹּרֶת *fem.* Ἀστάρτη, *Astarte,* a Phœnician goddess whose worship was also introduced among the Israelites, (1 Kings xi. 5, 33. 2 Kings xxiii. 13), and Philistines, (1 Sam. xxxi. 10). Probably merely another name for אֲשֵׁרָה, (q. v.) The Greeks compare her, according to their manner, sometimes with Juno, sometimes with Diana, and most frequently with Venus, which also corresponds well with the wanton worship of this deity. (Levit. xix. 29. Deut. xxiii. 18. 2 Kings xxiii. 7). It is mostly combined with בַּעַל, and appears to indicate the male and female powers of nature. (Is not this perhaps connected with the appellative עַשְׁתָּרוֹת *proles,* or *agni,* as the Roman goddess *Ops* with *ovis, oïs?* Compare *Creuzer's Symbolik,* Th. II. p. 55, 60. *De Wette Hebr. Jüd. Archæologie,* p. 281.

Plur. הָעַשְׁתָּרוֹת, Judg. ii. 13. x. 6. 1 Sam. vii. 3. iv. 12, 10. xxxi. 10, a kind of plural *excellentiæ,* and synonymous in signification with the singular, compare 1 Sam. xxxi. 10. or used as אֲשֵׁרוֹת of *the statues of Astarte.*

I. עַשְׁתָּרוֹת *plur. fem. in stat. constr.* עַשְׁתְּרוֹת צֹאן *the increase of the flock,* Deut. vii. 13. xxviii. 4, 11, 51. LXX. τὰ ποίμνια τῶν προβάτων. Vulg. *greges ovium.* The etymology is obscure.

II. עַשְׁתָּרוֹת, Deut. i. 4. Josh. xiii. 12, also עַשְׁתָּרוֹת קַרְנַיִם, Gen. xiv. 5. The city of Og, king of Basan. Some explain the addition קַרְנַיִם by two summits of mountains between which the city was situated, others by the form of the idol Astarte, the head of which is said to have resembled that of an horned bull. The *nom. gent.* is עַשְׁתְּרָתִי, 1 Chron. xi. 14.

עֵת com. gend. (Cant. ii. 12. Jer. li. 33), before

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Makkaph עֵת־ with suffix עִתִּי, *plur.* עִתִּים and עִתּוֹת, *time.* בְּכָל עֵת *at all times.* Ps. x. 5. xxxiv. 2. lxii. 9. cvi. 3. Used adverbially, for *a long time.* Hos. xiii. 13. לֹא עֵת *before the time,* Job xxii. 16.—Esth. i. 13: יוֹדְעֵי עִתִּים and 1 Chron. xii. 32: יוֹדְעֵי בִינָה לָעִתִּים *they who understand the times,* i. e. observers of lucky and unlucky days, astrologers, (compare e. g. *Virg. Georg.* I. 276.) בָּעֵת חַיָּה, see חַי adj. No. 4. Especially

(*a*) *Time of prosperity,* Ps. lxxxi. 16: וִיהִי עִתָּם לְעוֹלָם *and their time of prosperity shall last for ever.*

(*b*) *Time of adversity,* Isai. xiii. 22. xxvii. 7. Compare יוֹם, No. I. letter (*a*). Plur. עִתִּים and עִתּוֹת.

(*a*) *Fate, destinies,* Ps. xxxi. 16. 1 Chron. xxix. 30. Job xxiv. 1.

(*b*) *Times,* Neh. ix. 28: עִתִּים רַבּוֹת *many times.*

עֵת Chald. with prepos. בְּעֵת, Ezra iv. 17. and with נ interpolated, as a solution of the *Dagesh forte* omitted, בְּעֶנֶת, and so on. Ezra iv. 10, 11. vii. 12. Root probably عث *to repeat a thing often* and *to vexation,* hence literally, *secundum id quod sæpius dictum est.*

עֵת־קָצִין, Josh. xix. 13, with ה *locale,* עִתָּה־קָצִין a city in the tribe of Zebulon. As appellative, *time of the Judge.*

עָתַד in two conjugations; in

Piel, to prepare, to make ready, Arab. عتد *to be prepared, ready,* Prov. xxiv. 27.

Hithp. to be prepared, appointed, Job xv. 28: *those which are appointed to become ruins.* Deriv. עָתִיד.

עַתָּה adv. (from עֵת, properly, *at the time.* Hence,

1. *Now, at this time.*—מֵעַתָּה *from this time, from now.*—עַד עַתָּה *until now.*

2. *Soon, in a short time,* properly, *after some time.* Job vii. 21. viii. 6. and frequently. Isai. xliii. 19. Micah vii. 10. In Chethib sometimes עַתָּ, without ה, Ps. lxxiv. 6. Ezek. xxiii. 43.

עַתּוּד *m. he-goat, a ram,* Gen. xxxi. 10, 12. Of the leading ram of a flock, Jer. li. 40. Metaphorically, *a leader of the people,* Isai. xiv. 9. Zech. x. 3.

עָתוּד i. q. עָתִיד, q. v. Isai. x. 13 in *Keri.* Esth. viii. 13 in Chethib.

עִתִּי *adj.* (from עֵת), *proper, fit, opportunus,* Levit. xvi. 21.

עָתִיד *m. adj.* from עָתַד.

1. *Ready.* (In Syr. and Arab. *idem*). Esth. iii. 14. Job xv. 24. In *Keri,* viii. 13.

2. *Expert, skilful,* Job iii. 8.

Plur. עֲתִידוֹת.

(*a*) *That which is prepared* for any one, *allotted, destined,* Deut. xxxii. 35.

(*b*) *Possessions, riches,* which one has acquired, *τὰ ὑπάρχοντα,* Isai. x. 13. The *Kri* has עתודתידם in the same signification.

עֲתִיד Chald. *ready,* Dan. iii. 15.

עָתִיק *m. adj. beautiful, shining,* Isai. xxiii. 18: מְכַסֶּה עָתִיק *beautiful clothing.* (Chald. כְּסוּ דִיקָר *vestimenta splendoris.*) (Arab. عتق *to be beautiful, to glitter.*) See עָתַק.

עָתִיק *adj.* from עָתַק, No. I.

1. *Put off, removed,* (from the breast), *weaned,* Isai. xxviii. 9. (See עָתַק, No. 1.)

2. *Old,* from עָתַק, No. 2. 1 Chron. iv. 22.

עַתִּיק Chald. *old.* Dan. vii. 9. xiii. 22.

עָתָד *a city in the tribe of Judah,* 1 Sam. xxx. 30 only.

עָתַם in *Niph.* only. Isai. ix. 18: נֶעְתַּם אֶרֶץ commonly rendered, *the land is darkened,* according to the Arabic عتم *to darken.* But LXX. and Chald. more properly, according to the parallel member, *terra combusta est.*

עָתַק *fut.* יַעְתֹּק in two conjugations; in *Kal,*

1. *To be moved from a place, to be displaced.* Job xiv. 18: צוּר יַעְתֵּק מִמְּקוֹמוֹ *the rock is moved out of its place,* xvi. 4. See עַתִּיק, No. I.

2. *Ætate provehi, to grow old, become old.*

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Ps. vi. 8: עָתְקָה מִכָּעַס־עֵינִי *mine eye* or *my sight grows old because of all mine enemies.* Job xxi. 7. Deriv. עַתִּיק, No. 2.

Hiph. הֶעְתִּיק.

1. Causat. of *Kal,* No. 1. *to remove, transpose, dimovere, transferre,* Job ix. 5.
2. Especially, *to remove a tent from one place to another, to break up,* of a Nomade, Gen. xii. 8. xxvi. 22.
3. *To carry over, to transcribe, to copy, to compile.* Prov. xxv. 1: אֲשֶׁר הֶעְתִּיקוּ אַנְשֵׁי חִזְקִיָּה *which the men of Hezekiah compiled.* LXX. ἐξεγράψαντο. Aqu. μετῆραν. Venet. μετηγκαν. Vulg. *transtulerunt.* Syr. Chald. *scripserunt.* In the Talmud it is used for, *transcribe, translate.* See Buxtorf, *Lex. Chald.* p. 1686.
4. *To take away, to take from.* Job xxxii. 15: הֶעְתִּיקוּ מֵהֶם מִלִּים *they took the words (speech) from them,* i. e. they could not produce any thing.

Observe, some other significations of this root, see in the deriv. עָתָק, עָתִיק, עָתֵק.

עָתָק *m. adj. bold,* Ps. lxxv. 5: בְּצַוָּאר עָתָק *with a bold stretched-out neck.* דַּבֵּר עָתָק *to speak boldly.* Ps. xxxi. 19. xciv. 4. 1 Sam. ii. 3. (Chald. גַּהִּיפִין. In Arab. عتق is used in a good sense, and signifies *liberty, liberality, generosity*).

עָתֵק *m. adj. beautiful, glittering.* See עָתִיק. Prov. viii. 18: הוֹן עָתֵק, Vulg. *opes superbæ.*

I. עָתַר *fut.* יַעְתֵּר in three conjugations; in *Kal, to pray to God,* with לְ and אֶל, Gen. xxv. 21. Exod. viii. 26. x. 18. Job xxxiii. 26.

Niph. to be entreated by any one, with the dative, i. e. to grant him a hearing. Gen. xxv. 21: וַיֵּעָתֶר לוֹ יְהוָה *and Jehovah heard him,* literally, *was entreated by him,* so our version very correctly, 2 Sam. xxi. 14. Isai. xix. 22. נֵעָתוֹר as *inf.* hist. occurs 1 Chron. v. 20.

Hiph. as *Kal,* Exod. viii. 25. x. 17. With לְ, and בְּעַד, *to pray for* any one, Exod. viii. 5, 24.

II. עָתַר according to the Chald. idiom, *to be rich, abundant, to have abundance,* cognate with עָשַׁר. It occurs in two conjugations; in

Niph. pass. idem, Prov. xxvii. 6: נַעֲתָרוֹת נְשִׁיקוֹת שׂוֵנֵא *abundant are the kisses of the enemy,* according to the proverb: he that is too friendly is false.

Hiph. Ezek. xxxv. 13: וְהַעֲתַרְתֶּם עָלַי דִּבְרֵיכֶם *ye have multiplied your (proud) words against me.*

I. עָתָר *m. an adorer, worshipper,* Zeph. iii. 10. See עָתַר, No. 1.

II. עָתָר Ezek. viii. 11, probably i. q. the Aram. עֲתָר, ܥܬܪ, (see letter ט), *vapour, fragrancy.* Hence עֲתַר עֲנַן הַקְּטֹרֶת *the fragrancy of the cloud of incense.* So LXX. Vulg. Chald. Syr. Others, *the multitude of clouds.* After עָתַר, No. II.

עֲתֶרֶת *fem.* from עָתַר, No. II. *superfluity, abundance. riches,* Jer. xxxiii. 6.

פ

פ Pe, the 17th letter of the alphabet, as numeral 80. The name פֵּא is probably i. q. פֶּה *mouth,* hence in Greek πῖ (πῖ).

This letter, according to the general rule given by Jewish grammarians, is to be pronounced like *ph,* but in some cases where it is marked with a *dagesh lene* like *p.* Jerome on the contrary maintains that the letter פ is to be pronounced like *ph,* for he asserts in Isai. cap. 11. *qui Palæstini dicuntur Græcis, Hebræis*

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vocantur Philistini, quia P literam non habet Hebræus.

But in favour of the Jewish pronunciation are several words of the Semitic languages which passed at an early date into the Greek, and are written with π, as פִּלֶגֶשׁ πάλλαξ, יָשְׁפֵה ἴασπις, כַּרְפַּס κάρπασος, compare פָּרַס πέρσαι, &c.

The interchange of פ with other letters is comparatively rare. Some examples of its interchange with ב and מ see under ב.

פֹּא i. q. פֹּה *here,* Job xxxviii. 11.

פָּאָה only in the *fut. Hiph.* Deut. xxxii. 26: אַפְאִידֵם, LXX. διασπερῶ αὐτούς. (Arab. فأى *fidit, diffidit*). According to others a denom. from פֵּאָה *a corner,* hence, *I will scatter them into corners,* i. e. disperse them to all parts of the world.

פֵּאָה *fem. stat. const.* פְּאַת.

1. *A corner,* e. g. of a field, Levit. xix. 9. xxiii. 22; of a bed, Amos iii. 12.

2. פְּאַת זָקָן *the corner* or *extremity of the beard,* i. e. probably mustaches, (as in Syr. ܦܐܬܐ.) Levit. xix. 27. xxi. 5: וּפְאַת זְקָנָם לֹא יְגַלֵּחוּ *and they shall not shave off the extremities of their beard,* in reference to a custom among some Arabian people who cut off that part of their beard. These are therefore called by name of reproach in Jer. ix. 25. xxv. 23. xlix. 32: קְצוּצֵי פֵּאָה (*people*) *with cut whiskers* or *mustaches,* as the Philistines are called by way of derision עָרֵילִים. The Jewish commentators understand *the beard on the cheeks and upper lip.*

3. *Side, region, country,* e. g. פְּאַת־יָם *the west side,* Josh. xviii. 14. פְּאַת צָפוֹן *the north side,* Exod. xxvi. 18, 20. xxvii. 11. Jer. xlviii. 45: פְּאַת מוֹאָב *the country of Moab.* The dual is used in the same construction in Numb. xxiv. 17: פַּאֲתֵי מוֹאָב *the sides of Moab,* i. e. two sides of the country, compare יָדַיִם, יַרְכָתַיִם. Symm. κλίματα. Arab. Polygl. *regiones.* Neh. ix. 22: וַתְּחַלְּקֵם לְפֵאָה *et distribuisti eos per angulum,* i. e. *per omnes angulos terræ Cananaeæ.*

פָּאַר in two conjugations; in *Piel* פֵּאֵר,

1. *To adorn, make glorious,* e. g. the sanctuary, Isai. lx. 7, 13; the people of God, Isai. lv. 5. Ezra vii. 27; the poor with help, Ps. cxlix. 4. (Comp. in Latin, *ornare aliquem beneficiis.*)

2. Denom. of פְּאֹרָה, *to search the boughs, to glean.* Deut. xxiv. 20: לֹא תְפָאֵר אַחֲרֶיךָ *thou shalt not search over,* or *glean again, the boughs.*

Hithp. הִתְפָּאֵר.

1. *To be glorified,* of the people, through Jehovah, Isai. lx. 21. lxi. 3. *To glorify himself* (of God) in his people, with בְּ, Isai. xliv. 23. xlix. 3.—Exod. viii. 5, (9): הִתְפָּאֵר עָלַי *be thou glorified before me,* i. e. thou shalt have the honor, before me, of appointing, &c. The old translators express it more applicably to the context, by, *order, command me,* perhaps they took the word in the signification of בּאר.

2. *To boast, vaunt,* with עַל against any one. Judg. vii. 2. Isai. x. 15. Deriv. תִּפְאֶרֶת.

פְּאֵר *m. a head dress, turban.* Ezek. xxiv. 17, 23. xxvi. 10. It was worn by the priests, Exod. xxxix. 28. by the bridegroom, Isai. lxi. 10. Ezek. xxiv. 17. by women, Isai. iii. 20.

פְּאֹרָה (by a Syriasm for פְּאֹרָה), Ezek. xvii. 6. xxxi. 5 &c. and פֵּארָה (by a Syriasm for פְּאֵרָה), *a bough* or *branch* of a tree *full of leaves,* properly, *the ornament of the tree,* as, *coma arborum.* Deriv. פְּאֵר No. 2. Plur. פֹּארֹתָיו for פְּאֹרֹתָיו, Ezek. xxxi. 8.

פָּאֳרוּר *m.* (for פַּאֲרוּר, from פָּאַר). *beauty, brightness,* of the countenance, (i. q. זִיו). Joel ii. 6: כָּל־פָּנִים קִבְּצוּ פָּארוּר *all faces gather in their beauty,* i. e. lose their brightness, grow pale, Nah. ii. 11. Com-

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pare Joel ii. 10. iii. 15: כּוֹכָבִים אָסְפוּ נִגְהָם *the stars withdraw their brightness* or *shining*. The old translators confound it with פָּרוּד *pot*.

פָּארָן a proper name of a desert between Midian and Egypt, which still goes by that name. The word is used sometimes with מִדְבַּר Gen. xxi. 21. Numb. x. 12. 1 Sam. xxv. 1. and sometimes without, 1 Kings xi. 18. Whence הַר פָּארָן, Hab. iii. 3, and הָרֵי פָּארָן, Deut. xxxiii. 2, *the mountains of Paran*. אֵיל פָּארָן, Gen. xiv. 6, *the terebinth of Paran*.

פַּג *plur.* פַּגִּים the *small unripe figs*, which come early in the spring, *grossi, grossuli*. Cant. ii. 13. LXX. ὄλονθοι. Root פגג Arab. conj. vii. *to be unripe*.

פִּגּוּל *m. adj. unclean, abominable, an abomination* (of food), i. q. שֶׁקֶץ. Levit. vii. 18. xix. 7. Ezek. iv. 14. Plur. פִּגֻּלִים, Isai. lxv. 4. As subst. בְּשַׂר פִּגּוּל *unclean flesh*, Ezek. iv. 14.

פָּגַע in two conjugations; in *Kal*,

1. *To meet with* a person or thing, *to light upon*. Construed with the accusative. Exod. xxiii. 4. 1 Sam. x. 5. Amos v. 19. With בְּ, Gen. xxviii. 11. xxxii. 1, (2).
2. *To fall upon* one, *to attack him;* with בְּ of the person, 1 Sam. xxii. 17, 18. especially for, *to injure* any one, Ruth ii. 22, or *to slay, murder* him, hence, absolutely, *to slay, murder*. Judg. viii. 21. xv. 12. 2 Sam. i. 15. 1 Kings ii. 25, 29, 31, 32, 34, 46. Also with the accus. of the person, and בְּ of the thing. Exod. v. 3: פֶּן יִפְגָּעֵנוּ בַּדֶּבֶר *lest he smite us with pestilence*.
3. *To reach to, to border upon, pertinere ad aliquid*, with בְּ of the thing. Josh. xvi. 7: וּפָגַע בִּיְרִיחוֹ *and bordered on Jericho*. xvii. 10. xix. 11, 22, 26, 27, 34; with אֶל, Josh. xix. 11.
4. *To approach one with supplication, to urge, to entreat him*, with בְּ of the person, Ruth i. 16. Jer. vii. 16. xxvii. 18. Job xxi. 15; with לְ of the person for whom intercession is made. Gen. xxiii. 8: פִּגְעוּ לִי בְּעֶפְרוֹן *entreat Ephron for me*.
5. In Syr. it signifies also, *to visit*, hence, perhaps, as פָּקַד, *to look graciously upon, to spare*. Thus are most easily to be explained the passages, Isai. xlvii. 3: *I will take vengeance* וְלֹא אֶפְגַּע אָדָם *and spare no man*. lxiv. 4: פָּגַעְתָּ אֶת שָׂשׂ וְעֹשֵׂה צֶדֶק *thou acceptest him that rejoiceth and doeth right*, i. e. who rejoices in doing that which is right.

Hiph. הִפְגִּיעַ.

1. *To cause to fall upon* any one. Isai. liii. 6: הִפְגִּיעַ בּוֹ עֲוֹן כֻּלָּנוּ *he* (*God*) *caused the iniquity of us all to fall on him*. According to the analogy of this passage, Jer. xv. 11: הִפְגַּעְתִּי בְךָ בְּעֵת רָעָה אֶת־הָאוֹיֵב would be translated thus: *I will cause the enemy to come upon thee in the time of adversity;* but this is inconsistent with the first member of the sentence. Hence perhaps (compare Exod. v. 3.) *I will meet the enemy, through thee, with calamities*, i. e. declare misfortune to him through thee. Others: *I will entreat the enemy for thee*, to which however the construction is not adapted, comp. *Kal*, No. 4.
2. As *Kal*, No. 2. *to fall upon, to attack*. Part. מַפְגִּיעַ *he that attacks, an enemy*, Job xxxvi. 32.
3. As *Kal*, No. 4. *to approach one with entreaty*, with בְּ of the person. Jer. xxxvi. 25; with לְ of the person for whom one intercedes. Isai. liii. 12. lix. 16. Deriv. מִפְגָּע.

פֶּגַע *m. an occurrence, incident, accidental event*, 1 Kings v. 18. Eccles. ix. 11. See *Hiph.* No. 1.

פָּגַר only in *Piel, to be faint, feeble, to be exhausted*. 1 Sam. xxx. 10: אֲשֶׁר פִּגְּרוּ מֵעֲבוֹר *which were too much exhausted to cross over*, verse 21. (In Talmud, *to be*

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idle. Syr. ܦܓܪ [with interchange of ב and פ] *attenuatus est;* ܦܓܪ *weak, faint.*) Whence

פֶּגֶר *m. plur. stat. const.* פִּגְרֵי *a dead body, corpse, carcase,* of man or beast. Gen. xv. 11, and frequently. Metaph. פִּגְרֵי, גִּלּוּלֵיכֶם *the ruins of your idols,* Levit. xxvi. 29. Compare the Targum on Ezek. vi. 4. Once with the addition מֵת, Isai. xxxvii. 36: פִּגְרֵים מֵתִים *dead bodies.* In Syr. ܦܓܪ signifies *body* generally.

פָּגַשׁ *fut.* יִפְגַּשׁ occurs in three conjugations; in *Kal,*

1. *To meet* any one, with the accus. Gen. xxxii. 18: כִּי יִפְגָּשְׁךָ עֵשָׂו *when Esau meeteth thee.* xxxiii. 8. Exod. iv. 27. Isai. xxxiv. 14. Jer. xli. 6.
2. *To attack,* as פָּגַע, No. 2. Exod. ix. 24. Hos. xiii. 8.

Niph. to meet each other or *together.* Ps. lxxxv. 11: חֶסֶד וֶאֱמֶת נִפְגָּשׁוּ *mercy and truth meet each other,* Prov. xxii. 2.

Piel, to meet with, to find, Job v. 14 only: יוֹמָם יְפַגְּשׁוּ חֹשֶׁךְ *they meet with darkness by day.*

פָּדָה (Arab. فدى) quiescent in the third radical, (synonymous with גָּאַל), occurs in four conjugations; in *Kal,*

1. *To redeem,* Exod. xiii. 13, 15. With בְּ, with a thing, e. g. Exod. xxxiv. 20: פֶּטֶר חֲמוֹר תִּפְדֶּה בְשֶׂה *the firstling of an ass thou shalt redeem with a lamb.*
2. *To let pass, let go, set free,* (of the priest), Numb. xviii. 15, 16, 17.
3. *To deliver,* e. g. from slavery, Deut. vii. 8. xiii. 6. Jer. xv. 21. xxxi. 11. Micah vi. 4.
4. *To save, to preserve,* e. g. Job v. 20: בְּרָעָב פָּדְךָ מִמָּוֶת *in famine he shall save thee from death.* 1 Kings i. 29: אֲשֶׁר פָּדָה נַפְשִׁי מִכָּל צָרָה *he that has preserved my soul from all distress,* 2 Sam. iv. 9. Ps. lxxi. 23. xxxiv. 23. Job xxxiii. 28.

Niph. נִפְדָּה.

1. Passive of No. 1. *to be redeemed,* Levit. xix. 20.
2. Passive of No. 3. *to be delivered,* Isai. i. 27.

Hiph. הֶפְדָּה causative of *Kal,* No. 1. *to cause to be redeemed,* Exod xxi. 8 only.

Hoph. הָפְדֵּה, once in the infinitive pleon. Levit. xix. 20.

פְּדוּיִים *plur. ransom, redemption,* Numb. iii. 46, &c. Also as participle passive, *they that are redeemed.*

פְּדוּת *fem. deliverance, liberation,* Ps. iii. 9. cxxx. 7. Isai. l. 2.

פִּדְיוֹם *m.* Numb. iii. 49, and פִּדְיֹן, Exod. xxi. 30. Ps. xlix. 10. *ransom.*

פַּדָּן *m. a plain, field.* Always (except Gen. xlviii. 7,) in the combination פַּדַּן אֲרָם *the plain of Syria,* i. e. Mesopotamia, Gen. xxxi. 18. xxviii. 2, &c. Hos. xii. 13, instead of it occurs, שְׂדֵה אֲרָם *the field of Syria.*

פָּדַע according to the usual reading, i. q. פָּדָה *to deliver.* Job xxxiii. 24 only: פְּדָעֵהוּ *deliver him.* Some MSS. however read פרעהו, which would give the same sense, and might easily be a mistake of the transcribers.

פֶּדֶר *m.* with suffix פִּדְרוֹ, *fat, grease.* Levit. i. 8, 12. viii. 20. So LXX. Chald. Syr.

פֶּה *m.* (properly for פִּיָה, as שֶׂה for שִׂיָה). *stat. const.* פִּי with suffix פִּי (*my mouth*); פִּיךָ, פִּיו, פִּיהוּ, פִּיהֶם, poetically פִּימוֹ.

1. *Mouth.* פֶּה אֶל פֶּה *from mouth to mouth, by word of mouth, orally, verbally.* Numb. xii. 8. פֶּה אֶחָד *unanimously.* Josh. ix. 2. 1 Kings xxii. 13. Exod. iv. 16: וְהוּא יִהְיֶה לְךָ לְפֶה *and he shall be thy mouth,* i. e. thy spokesman. Gen. xxv. 28: כִּי צַיִד בְּפִיו *for the game was according to his mouth,* i. e. to his taste. xxiv. 57: נִשְׁאֲלָה אֶת־פִּיהָ *we will ask her mouth,* i. e. we will ask her for her opinion, (see שָׁאַל). Metaph. עַל פִּי יְהוָה *according to the word, command,*

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or *oracle of Jehovah.* Numb. iii. 16, 39, 51. iv. 41. Deut. xvii. 6: עַל פִּי עֵד אֶחָד *upon the assertion* or *testimony of one witness.* Gen. xlv. 21: עַל פִּי פַּרְעֹה *according to the command of Pharaoh.*

2. *Mouth, aperture, opening,* e. g. of a sack, Gen. xlii. 27; of a well, Gen. xxix. 2; of a cave, Josh. x. 18. פִּי הָרֹאשׁ *the aperture,* or *opening of the top,* i. e. the head of a garment, Exod. xxviii. 32.

3. *The edge* (of the sword). Thus in the phrase: הִכָּה לְפִי־חָרֶב *to smite with the edge of the sword,* 1 Sam. xxii. 19; with נָפַל, Josh. viii. 24; with דָּרַג, Gen. xxxiv. 26. Plur. פִּים *edges* (of cutting instruments), 1 Sam. xiii. 21. פִּיוֹת and פִּיּוֹת *idem.* Judg. iii. 16. Prov. v. 4. See פִּיפִיּוֹת.

4. *Brim, border,* (perhaps properly, *lip*), e. g. of the border of a garment, Ps. cxxxiii. 2. Job xxx. 18. of the border of the sea, Prov. viii. 29.

5. פֶּה לָפֶה, 2 Kings x. 21. xxi. 16. and מִפֶּה אֶל פֶּה, Ezra ix. 11, *from one end to the other.*

6. *A part.* Deut. xxi. 17: פִּי שְׁנַיִם *two parts, a double portion,* 2 Kings ii. 9. The same is used for, *two thirds,* Zech. xiii. 8. See יָד, No. 7.

Combined with a preposition it is used as a preposition or conjunction itself.

1. With כְּ, כְּפִי.

(*a*) *According to, in proportion to, secundum,* Levit. xxv. 52. Numb. vi. 21.

(*b*) *Like, equal, as.* Job xxxiii. 6: אֲנִי כְּפִיךָ לָאֵל *I am equal to thee before God,* or, *I am as thou before God.*

(*c*) *So that,* Zech. ii. 4. (i. 21.)

(*d*) כְּפִי אֲשֶׁר, *because,* Mal. ii. 9.

2. With לְ, לְפִי.

(*a*) *According to, secundum,* Exod. xii. 4. Gen. xlvii. 12: לְפִי טַף *according to the number of the family.*

(*b*) Simply in the sense of לְ, Hos. x. 12. Hence before the *inf. as, when.* Numb. ix. 17: וּלְפִי הֵעָלוֹת הֶעָנָן מֵעַל הָאֹהֶל *and when the cloud ascended from the tabernacle.* Jer. xxix. 10.

3. עַל־פִּי *according to, secundum,* Levit. xxvii. 8, 18. Gen. xliii. 7: עַל־פִּי הַדְּבָרִים *according to the thing itself, as the case is.*

פֹּה and פּוֹ an adverb.

1. *Here,* very frequently.

2. *Hither,* 1 Sam. xvi. 11. Ezra iv. 2.

3. מִפּוֹ *from hence,* Ezek. xl. 21, 26, 34, 37. See אַיפֹה פֹּא.

פּוּג occurs in two conjugations; in *Kal,*

1. *To be cold, to lose one's animal warmth.* (In Arab. and Syr. *idem.*) Gen. xlv. 26: וַיָּפָג לִבּוֹ *and his heart remained cold,* in opposition to וַתְּחִי רוּחוֹ, verse 27.

2. *To relax, to grow faint,* as we combine with the notion of warmth, a lively activity and vital strength, with that of cold, inactivity, and numbness. (So in Chald. see Buxtorf, Chald. Lex. p. 1702). Ps. lxxvii. 3. Metaph. Hab. i. 4: תָּפוּג תּוֹרָה *the law slackens* or *is inactive, friget lex.*

Niph. to be weak, feeble, faint. Ps. xxxviii. 9 only: נִפּוּגוֹתִי וְנִדְכֵּיתִי *I am feeble and bruised* or *crushed.*

פּוּגָה *stat. const.* פּוּגַת, *cessation, intermission.* Lam. ii. 18. See הַפּוּגָה, p. 183.

פּוּחַ (i. q. נָפַח), occurs in two conjugations, in *Kal, to breathe, to blow.* Cant. ii. 17 only: עַד שָׁיָּפוּחַ הַיּוֹם *until the day breathes,* or *begins to breathe,* i. e. grows cool, a description of the evening in eastern countries, where an agreeable breeze springs up at that time, iv. 6. Comp. רוּחַ.

Hiph. הֵפִיחַ.

1. *To blow upon* or *through,* Cant. iv. 16.

2. With בְּ, *to blow into a flame,* Ezek. xxi. 36; with the accus. Prov. xxix. 8: יָפִיחוּ קִרְיָה *they blow up* or *inflame a city,* i. e. excite an uproar, a tumult in it.

3. Metaph. *to breathe out, utter, efflare,* in a bad sense, הֵפִיחַ כְּזָבִים *efflare mendacia,* Prov. vi. 19. xiv. 5. xix. 5, 9.

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4. *To snort, puff,* hence, *to hasten.* Hab. ii. 3: יָפֵחַ לַקֵּץ *it hastens to an end.* Comp. שָׁאַף, Eccles. i. 5.

5. *To assail one with angry and menacing words, to puff at him,* with בְּ, Ps. x. 5. with לְ, xii. 6: אָשִׁית בְּיֶשַׁע יָפִיחַ לוֹ *I will make him happy that is puffed at,* i. e. the oppressed.

פּוּט the name of an African nation, according to Josephus (*Archæol.* i. 7.) *the people Mauritania,* where there is a river called *Phut.* Comp. Plin. H. N. v. 1. According to the LXX. and Vulg. *Lybians.* Gen. x. 6. Jer. xlvi. 9. Ezek. xxvii. 10. xxxviii. 5. Nah. iii. 9.

פּוֹטִי פֶרַע a proper name of Egyptian origin, *Poti-phera,* the father-in-law of Joseph in Egypt. Gen. xli. 45. xlvi. 20. Jablonski considers it as a Coptic name ΠΗΟΝΤΦΡΗ *sacerdos solis.*

פּוֹטִיפַר *Potiphar,* a proper name of Egyptian origin, the captain of the body guard of Pharaoh, Gen. xxxix. 1. It is explained by the Copt. ΠΙΩΤ ΦΡΡΟ, Father, i. e. minister of Pharaoh. Comp. אָב, No. 5.

פּוּךְ *m.*

1. *Ornament, decoration.* 1 Chron. xxix. 2: אַבְנֵי־פוּךְ וְרִקְמָה. LXX. λίθοι πολυτελεῖς καὶ ποίκιλοι, *stones for ornament, and of divers colours.*

2. Especially *a paint for the eyes, stibium,* (see כָּחַל). שׂוּם עֵינַיִם בַּפּוּךְ *to paint the eyes,* or, *to tinge the eyes with stibium.* 2 Kings ix. 30. Compare Jer. iv. 30. Isai. liv. 11: אֲנֹכִי מַרְבִּיץ בַּפּוּךְ אֲבָנָיִךְ *I will lay thy stones in stibium,* i. e. stibium used for mortar or cement. It occurs also in the proper name, קֶרֶן־הַפּוּךְ (*a box of paint.*) See קֶרֶן.

פּוֹל *m. a bean.* 2 Sam. xvii. 28. Ezek. iv. 9. So LXX. Vulg. The Oriental translators retain it as known.

פּוּל a proper name.

1. Of a people remote from Palestine. Isai. lxvi. 19. Vulg. *Africa.* LXX. Φουδ, confounding it with פּוּט. Bochart, (*Phaleg.* iv. 26), the Nile island *Philæ* or *Elephantina* in Upper Egypt.

2. Of an Assyrian king, 2 Kings xv. 19.

פּוֹם and פֻּם *stat. emphat.* פֻּמָּא, Chald. *m.* i. q. פֶּה in Hebrew.

1. *Mouth,* Dan. vii. 5.

2. *An aperture, opening,* Dan. vi. 8.

פּוּן once only in *Kal,* Ps. lxxxviii. 16: אֶפּוֹנָה. LXX. ἐξηπορήθην. Vulg. *conturbatus sum.* Perhaps it may be compared with the Arab. افن *consilii inops fuit,* as אָדַשׁ with דּוּשׁ, i. q.

פּוּנֹן the name of a city in Idumea between Petra and Zoar, known by its mines, Numb. xxxiii. 43, 44. Greek φαινῶ, φάννη. See *Relandi Palæstina,* p. 952. *Bocharti Hieroz.* T. II. p. 427.

פּוּץ in six conjugations, in *Kal,* only in *fut.* and imp. i. q. נָפַץ, (q. v.)

1. *To break in pieces, to dash to pieces.* See *Pilel, Pilpel, Hithpo.*

2. *To scatter,* but only in a reflective sense, *to scatter one's self, to go astray,* of a flock. Ezek. xxxiv. 5. Zech. xiii. 7; of a people, Gen. xi. 4: פֶּן נָפוּץ עַל פְּנֵי כָל הָאָרֶץ *lest we disperse ourselves over the whole earth.* 1 Sam. xi. 11. xiv. 34: פְּצוּ בָעָם *disperse yourselves among the people,* Numb. x. 35. Ezek. xlvi. 18. Ps. lxviii. 2.

3. (As in Arab. ناض *med. ye,*) *to overflow.* Zech. i. 17: תִּפּוֹצֶנָה עָרַי מִטּוֹב *my cities shall overflow with prosperity,* Prov. v. 16.

Niph. נָפוּץ, *to be dispersed, scattered,* of a flock, Jer. x. 21. Ezek. xxxiv. 6; of people, Gen. x. 18. Ezek. xi. 17. xxviii. 25. xxxiv. 12. 2 Kings xxv. 5: וְכָל־חֵילוֹ נָפוֹצוּ מֵעָלָיו *and all his army were scattered from him.*

Pilel, פִּצֵּץ *to break in pieces,* a rock, (with the hammer), Jer. xxiii. 29.

Pilp. פִּצְפֵּץ *to dash in pieces,* a man

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against a rock. Job xvi. 12. Compare Ps. cxxxvii. 9.

Hiph. הֵפִיץ.

1. Trans. *to scatter, to scatter about,* e. g. arrows, lightnings. Ps. xviii. 15. cxliv. 6; seed, Isai. xxviii. 25; nations, Deut. iv. 27: וְהֵפִיץ יְהוָה אֶתְכֶם בָּעַמִּים *and Jehovah shall scatter you among the nations.* xxviii. 64. xxx. 3. Isai. xxiv. 1, and frequently. Part. מֵפִיץ *the scatterer, destroyer* (of people). Nah. ii. 2. Job xl. 11: הָפֵץ עֶבְרוֹת אַפֶּךָ *scatter abroad the glowing fire of thy wrath,* or according to *Kal,* No. 3. *pour out.*

2. *To hunt, to drive, to pursue, exagitare.* Job xviii. 11: *terrors press him round about* וְהֵפִיצֻהוּ לְרַגְלָיו *and pursue him on his heels.* Ezek. xxxiv. 21: הֲפִיצוֹתֶם אוֹתָנָה אֶל־הַחוּצָה *ye have driven her out.*

3. Intrans. *to be scattered, to pour forth,* of the east wind, Job xxxviii. 24: אַי־זֶה חֶדֶךְ יֵחָלֵק אוֹר יָפֵץ קָדִים עָלֵי־אָרֶץ *where is the course in which the light flows, the east wind pours forth over the land.* Of the people, Exod. v. 12. 1 Sam. xiii. 8.

Hithpo. to be broken or *dashed to pieces, to be scattered as dust,* of mountains, Hab. iii. 6.

Obs. The form תְּפוּצוֹתֵיכֶם *I will disperse you,* Jer. xxv. 34. belongs to a rare form of conjugation, after the analogy of תִּרְגֵּל. Compare C. B. Michaelis *Lum. Syr.* §. 20. *Vulg. Aqu. Symm.* and several editions read תְּפוּצוֹתֵיכֶם *dispersiones vestræ,* which is less applicable to the context. Deriv. מֵפִיץ *a hammer.*

פּוּץ *m. dispersion.* Zeph. iii. 10: בַּת פּוּצַי *the daughter of my dispersion,* i. e. those dispersed by me.

I. פּוּק in two conjugations; in *Kal, to totter, stumble, waver.* Isai. xxviii. 7: פָּקוּ פְלִילִיָּה *they waver in judgment.* In Talmud פקפק *to doubt.*

Hiph. idem. Jer. x. 4: וְלוֹא יָפִיק *that it totter not.* Deriv. פּוּקָה, פִּיק.

II. פּוּק *to go forth, go out,* i. q. נָפַק in Chald. only in the *fut.* and *part.* of *Hiphil.*

1. *To give, hand out,* hence, *to distribute, to supply, suppeditare.* Ps. cxliv. 13: *your corners are full* מְפִיקִים מִזָּן אֶל זָן *distributing* (*stores*) *of every kind.* Isai. lviii. 10: וְתָפֵק לָרָעֵב נַפְשֶׁךָ *and if thou givest to the hungry that, wherewith thou satisfiest thy hunger.*

2. *To cause one to give, to receive, obtain from him.* Prov. iii. 13. xii. 2: טוֹב יָפִיק רָצוֹן מֵיְהוָה *a good man obtaineth favour of Jehovah.*

3. *To cause to be accomplished, to let be accomplished,* in the passive signification of *Kal, ad exitum perduci.* Ps. cxl. 9: זִמָּמוֹ אַל־תָּפֵק *let not be accomplished that which he deviseth.* (In Talmud הפיק signifies *to produce.*)

פּוּקָה *fem. cause of stumbling, cause of error* or *offence, a stumbling-block,* i. q. מִכְשׁוֹל, 1 Sam. xxv. 31.

פּוּר and פָּרַר, in six conjugations; in *Kal, to break in pieces, to split in pieces, to shatter.* Only in the *inf. absol.* פּוֹר, Isai. xxiv. 19.

Piel or *Pilel* פּוֹרֵר *to divide* (the sea). Ps. lxxiv. 13.

Hithp. to be shaken, to be shattered. Isai. xxiv. 19: פּוֹר הִתְפּוֹרְרָה אֶרֶץ *the earth is shaken.*

Pilp. פִּרְפֵּר *to break asunder,* Job xvi. 12 only: *I was at peace* וַיְפָרְפְּרֵנִי *but he broke me asunder.* Arab. فرفر *movit, agitavit, fregit.* Chald. פִּרְפֵּר *idem.*

Hiph. הֵפִיר, Ps. xxxiii. 10. Ezek. xvii. 19, and more frequently הֵפַר, in *pause* הֵפֵר.

1. *To break,* only in a metaphorical sense, *to violate,* e. g. the covenant. Isai. xxxiii. 8: הֵפֵר בְּרִית *he has broken the covenant.* Ezek. xvii. 16. Levit. xxvi. 44. Judg. ii. 1. Gen. xvii. 14. Levit. xxvi. 15; the law, Ps. cxix. 126: הֵפֵרוּ תּוֹרָתֶךָ *they have broken*

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thy law; the commandment, Numb. xv. 31: וְאֶת מִצְוָתוֹ הֵפֵר *and has broken his commandment.* Ezra ix. 14.

2. *To frustrate* (a design), 2 Sam. xv. 34: וְהֵפַרְתָּה לִי אֵת עֲצַת אֲחִיתֹפֶל *then thou wilt frustrate for me the design of Ahithophel.* xvii. 14. Ps. xxxiii. 10. Compare Job v. 14. Prov. xv. 22. Isai. xliv. 25: מֵפֵר אֹתוֹת בַּדִּים *he frustrates the tokens of the lying prophets.*

3. *To annihilate, annul,* e. g. a vow, Numb. xxx. 9, 13. Job xv. 4: אַף אַתָּה תָּפֵר יִרְאָה *thou also puttest an end to the fear of God.* xl. 8: הַאַף תָּפֵר מִשְׁפָּטִי *wilt thou also annul my right.*

4. With מִן *to withhold from, to withdraw from.* Ps. lxxxix. 34: וְחַסְדִּי לֹא אָפִיר מֵעִמּוֹ *and I will not withdraw my mercy from him.* With עִם (for מֵעִם). Ps. lxxxv. 5: הָפֵר כַּעַסְךָ עִמָּנוּ *withdraw thine anger from us.*

5. Intrans. *to be useless.* Eccles. xii. 5: וְתָפֵר הָאֲבִיוֹנָה *and when the caper is useless.*

Hoph. to be annulled, annihilated. Isai. viii. 10. Jer. xxxiii. 21: גַּם־בְּרִיתִי תֻפַר *then shall also my covenant be annulled.*

פּוּר *m. a lot,* a Persian word which in Esth. iii. 7 is explained by גּוֹרָל. (Comp. the Persian بر, بهر *a part.*) Whence יְמֵי הַפּוּרִים, Esth. ix. 31, and simply פּוּרִים, ix. 29, 32, *the feast of Purim,* which the Jews celebrate on the 14th and 15th of the month Adar, in commemoration of the intended destruction planned against them by Haman.

פּוּרָה *fem. a wine press.* Isai. lxiii. 3. Hagg. ii. 16. Root פּוּר *to break in pieces.*

I. פּוּשׁ and פִּישׁ occurs in *Kal* only. Arab. تش *med. ye. To walk proudly, to proceed prancingly along,* hence, of a horseman, *to prance,* Hab. i. 8: פָּשׁוּ פָּרָשָׁיו *his horsemen prance along;* of the calves, *to jump, skip* in a wanton manner, *lascivire.* Mal. iii. 20: וּפִשִׁיתֶם כְּעֶגְלֵי מַרְבֵּק *and skipped as the fattened calves.* LXX. σκιρτησετε. Vulg. *salietis.* So also Syr. Chald. (The form פִּשְׁתֶּם is to be derived from פִּשׁ,) Jer. l. 11.

II. פּוּשׁ only in *Niph. to be scattered, dispersed,* Nah. iii. 18. So in Chald. See פִּשׁ, and Buxtorf, Chald. Lex. p. 1708.

פָּז *m.* (from פָּזַז, No. I.) *purified gold, pure gold.* Ps. xxi. 4. Lam. iv. 2. Isai. xiii. 12. Job xxviii. 17. That it is distinguished from common gold (זָהָב) is evident from the passages, Ps. xix. 11. cxix. 127. Prov. viii. 19. In Cant. v. 11, it is used as an *epithet* with פָּטֶם.

I. פָּזַז, probably i. q. Arab. فَصَّ, فص, *to purify* (of metals), only in the part. *Hoph.* זָהָב מוּפָז, 1 Kings x. 18, instead of which is used זָהָב טָהוֹר *pure gold.* 2 Chron. ix. 17. Deriv. פָּז.

II. פָּזַז occurs in two conjugations; in *Kal, to be active, strong.* Gen. xlix. 24: וַיָּפֹזּוּ זְרֹעֵי יָדָיו *the power of his hands continues active.* (Syr. ܦܙܙ *hard, heavy.*)

Piel, 2 Sam. vi. 16: מְפַזֵּז וּמְכַרְכֵּר *skipping nimbly and dancing,* instead of which is used, מְרַקֵּד וּמְשַׂחֵק, 1 Chron. xv. 29.

פָּזַר *to scatter,* i. q. בָּזַר, in Aram. בְּדַר, occurs in three conjugations; in *Kal,* only in the part. pass. Jer. l. 17: פְּזוּרָה *scattered.*

Piel פִּזַּר.

1. *To scatter,* e. g. a people. Ps. lxxxix. 11. Joel iv. 2. The bones of a person, Ps. liii. 6.—Jer. iii. 13: תְּפַזַּרְתִּי אֶת־דְּרָכַיִךְ לַזָּרִים *thou hast scattered thy ways among strangers,* i. e. hast roved about to worship heathen idols.

2. *To disperse, distribute abundantly, to be liberal.* Ps. cxii. 9: פִּזַּר *he has distributed abundantly.* Prov. xi. 24: יֵשׁ מְפַזֵּר *some one distributeth abundantly.*

Niph. to be scattered, dispersed. Ps. cxli. 7: נְפֻזְּרוּ עַצְמֵינוּ *our bones are scattered.*

Pual, Esth. iii. 3: מְפֻזָּר וּמְפֹרָד בֵּין הָעַמִּים *scattered and divided among all people.*

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פַּח *m. plur.* פַּחִים, פָּחֵי, (as אֲחִים with *Dagesh forte* implied.)

1. *A net, snare, trap,* Job xviii. 19. Especially of the fowler, Eccles. ix. 12. Prov. vii. 23. Amos iii. 5. The common expressions for, *to lay snares,* are נָתַן פַּח, Ps. cxix. 10. טָמַן פַּח, Ps. cxl. 6. cxlii. 4. Jer. xviii. 22. יָקֹשׁ פַּח, Ps. cxli. 9.

2. Metaph. *the cause of one's falling,* or *misfortune,* comp. מוֹקֵשׁ, No. 2. Josh. xxiii. 13. Ps. lxix. 23. Isai. viii. 15. Hence, *ruin, destruction* itself, Isai. xxiv. 17. Jer. xlviii. 43. See פַּחַת.

3. פַּחִים, Ps. xi. 6, are probably *chains, streaks of lightning,* (compare in Arabic سلاسل *cords, chains,* used in the same signification, and in Hom. *Il.* xiii. 812, *μάστιξ, lightning.* See J. D. Michaelis on *Lowth de Sacra Poesi Hebræorum,* not. 40.)

4. פַּחִים *plates,* Exod. xxxix. 3. Numb. xvii. 3.

פָּחַד *fut.* יִפְחַד occurs in three conjugations.

1. *Kal, to be afraid, to be in fear,* Deut. xxviii. 66. Isai. xii. 2; with מִן, of the person or thing; Ps. xxvii. 1. cxix. 161. Job xxiii. 15, and מִפְּנֵי, Isai. xix. 16; with אֶל, *on account of.* Isai. xix. 17. פָּחַד פָּחַד *timere timorem.* Job iii. 25. Ps. xiv. 5. liii. 6. פָּחַד אֶל רֵעֵהוּ *to apply tremblingly to his friend,* i. e. to communicate his fear to him, Jer. xxxvi. 16. Compare Gen. xlii. 28. Of trembling for joy, Isai. lx. 5. Jer. xxxiii. 9.

2. *To hasten, trepidare,* פָּחַד אֶל יְהוָה *trepidare ad Jehovam, to hasten to Jehovah,* i. e. *to take refuge under him.* Hos. iii. 5. Comp. חָרַד, נִבְהַל, נָחְפַּז. (Compare *trepidare, Virgil, Æn.* ix. 114. *Hor. Od.* iii. 27, 17.)

Piel פִּחֵד only in *part.* and *fut.*

1. *To tremble, to be in fear,* Isai. li. 13.

2. Intrans. *to be upon one's guard, to be cautious, circumspect.* Prov. xxviii. 14. in opposition to הִקְשָׁה לֵב.

Hiph. הִפְחִיד *to cause to tremble, to terrify,* Job iv. 14.

I. פַּחַד *m.* with suffix פַּחְדִּי.

1. *Fear, terror.* Exod. xv. 16. Job xiii. 11. פַּחַד יְהוּדִים *the fear of the Jews,* i. e. which the jews caused, Esth. viii. 17. ix. 3. פַּחְדְּכֶם *the fear of you,* Deut. xi. 25. פַּחַד אוֹיֵב *terror of the enemy,* Ps. lxiv. 2. פַּחַד יְהוָה *the terror which Jehovah inspires,* Isai. ii. 10, 19. 2 Chron. xiv. 13. xvii. 10. xx. 29.

2. With אֱלֹהִים *fear of God, piety,* Ps. xxxvi. 2.

3. *The object, cause of fear* or *reverence.* Gen. xxxi. 42: פַּחַד יִצְחָק *the fear of Isaac,* i. e. God. Verse 53. Plur. פְּחָדִים, Job xv. 21.

II. פַּחַד, Arab. فخذ *hip, thigh, femur.* Job xl. 17. See Schultens on the passage. The Syr. Chald. Arab. retains the word. Jerome translates, *testiculi,* and פַּחֲדִין in Chald. has certainly this signification, (see Targum on Levit. xxi. 20, for the Hebrew אָשֶׁךְ,) but it is here entirely inapplicable.

פַּחְדָּה *fem. fear, terror,* Jer. ii. 19.

פֶּחָה *m. stat. const.* פַּחַת. With suffix פְּחָתְךָ, but also פַּחֲךָ, Neh. v. 14. (from an obsolete masc. form). Plur. פַּחוֹת, *stat. const.* פַּחֲוֹת *m.* an Eastern Asiatic word from the time of the Chaldaic and Persian empire, for, *stadtholder, governor, manager of a province,* similar to the Beys of the Ottoman port. Esth. iii. 13: הַפַּחוֹת אֲשֶׁר עַל מְדִינָה וּמְדִינָה *the stadtholders which were placed over each province.* viii. 9. ix. 3. Zerubbabel filled this place in Judea. Hag. i. 1, 14. ii. 2, 21, and after him, Nehemiah, v. 14, 18. That they also went to war is evident from the passages, 2 Kings xviii. 24. Isai. xxxvi. 9, in which their rank is fixed lower. As prefects or governors of a single province, they are placed under the אֲחַשְׁדַּרְפָּן *great satraps,* q. v. Besides the quoted passages, see Jer. li. 23, 28, 57. Ezek. xxiii. 6, 23. This later word פֶּחָה appears to have been introdu-

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ced as known into the earlier history, 1 Kings x. 15. xx. 24.

פַּחָה *stat. const,* פַּחַת. Plur. פַּחֲוָתָא, Chald. i. q. the preceding, Ezra v. 3, 14. vi. 7. Dan. iii. 2, 3, 27. vi. 8.

פָּחַז in *Kal* only.

1. As the Arab. فحز *to be vain, to boast falsely.* Hence part. פּוֹחֲזִים, Zeph. iii. 4, is applied to false prophets.
2. *To be bold, frivolous,* Judg. ix. 4. (Syr. ܦܚܙ *to be wanton, petulant.* Chald. *to boil up, to boil over.* That the primary sense of the word proceeded from water is clear from the following word.)

פַּחַז *m.* properly, *the act of boiling over, overflowing,* of water, hence, *frivolous, wanton.* Gen. xlix. 4: פַּחַז כַּמַּיִם for פָּחַזְתָּ כַּמַּיִם *thou boilest over as water,* an image or representation of wantonness and frivolity. Symm. ὑπερέζεσας. Vulg. *effusus es.*

פַּחֲזוּת *fem. vain-glory, false boasting,* Jer. xxiii. 32.

פָּחַח, probably *to extend,* hence, *to make thin.* Whence פַּח, *a net,* and *thin plate.* (Syr. *Ethpa. attenuatus est*). It occurs only in *Hiph.* חֵפִחַ denom. from. פַּח *to lay snares,* Isai. xlii. 22. So LXX. Vulg. Syr. and the Hebrew commentators.

פֶּחָם *m.*

1. Properly, *a black coal.* (Root פְּחַם and Arab. فحم *to be as black as coal*), Prov. xxvi. 21.
2. Also applied to *a burning coal,* Isai. xliv. 12. liv. 16.

פֶּחָר *m.* Chald. *a potter,* Dan. ii. 41. (Syr. and Arab. *idem.*)

פַּחַת *m. plur.* פְּחָתִים *pits,* 2 Sam. xvii. 9. As a representation of destruction, it is by way of paranomasy combined with פַּחַד and פַּח, Isai. xxiv. 17. Jer. xlviii. 43: פַּחַד וָפַחַת וָפָח עָלַיִךְ *terror, pits, and snares (come) upon thee!* Lam. iii. 27: פַּחַד וָפַחַת *terror and the pit.* Root Syr. ܦܚܬ *to dig, to dig out.* Whence also

פְּחָתֶת *a deep corrosion* (in a garment infected with leprosy,) Levit. xiii. 55.

פִּטְדָה *fem. a precious stone, jewel.* Exod. xxviii. 17. Ezek. xxviii. 13, which according to Job xxviii. 19, is to be found in Ethiopia. Most of the ancient translators render it by *topaz,* i. e. the Chrysolite of the moderns.

פַּטִּישׁ *m. hammer.* Isai. xli. 7. Jer. xxiii. 29. Metaph. Jer. l. 23: פַּטִּישׁ כָּל־הָאָרֶץ *the hammer of the whole earth,* i. e. the destructive power (of Babylon). Root Arab. فطس *to hammer iron.*

פַּטִּישׁ *m.* Chald. Dan. iii. 21. according to the *Kri,* פְּטָשׁ i. q. Syr. ܦܛܫ *under garment.* Hence the Hebrew translator, כתנתיכם which is to be read instead of כהנתיכם.

פָּטַר occurs in two conjugations;

1. In *Kal, to burst, to break open, to break forth, to come out,* e. g. of flowers. 1 Kings vi. 18: פִּטּוּרֵי צִצִּים *bursting flowers, buds of flowers,* verse 29. xxxii. 35.
2. Transitively, *to cause to break forth, to let loose,* e. g. water. Prov. xvii. 14: פּוֹטֵר מַיִם (*as*) *one that lets out the water.* Vulg. *qui dimittit aquam.* Hence,
3. Metaph. *to let go, to dismiss, to set at liberty.* (In Chald. it is the prevailing signification). 1 Chron. ix. 33: פְּטוּרִים *free from service.* 2 Chron. xxiii. 8: כִּי לֹא־פָטַר יְהוֹיָדָע הַכֹּהֵן אֶת־הַמַּחְלְקוֹת *for Jehoiada the priest did not dismiss the body of priests.* viz. who should now have been relieved from duty. Vulg. *non enim dimiserat classes.* In the Rabbinical writings it signifies *to release, to dismiss,* hence הַפְּטָרָה *the dismission,* i. e. the dismission of the Prophets from the synagogue, previous to the reading paragraphs out of them, instead of the law.
4. Intrans. *to go away, to turn out of the way.* 1 Sam. xix. 10: וַיִּפְטַר מִפְּנֵי שָׁאוּל *but he turned away from before Saul.*

Hiph. הִפְטִיר בְּשָׂפָה *to cleave the lips,* hence, *to open wide the mouth,* as a

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gesture of derision. Ps. xxii. 8: יַפְטִירוּ בְּשָׂפָה *they open wide the mouth.* (Comp. xxxv. 21. Job xvi. 10. In Syr. *idem.* See Rosenmüller on the passage.)

פֶּטֶר *m. that which first breaks through.* Hence פֶּטֶר רֶחֶם *that which breaks out the womb, the first-born.* Exod. xiii. 2. xxxiv. 19. Also without רֶחֶם *idem.* Exod. xiii. 12, 13. xxxiv. 20.

פִּטְרָה *fem. idem.* Numb. viii. 16.

פִּי, see פֶּה *mouth.*

פִּי־בֶסֶת, Ezek. xxx. 17 only, a proper name of an Egyptian city, according to the LXX. and Jerome, *Bubastos,* situated to the eastern mouth of the Nile. This city has taken its name from a goddess called *Bubastos,* whom Herodot. ii. 138, compares with Artemis. Several etymologies of the name from the Coptic language have been attempted, but they are not quite satisfactory. See *Jablonskii Pantheon. Ægypt.* T. II. p. 56—64. and his *Opusc. ed. te Water.* T. I. p. 53, 461. The reading of some MSS. פיבסת as one word, is evidently more correct. The authors of the common division have taken improperly פִּי for the Hebrew פִּי *mouth.*

פִּיד *m. misfortune.* Job xxx. 24. xxxi. 29. (xii. 5?) Prov. xxiv. 22. (Arab. فد *med. Vau* and *Je, to die.* Conj. IV. *to destroy.*)

פֵּיָה i. q. פֶּה, No. 3. *the edge of the sword,* Judg. iii. 16.

פִּי־הַחִירוֹת (*opening of caves*), a place on the Arabian gulf. Exod. xiv. 2, 9. Numb. xxxiii. 7. also without פִּי, verse 8.

פִּיחַ *m. dust, ashes,* from פּוּחַ *in Hiph. to blow away,* Exod. ix. 8, 10.

פִּילֶגֶשׁ *concubine,* see פִּלֶגֶשׁ.

פִּימָה *fem. fat.* Job xv. 27. Arab. فيم *to be fat.*

פִּיפִיּוֹת *fem. plur. two edges,* or *double edged.* Ps. cxlix. 6: חֶרֶב פִּיפִיּוֹת *a two-edged sword.* Isai. xli. 15. Comp. פֶּה, No. 3.

פִּיק *m. the act of tottering, stumbling,* Nah. ii. 11. Root פּוּק, q. v.

פִּישׁוֹן a proper name of a river, which according to Gen. ii. 11, proceeded from Eden, and flowed round Havilah, comp. Sirach xxiv. 23. The context of the whole historical account appears to be in favour of the signification given by Josephus (*Archæol.* I. 2): *Ganges,* comp. חֲוִילָה. Others, (according to Reland) *the Phasis.* Comp. *J. D. Michaelis Supplem.* p. 2008.

פַּךְ *m. bottle, flask.* 1 Sam. x. 1. 2 Kings ix. 1, 3. Root פָּכָה.

פָּכָה once in *Piel,* Ezek. xlvii. 2, *to drip, to run, to flow.* וְהִנֵּה־מַיִם מְפַכִּים מִן־הַכָּתֵף הַיְמָנִית *and behold waters flow from the right side.*

פָּלָא, its primary signification appears to be,

1. *To separate,* like פָּלָה. See *Piel Hiph.* No. 1. (Chald. in *Pael, to select, to choose, to remove.*)

2. *To distinguish, to make great* or *extraordinary.* See *Niph. Hiph.* No. 2. It occurs in four conjugations; in

Niph. נִפְלָא.

1. *To be great* or *extraordinary, insignem, ingentem esse.* 2 Sam. i. 26: נִפְלְאַתָה אַהֲבָתְךָ לִי מֵאַהֲבַת־נָשִׁים *thy love was more to me than the love of women.* Dan. xi. 36: אֶל אֵל אֵלִים יְדַבֵּר נִפְלָאוֹת *he shall speak enormous things against the God of gods,* i. e. shocking, revolting blasphemy, (comp. מַלַּל רַבְרְבָן, Dan. vii. 11. Rev. xiii. 5.)

2. *To be difficult to accomplish,* or *comprehend, arduum esse.* 2 Sam. xiii. 2. Zech. viii. 6. With מִן, *to be too difficult, impossible* for one. Gen. xviii. 14: הֲיִפָּלֵא מֵיהוָה דָּבָר *is any thing impossible for Jehovah?* Deut. xxx. 11. Jer. xxxii. 17, 27. With בְּעֵינֵי, 2 Sam. xiii. 2. Zech. viii. 6. Deut. xvii. 8: כִּי יִפָּלֵא מִמְּךָ דָבָר *if the thing* or *case is too difficult for thee.* Prov. xxx. 8: שְׁלֹשָׁה הֵמָּה נִפְלְאוּ מִמֶּנִּי *these three things are too difficult for me.* Job xlii. 3. Ps. cxix. 18.

3. Hence, *to be wonderful,* Ps. cxviii. 23.

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cxxxix. 14. Plur. *fem.* נִפְלָאוֹת *wonders, marvellous deeds* (of Jehovah). Sometimes applied to the wonders of the creation, Ps. ix. 2. xxvi. 7. xl. 6. lxxii. 18; sometimes to the miracles performed for the Israelites, (synon. with אֹתוֹת and מוֹפְתִים.) Exod. xxxiv. 10. Josh. iii. 5. As. subst. it takes adjectives, e. g. Ps. cxxxvi. 4: נִפְלָאוֹת גְּדֹלוֹת *great wonders*. The plural is also used adverbially, for, *wonderful*. Job xxxvii. 5. Dan. viii. 24. Compare נוֹרָאוֹת.

Piel, to dedicate, consecrate, properly, *to separate,* especially a vow, in the phrase: פָּלָא נֶדֶר לַיהוָה *to dedicate by a vow to Jehovah*. It is used either in making a vow, Levit. xxvii. 2, or in performing a vow, Numb. xv. 3, 8: *when thou presentest a calf as a burnt-offering,* or, *for a sacrifice,* לְפַלֵּא נֶדֶר אוֹ שְׁלָמִים לַיהוָה *in performing a vow or peace-offering unto Jehovah.*

Hiph. הִפְלִיא and הִפְלָא (the latter in Deut. xxviii. 59. Isai. xxviii. 29, as derived from פֶּלֶה).

1. As *Piel, to separate, to consecrate* or *devote,* Numb. vi. 2: *a man or a woman* כִּי יַפְלִא לִנְדֹּר נֶדֶר נָזִיר *shall consecrate* or *devote themselves to perform the vow of a Nazarite.*
2. *To make uncommon great, to render extraordinary.* Deut. xxviii. 59. Ps. xxxi. 22: כִּי הִפְלִיא חַסְדּוֹ לִי *that he has made his mercy* or *favor great unto me,* i. e. *he has shewn me great* or *extraordinary kindness.* Inf. הַפְלֵא used adverbially. 2 Chron. ii. 8: *for the house, which I build* וְהַפְלֵא גָּדוֹל *shall be great and extraordinary.*
3. *To make wonderful.* Isai. xxviii. 29. With אֵת *to deal wonderfully with a person.* xxix. 14: הִנְנִי יוֹסִף לְהַפְלִיא אֶת־הָעָם הַזֶּה הַפְלֵא וָפֶלֶא *behold I will proceed to deal with) this people wonderfully.* Joel ii. 26: אֲשֶׁר עָשָׂה עִמָּכֶם לְהַפְלִיא *who has dealt with you wonderfully,* Judg. xiii. 19.

Hithp. to show, prove one's self great, powerful, with בְּ, *towards a person.* Job x. 16 only: תִּתְפַּלֵּא בִּי *thou showest thyself great against me.*

פֶּלֶא *m.* with *suffix* פִּלְאִי.

1. *Any thing great, wonderful,* of the wonders of Jehovah, Exod. xv. 11. Ps. lxxvii. 12, 15. lxxviii. 12. lxxxviii. 11. Plur. פְּלָאִים adv. *extraordinary.* Lam. i. 9.—פְּלָאוֹת *wonderful events,* Dan. xii. 6.
2. As concrete, *an extraordinary, a wonderful person,* Isai. ix. 5.

פְּלָאִי, Judg. xiii. 18, in Chethib, *wonderful.* According to the *Kri* פֶּלִי. The feminine of the first form has the Chethib פלאיה, read פְּלָאִיָּה, Ps. cxxxix. 6. instead of which the *Kri* has פְּלִיאָה from a singular פֶּלִיא.

פָּלַג *to divide,* occurs in two conjugations; in *Niph. to be divided,* Gen. x. 25. 1 Chron. i. 9.

Piel פִּלֵּג *to divide.* Ps. lv. 10: פַּלַּג לְשׁוֹנָם *divide their tongue,* i. e. make them disagree in their deliberations. Job xxxviii. 25: מִי־פִלַּג לַשֶּׁטֶף תְּעָלָה *who has divided the channels of the showers of rain,* i. e. who makes a passage for the rain?

פְּלַג Chald. *idem.* Part. pass. Dan. ii. 41.

פֶּלֶג *m. a brook,* Ps. lxv. 10. Plur. פַּלְגֵי מַיִם *water brooks.* Ps. i. 3. cxix. 136. Prov. v. 16. xxi. 1. (Arab. فَلَجٌ and فَلَقٌ *idem.*

פֶּלֶג Chald. *the half* of any thing, Dan. vii. 25.

פְּלַגּוֹת *plur. fem. brooks,* Judg. v. 15, 16. Job xx. 17.

פְּלֻגָּה *fem. a division, class* of the priests, otherwise expressed by מַחֲלָקֶת, 2 Chron. xxxv. 5. See Luke i. 8. See also מִפְלַגָּה. In Chald. *idem.* Ezra vi. 18.

פִּלֶגֶשׁ and פִּילֶגֶשׁ. Plur. פִּלַגְשִׁים epicoen.

1. *Concubine,* Gen. xxxv. 22. More fully expressed אִשָּׁה פִּילֶגֶשׁ, Judg. xix. 1. 2 Sam. xv. 16. xx. 3.

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2. *Lewd lover, paramour.* Ezek. xxiii. 20: וַתַּעְגַּבְהּ עַל פִּלַגְשֵׁיהֶם *and she doted on their paramours,* compare וַתַּעְגַּב עַל מְאַהֲבֶיהָ, verse 5. So also Kimchi. Rosenmüller on the contrary follows Jarchi, and translates, *concubitus, concubinatus,* hence, *flagravit ad concubitum eorum, qui, &c.* (In Chald. פִּילַקְתָּא, פְּלַקְתָּא *idem.* The Greek παλλαξ, παλλακις, Lat. *pellex,* is probably derived from it.)

פַּלָדָה *fem. iron, steel.* (Syr. and Arab. *idem.*) It occurs only in *plur.* Nah. ii. 4: בָּאֵשׁ פְּלָדוֹת הָרֶכֶב *with glittering steel (roll along) the chariots,* either in reference to the shining arms of the warriors who are upon them, or, to the scythes fixed to them. LXX. and Vulg. *reins, bridles.*

פָּלָה i. q. פָּלָא *to separate, select,* hence, *to distinguish.* It occurs in two conjugations; in *Niph.* נִפְלָא,

1. *To be separated.* Exod. xxxiii. 16: וְנִפְלִינוּ־ מִכָּל הָעָם *that we shall be separated from all the people.*

2. *To be distinguished.* Ps. cxxxix. 14: כִּי נוֹרָאוֹת נִפְלֵיתִי *that I am distinguished so excellently.*

Hiph. הִפְלָה,

1. *To separate,* Exod. viii. 18. (22). With בֵּין, *to make a difference between any thing,* Exod. ix. 4. xi. 7.

2. *To distinguish one,* Ps. iv. 4. *to make distinguished,* i. e. to make great. Ps. xvii. 7: הַפְלֵה חַסְדֶּיךָ *make great thy mercy,* or, *let thy mercy be great.*

פָּלַח occurs in two conjugations; in *Kal, to split, to cleave, to cut, to furrow,* Ps. cxli. 7. Arab. فلح, *to cut, to furrow, to cultivate the land.*

Piel, only in the *fut.*

1. *To cleave,* of an arrow, Prov. vii. 23. Job xvi. 13:

2. *To cut in pieces,* e. g. fruit, 2 Kings iv. 39: וַיְפַלַּח אֶל סִיר הַנָּזִיד *and cut them into the pot of food.*

3. *To cause to* or *let break forth, to bring forth* the young. Job xxxix. 3. יַלְדֵיהֶן תְּפַלַּחְנָה *they bring forth their young ones.* Compare פָּטַר.

פְּלַח Chald. *to serve, to worship* (the Deity), with the accus. and לְ, Dan. iii. 12, &c. vii. 14, 27. Ezra vii. 24: פָּלְחֵי בֵּית אֱלָהָא *the ministers of the temple.* In the Targum, *to labour, to work, to serve,* synonymous with the Hebrew עָבַד.

פֶּלַח *m.* from פָּלַח,

1. *A piece cut off,* of a fruit, Cant. iv. 3. 1 Sam. xxx. 12: פֶּלַח דְּבֵלָה *a slice of a cake of dried figs.*

2. *A millstone,* so called from its flat or cut side, which it turns to the other stone. The upper millstone is called פֶּלַח רֶכֶב, Judg. ix. 53. 2 Sam. xi. 21, also simply רֶכֶב *the runner; the lower millstone,* פֶּלַח, תַּחְתִּית Job iv. 16.

פֻּלְחָן Chald. *worship, service of God, cultus.* Ezra vii. 19.

פָּלַט synonymous with מָלַט, (compare the latter ב). It occurs in three conjugations; in *Kal,*

1. *To be smooth, slippery.*

2. *To escape.* Ezek. vii. 16: וּפָלְטוּ פְלִיטֵיהֶם *and they that escape in their flight,* or, *they that get off in their escape.* (Syr. and Arab. *idem.*)

Piel פִּלֵּט.

1. *To let* or *to suffer to escape, to deliver* from danger. Ps. xviii. 3. xl. 18. With מִן, Ps. xviii. 49. xvii. 13. and מִיַּד, lxxi. 4.

2. Intrans. *to escape, to be delivered,* Job xxiii. 7.

3. *To bring forth* or *to be delivered,* Job xxi. 10. Compare מִלֵּט, No. 2. The part. of פִּלֵּט and the pret. of מִלֵּט occur only in this signification, but the fut. imp. and inf. in both.

Hiph. to deliver, to save, Micah vi. 14; hence, *to carry off* (booty), Isai. v. 29. Deriv. פְּלִיט, פְּלֵיטָה, מִפְלָט.

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פֶּלֶט *m. deliverance,* Ps. xxxii. 7. lvi. 8.

פְּלִי *wonderful.* See פְּלִאִי.

פְּלִיא *wonderful.* See פְּלִאִי.

פָּלִיט and פָּלֵט *m. One escaped, a fugitive.* Gen. xiv. 13. Josh. viii. 22. In *plur.* פְּלֵטִים, Isai. lxvi. 19. and פְּלֵטִים, Jer. xliv. 14. *stat. const.* and with suffix פְּלִיטָיו, פְּלִיטַי, e. g. פְּלִיטֵי חֶרֶב *they that have escaped the sword,* Jer. xliv. 28. Ezek. vi. 8.

פְּלֵיטָה and פְּלֵטָה *fem.*

1. *The act of escaping, escape, deliverance,* Joel iii. 5. Obad. 17. Gen. xlviii. 7.

2. *Any thing left, saved, escaped;* Exod. x. 5. Especially as collective, *a part saved, a remnant of men escaped,* from a defeat. 2 Sam. xv. 14: לֹא תִהְיֶה לָנוּ פְּלֵיטָה *no remnant of men will be left to us.* 2 Kings xix. 30, 31. Ezra ix. 8. Isai. x. 20: פְּלֵיטַת בֵּית יַעֲקֹב *the remainder of the house of Jacob.*

פָּלִיל *m.* (from פָּלַל), only in *plur.* פְּלִילִים *judges.* Exod. xxi. 22. Deut. xxxii. 31. Job xxxi. 11: עָוֹן פְּלִילִים *a crime which ought to come before the judges,* i. e. deserving judicial punishment.

פְּלִילָה *fem. justice, equity, law,* i. q. צֶדֶק and מִשְׁפָּט, Isai. xvi. 3.

פְּלִילִי *m. adj.* (from פָּלִיל), *pertaining to a judge, judicialis.* Job xxxi. 28. (comp. verse 11.) *fem.* פְּלִילִיָּה *judiciale,* subst. for, *judicium, judgment,* Isai. xxviii. 7.

פֶּלֶךְ *m.* with suffix. פִּלְכוֹ.

1. *District, circuit, small province,* Neh. iii. 9, &c. e. g. פֶּלֶךְ יְרוּשָׁלַיִם *the district of Jerusalem.* Verses 12, 14, 15. (In Chald. פְּלַךְ, Arab. فَلَكٌ *idem.*)

2. *Spindle,* Prov. xxxi. 19. So Vulg. Chald. Syr. Arab. In Talmud פלך, פלכה, פילכה, whence פָּלַךְ *to spin.*

3. *A staff, a stick, a crutch.* 2 Sam. iii. 29. LXX. σκυτάλη.

פָּלַל, the primary signification appears to be, *to separate,* hence, *to decide.* Cognate words are פָּלָא and פָּלַח *to separate.* Chald. פְּלֵי in the conjug. *Aph. to decide.* It occurs in two conjugations; in *Piel* פִּלֵּל.

1. *To administer justice, to determine as a judge.* With לְ *to adjudge, adjudicare.* Ezek. xvi. 52: *bear now the disgrace* אֲשֶׁר פְּלַלְתְּ לַאֲחוֹתַיִךְ *which thou hast adjudged thy sisters.*

2. *To think, believe, judge,* Gen. xlviii. 11. Deriv. פְּלִילָה, פְּלִיל, &c.

Hithp. הִתְפַּלֵּל *to pray.* It takes

(*a*) the preposition אֶל before the Deity to whom prayer is offered, Gen. xx. 7. Numb. xi. 2, &c.

(*b*) בְּעַד before the person for whom prayer is offered, Deut. ix. 20. 1 Sam. vii. 5. less frequently with עַל, Job xlii. 8. and לְ, 1 Sam. ii. 25.

(*c*) אֶל before the thing prayed for, 1 Sam. i. 27. Deriv. תְּפִלָּה *prayer.*

פַּלְמֹנִי, see the following.

פְּלֹנִי *m.* corresponding to the ὁ, ἡ δεῖνα, *a certain person, a certain thing,* always combined with אַלְמֹנִי *some one.* 1 Sam. xxi. 2: אֶל מָקוֹם פְּלֹנִי אַלְמֹנִי *to such and such a place.* 2 Kings vi. 8. Ruth iv. 2: שְׁבָה פֹּה פְּלֹנִי אַלְמֹנִי *my friend, sit down here.* (Gr. ὦ οὗτος, Lat. *O bone,* Arab. فُلَانٌ, Syr. ܦܠܳܢܝ *idem.*) From these two words is formed the contracted quadril. פַּלְמֹנִי, Dan. viii. 13. (Syr. *idem.*)

פָּלַס occurs only in *Piel, to make even, straight.*

1. *To level,* (a way), Isai. xxvi. 7. Ps. lxxviii. 50: יְפַלֵּס נָתִיב לְאַפּוֹ *he levels the way to his anger,* i. e. gives free course to it. Prov. iv. 26: *make even the path of thy feet,* i. e. walk in the right way. v. 6: אֹרַח חַיִּים פֶּן תְּפַלֵּס *she does not level the way to happiness.*

2. *To weigh out,* metaph. Ps. lviii. 3: חֲמַס יְדֵיכֶם תְּפַלֵּסוּן *ye weigh out violence.*

3. *To weigh, to ponder, to consider with attention.* Prov. v. 21: וְכָל־מַעְגְּלוֹתָיו מְפַלֵּס *he weighs all his steps,* i. e. he considers

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them with due attention. LXX. σκοπεύει. Vulg. *considerat*. Syr. Chald. *manifestæ sunt coram eo*. Deriv. מִפְלָשׁ, and

פֶּלֶס *m. balance, equipoise,* properly *a steel-yard,* as the Arab. تفليس. Prov. xvi. 11. Isai. xl. 12. In both passages it occurs with מֹאזְנַיִם.

פָּלַץ *to be shaken, to tremble,* only in *Hithp.* Job ix. 6 only: וְעַמּוּדֶיהָ יִתְפַּלָּצוּן *and its pillars tremble.* Deriv. מִפְלָצֶת, תִּפְלֶצֶת.

פַּלָצוּת *fem. the act of trembling, fear, terror.* Job xxi. 6. Ps. lv. 6.

פָּלַשׁ, only in *Hithpa. to cover, to sprinkle one's self,* e. g. בָּאֵפֶר *with ashes,* Jer. vi. 26. Ezek. xxvii. 30: בָּאֵפֶר יִתְפַּלָּשׁוּ *they covered themselves with ashes;* עָפָר *with dust.* Micah i. 10. It occurs in the same sense without addition Jer. xxv. 34. This word does not occur in the dialects, but the above signification is clear from the context, and so it is rendered by the LXX. Vulg. and Chald. The Syr. ܡܬܟܠ, ܐܬܟܠ has this signification, and not *to roll one's self,* as it is translated in the Polyglott. The construction with the accusative עָפָר leads us to the sense of *covering*.

פְּלֶשֶׁת *fem. Philistæa,* a proper name of a district, south-west of Palestine. Gen. x. 14. Exod. xv. 14. Isai. xiv. 28, and frequently, Josephus calls it Παλαιστίνη, (*Archæol.* i. 7. ii. 6. vi. 1. viii. 2. ix. 18.) which name however he also uses for the whole of Canaan, e. g. *Archæol.* viii. 4. Compare *Reland's Palæstina,* pp. 38, 73, &c. The nom. gent. is פְּלִשְׁתִּי, *a Philistine, plur.* פְּלִשְׁתִּים, also פְּלִשְׁתִּיִם, Amos viii. 9. *Philistines.*

פְּלֹתִי *m. royal couriers, state messengers,* who, together with the כְּרֵתִי, *executioners,* composed the body guard of the king, 2 Sam. viii. 18. xv. 18, &c. Root Arab. نلت i. q. פָּלַט *to flee, to escape;* نَلْتٌ *quick* or *swift on foot.*

פֶּן (always followed by a Makkeph.)

(A) Conj. construed with the *fut.*

1. *Lest, lest perhaps, ne, ne forte,* Gen. xix. 19. Levit. x. 7: פֶּן־תָּמֻתוּ *lest ye die.* Ps. ii. 12: פֶּן־יֶאֱנַף *lest he be angry.* Deut. iv. 23: פֶּן־תִּשְׁכְּחוּ *lest ye forget.*

2. *That not, quod non,* Judg. xv. 12: *swear unto me* פֶּן־תִּפְגְּעוּן בִּי אַתֶּם *that ye will not strike me.*

3. With the pret. *that not, lest,* 2 Sam. xx. 6. 2 Kings ii. 16.

(B) Adv. *not,* Prov. v. 6. So LXX. Chald. Syr. Luther.

פַּנַּג Ezek. xxvii. 17 only, probably *a kind of pastry.* In Rabbinical לחם פנג *opus dulciarium.* Perhaps cognate with פָּנַק, q. v. So in Chald. קוֹלְיָא, i. e. κολία *a kind of sweet pastry.*

פָּנָה *fut. Kal,* apoc. יִפֶן, but in the first and second person also, אֶפֶן, תִּפֶן. It occurs in four conjugations; in *Kal,*

1. *To turn, to turn off* or *away,* Deut. xxx. 17: אִם יִפֶּנָה לְבָבְךָ וְלֹא תִשְׁמַע *but if thine heart turn, and thou dost not obey.*

(*a*) *To turn,* in order to go. Exod. vii. 23: וַיִּפֶן פַּרְעֹה וַיָּבֹא אֶל בֵּיתוֹ *and Pharaoh turned and went into his house.* x. 6. xxxii. 15. Deut. ix. 15. x. 5. xvi. 7. Josh. xxii. 4. Hence

(*b*) *To direct one's course, to go to,* with the pleonastic לְךָ, 1 Kings xvii. 3: לֵךְ מִזֶּה וּפָנִיתָ לְךָ קֵדְמָה *depart from hence and turn towards the east.* Deut. i. 40. ii. 3. Josh. xxii. 4. 1 Sam. xiii. 17: *one company turned to the way of Ophrah.* verse 18. xiv. 47: בְּכֹל אֲשֶׁר יִפֶּנָה *and whithersoever he turned himself.* Isai. liii. 6: אִישׁ לְדַרְכּוֹ פָּנִינוּ *we have turned every one to his own way.*

(*c*) *To go, pass away, vanish.* Ps. xc. 9: כָּל־יָמֵינוּ פָּנוּ *all our days vanish.* Jer. vi. 6: פָּנָה הַיּוֹם *the day passes away, declines.*

(*d*) *To turn to one,* with the preposition אֶל; e. g. to God, Isai. xlv. 22, to idols, Levit. xix. 4. Deut. xxix. 17. xxxi. 18, 20. to soothsayers, Levit. xx. 6. Once with בְּ, Job vi. 28.

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(e) *To turn towards, to approach,* לִפְנוֹת הַבֹּקֶר *at the approach of the morning, towards morning,* Exod. xiv. 27. Judg. xix. 26. Ps. xlvi. 6. and לִפְנוֹת עֶרֶב *towards evening,* Deut. xxiii. 12. Gen. xxiv. 63.

2. *To turn one's eyes, to look towards.* Exod. ii. 12: וַיִּפֶן כֹּה וְכֹה וַיַּרְא *and he looked hither and thither, and saw.* Judg. xx. 40: וַיִּפֶן בִּנְיָמִין אַחֲרָיו *and Benjamin looked behind him.* 2 Sam. i. 7. ii. 20. Isai. viii. 21: וּפָנָה לְמַעְלָה *and look upward.* With אֶל, *to look towards* a place, Exod. xvi. 10. Numb. xvii. 7. (xvi. 42.) Hence, of God, *to look favourably, graciously upon,* e. g. Ps. xxv. 16: פְּנֵי אֵלַי וְחָנֵּנִי *look upon me and be merciful to me.* lxix. 17. lxxxvi. 16. אֶל תְּפִלָּה *upon the prayer,* Ps. cii. 18. 1 Kings viii. 28. אֶל הַמִּנְחָה *on the offering,* Numb. xvi. 15. Malach. ii. 13. Of a king, 2 Sam. ix. 8. Metaph. *to take notice of,* Deut. ix. 27: אַל תֵּפֶן אֶל קְשִׁי הָעָם הַזֶּה *take no notice of the obstinacy of this people.* Of inanimate objects, *spectare aliquam regionem, to be turned towards* a place. Ezek. viii. 3: הַשַּׁעַר פֹּנֶה צָפוֹנָה *porta spectans orientem versus.* xi. 1. xliv. 1. xlvi. 12. xlvii. 2. Of confines, Josh. xv. 2, 7.

3. As *Hiph. to turn, to turn to,* only in the phrase פָּנָה עֹרֶף, see עֹרֶף.

Piel פִּנָּה.

1. *To remove, to destroy,* Zeph. iii. 15: פִּנָּה אֹיְבֶךָ *he destroyed thine enemy.*

2. *To clear, to empty,* e. g. a house, Gen. xxiv. 31. Levit. xiv. 36; a way, i. e. to prepare a way, Isai. xl. 3. lvii. 14. lxii. 10. Mal. iii. 1. Ps. lxxx. 10: פִּנִּיתָ לְפָנֶיהָ *thou clearedst a way* or *didst make room before it.*

Hiph. הִפְנָה *fut. apoc.* וַיֶּפֶן.

1. Transitive, *to turn,* e. g. the back. Jer. xlviii. 39. 1 Sam. x. 9: בְּהַפְנוֹתוֹ שְׁכְמוֹ לָלֶכֶת *when he had turned his back,* to go, Judg. xv. 4: *and turned tail to tail.*

2. Intrans. *to turn one's self, terga vertere.* Jer. xlvi. 5, 21. xlix. 24, with אָחוֹר, Jer. xlvii. 3.

Hoph. הָפְנָה.

1. *To be turned, directed,* to a place, Ezek. ix. 2.

2. *To turn one's self,* as *Hiph.* No. 2. Jer. xlix. 8.

פִּנָּה *fem. plur.* וֹת, once יִם (Zech. iv. 10.)

1. *A corner,* Prov. vii. 8, 12, and frequently. רֹאשׁ פִּנָּה, Ps. cxviii. 22. and אֶבֶן פִּנָּה *the corner stone,* Job xxxiii. 6. שַׁעַר הַפִּנָּה *the corner gate,* 2 Chron. xxvi. 9. Jer. xxxi. 38. and שַׁעַר הַפִּנִּים, Zech. xiv. 10.

2. *A high place* or *point, pinnacle,* Lat. *pinna,* 2 Chron. xxvi. 15. Zeph. i. 16.

3. Metaph. *head, leader of the people,* (compare Ps. cxviii. 22. Isai. xxviii. 16.) Isai. xix. 13: תָּתְעוּ אֶת־מִצְרַיִם פִּנַּת שִׁבְטֶיהָ *the head of its tribes have seduced Egypt.* As real parallel compare Isai. iii. 12. Chald. רַבָּנֵי פְלִכָתָא *principes provinciarum ejus.* Zech. x. 4: מִמֶּנּוּ פִּנָּה מִמֶּנּוּ יָתֵד *from him (proceeded) the heads, from him the chiefs.* Chald. מִשִּׁיחֵהּ, מַלְכֵיהּ. So also in Prose, 1 Sam. xiv. 38: כֹּל פִּנּוֹת הָעָם *all the heads of the people,* Chald. רֵישֵׁי עַמָּא. Judg. xx. 2, *idem.* See similar metaphorical expressions under יָתֵד, סָרָן.

פְּנוּאֵל, Gen. xxxii. 32. Judg. viii. 8. and פְּנִיאֵל, Gen. xxxii. 31. (the face of God, פְּנוּ and פְּנִי is probably an old sing. of פָּנִים, compare מָתוּ, *plur.* מָתִים), a proper name of a place on the other side of the Jordan. Concerning the origin of the name, see Gen. xxxii. 31.

פָּנִים *stat. const.* פְּנֵי *plur.*

1. *Face, countenance.* Also used as *plur.* e. g. אַרְבָּעָה פָּנִים *four faces,* Ezek. i. 6. פָּנִים אֶל פָּנִים *from face to face.* Gen. xxxii. 31. Deut. xxxiv. 10. also בְּפָנִים, Deut. v. 4. לֶחֶם הַפָּנִים *the shewbread,* and

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שֻׁלְחַן הַפָּנִים *the table of the shewbread.* Numb. iv. 7. The following phrases are to be observed.

(*a*) שׂוּם פָּנִים לְ *to set one's face upon a thing,* i. e. to intend, determine, resolve upon. Jer. xlii. 15: אִם אַתֶּם שׂוֹם תְּשִׂמוּן פְּנֵיכֶם לָבוֹא וגו *if ye set your face upon entering Egypt,* i. e. if ye are determined. verse 17. xliv. 12. 2 Kings xii. 8. Dan. xi. 17. Gen. xxxi. 21: וַיָּשֶׂם אֶת־פָּנָיו הַר הַגִּלְעָד *and set his face toward the mount Gilead,* i. e. went to, &c. With נָתַן, 2 Chron. xx. 3: וַיִּתֵּן יְהוֹשָׁפָט אֶת־פָּנָיו לִדְרֹשׁ יְהוָה *and Jehoshaphat set himself to seek Jehovah,* i. e. applied himself, &c. Dan. ix. 3. Also without a verb, 2 Chron. xxxii. 2: וּפָנָיו לַמִּלְחָמָה *and (that) his intention was to wage war.* (Compare הֵכִין פָּנִים אֶל, Ezek. iv. 3. and Luke ix. 53.)

(*b*) שׂוּם פָּנִים אֶל *to direct one's face* or *look upon.* Ezek. vi. 2. With עַל, 1 Kings ii. 15: עָלַי שָׂמוּ כָל־יִשְׂרָאֵל פְּנֵיהֶם לִמְלֹךְ *all Israel direct their eyes upon me, that I should reign.* (Compare herewith Prov. xv. 14: פְּנֵי כְסִילִים יִרְעֶה אִוֶּלֶת *the eyes of fools pursue folly.*)

(*c*) שׂוּם פָּנִים בְּ *to set the face against one, to look with wrath, or resentment upon a person.* Levit. xx. 5: שַׂמְתִּי אֲנִי אֶת־פָּנַי בָּאִישׁ הַהוּא *I will set my face against that man,* i. e. I will direct my wrath against that man. That this phrase was not exclusively used in a bad sense, is evident from the addition לְרָעָה וְלֹא לְטוֹבָה, Jer. xxi. 10. comp. לְרָעָה, Chron. xliv. 11. A parallel phrase is שׂוּם עַיִן עַל with this difference, that the latter is used generally, without addition, in a good sense, the former in a bad one, see עַיִן, No. 1, letter (*e*). With this is connected,

(*d*) נָתַן פָּנִים בְּ *to set one's anger upon a person.* Levit. xx. 3, 6. xxvi. 17. Ezek. xiv. 8. xv. 17. Hence without a verb, Ps. xxxiv. 17: פְּנֵי יְהוָה בְּעֹשֵׂי רָע *the face,* i. e. *the wrath of Jehovah is against the evil doers,* in opposition to verse 16: עֵינֵי יְהוָה אֶל צַדִּיקִים *the eyes of Jehovah rest on* or *are fixed upon the righteous,* see עַיִן.

2. *Look, appearance, feature.* 1 Sam. i. 18: וּפָנֶיהָ לֹא הָיוּ לָהּ עוֹד *and her sad looks continued no longer.* With the same accessory notion, Job ix. 27: אֶעֶזְבָה פָנַי וַאֲבַלֵּיגָה *I will forsake my* (*sorrowful*) *looks and be cheerful.*

3. *Surface, facies, superficies,* e. g. פְּנֵי הָאֲדָמָה *the surface of the earth.* Gen. ii. 6. xix. 28. פְּנֵי־תֵבֵל Isai. xiv. 21, *idem.* פְּנֵי תְהוֹם *the surface of the deep* or *water,* Job xxxviii. 30. See אֶל פְּנֵי, עַל פְּנֵי.

4. *The fore part* or *front,* e. g. *the front* or *van* of an army, (in Greek πρόσωπον,) Joel ii. 20. (Hence as an adv. פָּנִים *before, in front,* opposed to אָחוֹר), Ezek. ii. 10. 1 Chron. xix. 10. 2 Chron. xiii. 13.—לְפָנִים *forwards.* Jer. vii. 24, and when applied to time, *formerly, in former times,* Deut. ii. 10, 12. Josh. xi. 10. xiv. 15.—מִלְּפָנִים *from ancient times,* Isai. xli. 26.

5. I. q. פֶּה *mouth,* and hence, when applied to iron, *the edge,* Eccles. x. 10.

6. *Person, personal presence,* Greek πρόσωπον, Exod. xxxiii. 14 of Jehovah: פָּנַי יֵלֵכוּ *my presence shall go with* (*thee*), i. e. *I myself,* or *I in person.* 2 Sam. xvii. 11: וּפָנֶיךָ הֹלְכִים בַּקְּרָב *and thou in person must go to battle.* Deut. iv. 37: וַיֹּצִיאֲךָ בְּפָנָיו *he brought thee out in his own person.* Lam. iv. 16: *the presence of Jehovah disperseth them.* Ps. xxi. 10: לְעֵת פָּנֶיךָ *at the time of thy presence.* (The signification is similar to the phrases פָּנִים הֵכִיר, נָשָׂא). Hence it is used simply as a circumlocution of the pronoun. Prov. vii. 13: הֵעֵזָה פָנֶיהָ *she put on impudence.* Ps. lxxx. 17: מִגַּעֲרַת פָּנֶיךָ יֹאבֵדוּ *they perish at thy rebuke,*

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especially, reflectively, Ezek. vi. 9: נָקְטוּ בִּפְנֵיהֶם *they loathe themselves.*

It occurs with prepositions in the following compounds, in which the primary signification is partly lost.

1. לִפְנֵי with suffix לְפָנַי, לְפָנֶיךָ, &c. Properly, *before the face,* or *in the presence* of a person.

(*a*) *Before,* (of space), לִפְנֵי יְהוָה *before Jehovah,* i. e. before the tent of the congregation, Levit. ix. 5. Exod. xxxiv. 34. Metaph. *pleasing, agreeable to.* Ps. xix. 15: וְהֶגְיוֹן לִבִּי לְפָנֶיךָ *and let the meditation of my heart be pleasing to thee.*

(*b*) *East of,* Gen. xxiii. 17. Josh. viii. 14. Comp. קֶדֶם.

(*c*) *Before,* (of time), Amos i. 1. Prov. viii. 25. Hence before the infin. *ere, before that,* Gen. xiii. 10. Deut. xxxiii. 1.

(*d*) *Against,* 1 Chron. xiv. 8: וַיֵּצֵא לִפְנֵיהֶם *and he went out against them.*

(*e*) *In the power of* any one, as בְּיַד, Josh. x. 12: *also Jehovah delivered the Amorites* לִפְנֵי בְּנֵי יִשְׂרָאֵל *into the hand of the children of Israel.* 1 Kings viii. 46. Deut. xxxi. 5. Comp. Gen. xxiv. 51: הִנֵּה רִבְקָה לְפָנֶיךָ *behold! Rebekah is before thee,* i. e. given up to thee. xxxiv. 10: הָאָרֶץ יִהְיֶה לִפְנֵיכֶם *the land shall be open to you.* 2 Chron. xiv. 6: עֹדֶנּוּ הָאָרֶץ לִפְנֵינוּ *the land is still in our power.* Ezek. xxiii. 24: נָתַתִּי לִפְנֵיהֶם מִשְׁפָּט *I will give up to them the administration of justice.*

(*f*) *On account of, for,* e. g. סָפַד לִפְנֵי *to mourn for one,* 2 Sam. iii. 31. comp. 1 Kings xii. 30.

(*g*) *For, instead of,* e. g. נָתַן לִפְנֵי *to take for, to count for,* 1 Sam. i. 16.

(*h*) *According to one's opinion, judgment,* as בְּעֵינֵי, Gen. x. 9. Prov. xiv. 12: דֶּרֶךְ יָשָׁר לִפְנֵי אִישׁ *a way which is right before men,* i. e. in the opinion of men. Gen. vi. 13. בָּא לְפָנַי *it is come before me,* i. e. it is come to a resolution by me. לִפְנֵי in 1 Kings vi. 17, is to be considered as adj. from לִפְנִי, with the Aram. termination of adjectives, and signifies *anterius.*

2. מִפְּנֵי *away from the face* or *presence* of a person, *a facie,* hence,

(*a*) *From, away from* one. Numb. xx. 6: מִפְּנֵי הַקָּהָל *from the assembly.* 1 Sam. xxv. 10: *they who run away, every one* מִפְּנֵי אֲדֹנָיו *from his master.* Also, *by,* Exod. viii. 20. (24): מִפְּנֵי עָרוֹב *by the swarm of flies,* Judg. vi. 6.

(*b*) *Before,* (of space). Exod. xiv. 19: *and the pillar of the cloud* מִפְּנֵיהֶם *went before them.*

(*c*) *On account of,* Deut. xxviii. 20. Isai. x. 27. Jer. vii. 12. מִפְּנֵי אֲשֶׁר conj. *because.* Exod. xix. 18.

(*d*) *To, towards, versus,* Jer. i. 13.

3. מִלִּפְנֵי *from before,* Exod. xxxv. 20: *they went* מִלִּפְנֵי מֹשֶׁה *away from before Moses,* Levit. ix. 24.

(*e*) *Of, on account of,* e. g. יָרֵא מִלִּפְנֵי *to be afraid* or *in fear of.* 1 Sam. xviii. 12. Eccles. viii. 13. 1 Sam. viii. 18: *and ye shall cry* לִפְנֵי מַלְכְּכֶם *on account of your king.*

4. עַל־פְּנֵי *on the surface of,* hence,

(*a*) *Upon, over,* with the dative and accusative, Gen i. 2. xi. 8. Levit. xvi. 14.

(*b*) *In, at, near,* e. g. Gen. i. 20: עַל פְּנֵי רְקִיעַ *in the firmament of heaven.* Gen. xxiii. 3: מֵעַל פְּנֵי מֵתוֹ *from near his dead.*

(*c*) *Before,* (of time and space), 2 Chron. iii. 17. Gen. xi. 28. Also, *in preference to,* Deut. xxi. 16.

(*d*) *East of,* Gen. xxv. 18. Josh. xv. 8.

(*e*) *To, towards, versus,* Gen. xviii. 16.

(*f*) *At the side of, near.* Exod. xx. 3: עַל פָּנָי *near me.* Also, *under,* Numb. iii. 4.

5. אֶל פְּנֵי.

(*a*) *Before,* i. q. לִפְנֵי, Levit. ix. 5. xvi. 2. Numb. xvii. 8.

(*b*) *Into, on the surface of,* e. g. אֶל פְּנֵי

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הַשָּׂדֶה *into the field,* Levit. xiv. 53. Ezek. xvi. 5.

6. אֶל פָּנָיו, twice, Deut. vii. 10. probably, *on the spot, immediately:* וּמְשַׁלֵּם לְשֹׂנְאָיו אֶל־פָּנָיו *and repayeth them that hate him immediately.* Vulg. *statim,* opposed to לֹא תְאַחֵר *ibid.* The Samaritan text has עַל פָּנָיו.

7. אֶת פְּנֵי *before.* Gen. xix. 13, 27. xxxiii. 18. Hence מֵאֵת פְּנֵי *from before.* xxvii. 30. Ps. xlii. 3: אֵרָאֶה פְּנֵי אֱלֹהִים (so in most editions) for אֵרָאֶה אֶת־פְּנֵי אֱלֹהִים *I shall appear before God.* Comp. Exod. xxxiv. 24. Deut. xvi. 16.

פְּנִים (1 Kings vi. 29), and פְּנִימָה adv. *within, inwardly, in the inside.* (The etymology is obscure). 1 Kings vi. 18. 2 Kings vii. 11. Ps. xlv. 14: *the king's daughter is all glorious* פְּנִימָה *within,* i. e. in the palace. It is here redundant, as ἐν μεγάροισι, in Homer. Also, *in,* 2 Chron. xxix. 18. לִפְנִימָה *inwardly,* 1 Kings vi. 30; *in, into,* Ezek. xli. 3.—לִפְנִימָה לְ *within, inward,* Ezek. xl. 16. מִפְּנִימָה *from within,* 1 Kings vi. 19, 21. 2 Chron. iii. 4.

פְּנִימִי *fem.* ית *adj. inner, interior,* opposed to חִיצוֹן, 1 Kings vi. 27. vii. 3, 12. Ezek. xl. 15, &c.

פְּנִינִים *m. plur.* viii. 11. xx. 15. xxxi. 10. Job xxviii. 18. The Chethib in Prov. iii. 15 has פְּנִים, but the *Keri* has the usual form פְּנִינִים, *costly, precious goods,* probably, *corals,* especially, according to the passage, Lam. iv. 7: אָדְמוּ עֶצֶם מִפְּנִינִים *their appearance was more ruddy than corals.* (See אָדַם). Others, *red jewels,* (*Sardii Pyropi*) but the constant use of the plural appears to be against this signification. This word also does not occur among the names of precious stones, Exod. xxxix. 10, &c. According to Bochart. (*Hieroz.* II. lib. v. cap. 6, 7), *pearls;* in consequence of which he translates אָדַם in the above passage, *to be white, glittering, shining,* but without sufficient proof and authority.

פָּנַק occurs only in *Piel, to spoil by tenderness, to bring up delicately,* Prov. xxix. 21. מְפַנֵּק מִנֹּעַר עַבְדּוֹ *he that bringeth up his servant tenderly from his youth* or *infancy.*

פַּס only in combination: כְּתֹנֶת פַּסִּים, Gen. xxxvii. 3, 23. 2 Sam. xiii. 18, 19, according to Josephus, (*Archæol.* vii. 8. §. 1.) an under garment with sleeves, which came down to the heels, and was worn by persons of distinction over the usual tunica, hence the addition מְעִילִים, 2 Sam. xiii. 18. LXX. in Gen. χιτὼν ποικίλος. Syr. *flounced garment.* Jonath. *paragoda,* a kind of *tunica prætexta.* Sym. in Gen. LXX. in Sam. χειριδωτος. Several derivations are possible. The most applicable appears to be, according to the Chaldee idiom: *tunica talaris et manicata, a tunic which reached to the hands and feet.* See *Hartmann's Hebräerim,* Th. III. p. 280. With regard to this double *tunica,* see *Schræder de Vestibus Mulierum,* p. 237.

פַּס *m.* Chald. with יָד *the palm of the hand.* Dan. v. 5, 24. Compare פִּסַּת־יְדָא in the Targum for the Hebrew כַּף in 1 Kings xviii. 44. Syr. ܦܫܬܐ *palm of the hand,* or, *sole of the foot,* according as *manus* or *pes* is joined with it.

פַּס דַּמִּים, 1 Chron. xi. 13, a proper name of a place in Judah, which in the parallel passage, 1 Sam. xvii. 1, is called אֶפֶס דַּמִּים.

פָּסַג occurs only in *Piel,* Ps. xlviii. 14. In Chald. used frequently for, *to divide.* Hence, Ps. xlviii. 14: פַּסְּגוּ אַרְמְנוֹתֶיהָ. Vulg. *distribuite domos ejus, divide her palaces.* It is best explained by *Lud. de Dieu: dividite palatia ejus,* i. e. *obambulate inter palatia ejus, secando omnes palatiorum vias.* He points out a similar usage in the Talmud by Maimonides. See also Rosenmüller on the passage.

פִּסְגָּה, the name of a mountain peak in the territories of the Moabites, the southern

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confine of the empire of Sihon. Numb. xxi. 20. xxiii. 14. Deut. iii. 27. xxxiv. 1. Josh. xii. 3. (Chald. פִּסְגָּא *part, piece.* Onk. Syr. both Arabian versions, and Kimchi render it, as appellative, by, *hill,* which signification it may have obtained by usage of language.)

פִּסָּה *fem.* probably, *abundance.* Ps. lxxii. 16 only: יְהִי פִּסַּת בַּר בָּאָרֶץ *let there be abundance of corn in the land.* Root probably פָּסַס = נש *diffudit,* comp. פִּסָּה in Chald. *to extend itself, to be fruitful,* and פִּשָּׂה in Hebrew.

I. פָּסַח properly, *to pass, to pass over.* Whence תִּפְסַח *Thapsacus,* (*passage*), the name of a city, situated at the celebrated passage over the river Euphrates. Especially, *to pass by, with forbearance, to pass by sparingly, to spare,* with עַל, Exod. xii. 13: *when I see the blood* וּפָסַחְתִּי עֲלֵיכֶם *I will spare you.* Verse 23: וּפָסַח יְהוָה עַל הַפֶּתַח *Jehovah will pass over the door sparingly.* Verse 27: אֲשֶׁר פָּסַח עַל בָּתֵּי בְנֵי יִשְׂרָאֵל *who passed over sparingly,* or *with forbearance, the houses of the children of Israel,* Isai. xxxi. 5. (Compare עָבַר עַל). The ancient translators, as LXX. Jerome, Josephus, render it, *to pass over.* Syr. and both Arab. versions, *to be merciful, to spare.*

II. פָּסַח, *to halt, to hobble, limp,* 1 Kings xviii. 21: עַד מָתַי אַתֶּם פֹּסְחִים עַל שְׁתֵּי הַסְּעִפִים *how long will ye halt,* or, *hobble on two sides,* we might make use of another metaphor, and say, *to waver;* the Arabs likewise say حنف *claudicare* (*in religione*), for, *to embrace no religion, to be undetermined.*

Piel, idem. Applied by way of derision to the fruitless dance of the priests of Baal, before their victims. 1 Kings xviii. 26 only: וַיְפַסְּחוּ עַל הַמִּזְבֵּחַ *and they limped,* or, *danced on the altar.*

Niph. to become lame. only in 2 Sam. iv. 4. וַיִּפֹּל וַיִּפָּסַח *and he fell, and became lame.*

פֶּסַח *m.* from פָּסַח, No. 1.

1. *The paschal lamb,* offered according to Exod. xii. 27, in commemoration of God's sparing the first-born of the Israelites in Egypt. Exod. xii. 21. Deut. vi. 2, &c. אָכַל הַפֶּסַח *to eat the paschal lamb,* 2 Chron. xxx. 18. *plur.* פְּסָחִים, 2 Chron. xxx. 17.

2. *The paschal feast.* עָשָׂה הַפֶּסַח *to celebrate the paschal feast.* In the strict sense of the word, they understood by it only the proper paschal meal in the evening of the 14th of *Nisan,* Numb. ii. 3, &c. Josh. v. 10. the 15th and the following days are called *the feast of unleavened bread,* Levit. xxiii. 6. The Greek word πασχα, *Pascha,* is derived from the Aramaic form אַסְחָא.

פִּסֵּחַ *m. lame,* Levit. xxi. 18. Deut. xv. 21. 2 Sam. ix. 13: פִּסֵּחַ שְׁתֵּי רַגְלָיו *lame on both his feet.*

פֶּסֶל or פָּסִיל only in *plur.* פְּסִלִים.

1. *Images of false gods, idols,* Deut. vii. 25. Jer. viii. 19. li. 52. and frequently.

2. Perhaps, *stone pits, quarries,* as in Syr. ܦܣܠܐ, Judg. iii. 9, 26. so the Chald. However, the former signification is also here applicable.

פָּסַל *fut.* יִפְסֹל *to hew, to hew out, to carve,* of stones, Exod. xxxiv. 1, 4. Deut. x. 3. Also Hab. ii. 18. (Syr. *idem*).

פֶּסֶל with suffix פִּסְלִי *m. a carved image, a statue of an idol.* Exod. xx. 4. Judg. xvii. 3, 4. Ps. xcvii. 7. The *plur.* has always פְּסִילִים, see פָּסִיל.

פְּסַנְתֵּר, Dan. iii. 7, and פְּסַנְתֵּרִין, iii. 5, 10, 15. i. e. the Greek ψάλτηρ, *a stringed instrument,* similar to the guitar, with interchange of ל and נ. See ל.

פָּסַס *to cease, to disappear,* Ps. xii. 2 only. So LXX. Jerom. Sym. Chald. Syr. Kimchi and Yarchi; the latter takes it (in a very applicable sense) as synonymous with אָפֵס דָּמִים and אֶפֶס דָּמִים occur

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as the name of a place, 1 Sam. xvii. 1. 1 Chron. xi. 13. Schultens, comp. נָשַׁם and נָשַׁשׁ *exspiravit.*

פָּעָה *to cry,* (of a woman in labour), only in the fut. *Kal,* Isai. xlii. 14: כַּיּוֹלֵדָה אֶפְעֶה *I will cry as a travailing woman.* (Syr. Chald. *to cry, to bleat, to low,* of a herd, flock).

פָּעוּ, see פָּעִי.

פְּעוֹר *m.* the name of a mountain in the territories of the Moabites, Numb. xxiii. 28. Whence בַּעַל־פְּעוֹר, Numb. xxv. 3, 5. and simply פְּעוֹר, Numb. xxiii. 28. xxxi. 16. Josh. xxii. 17, an idol of the Moabites, in honor of which the young women of Moab prostituted themselves. Compare also בֵּית־פְּעוֹר, Deut. iii. 29. xxxiv. 6. Josh. xiii. 20.

פָּעַל *fut.* יִפְעַל, i. q. עָשָׂה, but used only poetically. It occurs only in *Kal,*

1. *To do, to make, to prepare, to operate.* Exod. xv. 17. Isai. xliv. 15. Deut. xxxii. 27: *Jehovah has not done all this.* Ps. vii. 14: חִצָּיו לְדֹלְקִים יִפְעָל *he makes his arrows burning.*

2. Especially of moral actions, פֹּעֵל צֶדֶק *he that worketh righteousness,* or *acts rightly,* Ps. xv. 2. פֹּעֲלֵי אָוֶן *the evil doers,* Ps. v. 6. vi. 9. xiv. 4. xxviii. 3. xxxvi. 13, and very frequently. With לְ, *to do a person,* either good, Job xxii. 17. Ps. xxxi. 20. or evil, Job vii. 20: *and if I sin, what do I unto thee?* The same with בְּ, Job xxxv. 6. Deriv. besides the words in alphabetical order, מִפְעָל.

פֹּעַל with suffix פָּעָלְךָ, פָּעָלוֹ, (*poolcha*), less frequently פֹּעֲלוֹ, (Isai. i. 31. Jer. xxii. 13). Plur. פְּעָלִים i. q. מַעֲשֶׂה, but used (except Ruth ii. 12. 2 Sam. xxiii. 20), always poetically.

1. *Action, deed,* of God, Ps. lxiv. 10. xliv. 2: פֹּעַל פָּעַלְתָּ בִּימֵיהֶם *the great deeds thou didst in their days.* Hab. i. 5. Especially of the just punishment which God prepares for the wicked, Isai. v. 19. x. 12. רַב פְּעָלִים *great in mighty acts,* 2 Sam. xxiii. 20.

2. *A work, thing made.* פֹּעַל יָדַי *the work of my hands,* i. e. mankind, Isai. xlv. 11.

3. *Actions,* in a moral sense, Ps. xxviii. 4. Prov. xxiv. 12, 29. Isai. xli. 44. Job xxxiv. 11. xxxvi. 9. Sometimes it expresses, by way of eminence, *an evil action,* Job xxxvi. 9. Comp. עֲלִילָה.

4. *Reward of labour, wages,* comp. פְּעֻלָּה, Job vii. 2. Jer. xxii. 13.

5. *Acquirement, acquisition, gain,* Prov. xxi. 6.

פְּעֻלָּה *fem.*

1. *Work, action.* Prov. xi. 18.

2. *Wages, reward,* Levit. xix. 13. Ps. cix. 20. Isai. xl. 10. xlix. 4.

פָּעַם occurs in three conjugations; in *Kal,*

1. *To smite, to strike.* Whence the deriv. פַּעַם *an anvil,* פַּעֲמוֹן *a bell.* According to Kimchi: שבר וכתות *fractio et contusio.*

2. *To drive, to urge on,* of the Spirit of God. Judg. xiii. 25: וַתָּחֶל רוּחַ יְהוָה לְפַעֲמוֹ *and the Spirit of God began to urge him.* Syr. *idem.* Chald. לְתַקְפוּתֵיהּ *to lay hold of him.*

Niph. to be driven, urged, or *driven about,* hence, *to be disquieted, troubled.* Gen. xli. 8: וַתִּפָּעֶם רוּחוֹ *and his spirit was disquieted.* Dan. ii. 3. Ps. lxxvii. 5: נִפְעַמְתִּי *I am disquieted.*

Hithp. as *Niph.* Dan. ii. 1 only: וַתִּתְפָּעֶם *and was troubled.*

פַּעַם *plur.* פְּעָמִים *fem.* (also *masc.* in the signification of No. 3. Judg. xvi. 28).

1. *A foot,* Ps. xvii. 5. lvii. 7. lviii. 11. 2 Kings xix. 24. Plur. פְּעָמוֹת *the feet* (of the ark of covenant), Exod. xxv. 12.

2. *A step, pace.* Ps. cxix. 133. cxl. 5. Metaph. Judg. v. 28: פַּעֲמֵי מַרְכְּבוֹתָיו *the paces of his chariots.*

3. *Time, a repetition* of a thing, *vicis una,* properly, *a step* or *stroke.* פַּעַם אַחַת *once,* Josh. vi. 3, 11, 14. *at once,* Isai. lxvi. 8. Dual פַּעֲמַיִם *twice,* Gen. xxvii. 36. אַרְבַּע, שָׁלוֹשׁ פְּעָמִים *three, four times,* Exod. xxiii. 17.

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xxxiv. 23. פַּעַם חֲמִישִׁית *for the fifth time*, Neh. vi. 5. פְּעָמִים רַבּוֹת *many times*, Eccles. vii. 22. Ps. cvi. 43. כָּכֶם אֶלֶף פְּעָמִים *a thousand times as many more as ye (are)*, Deut. i. 11. 2 Sam. xxiv. 3. כַּמֶּה פְּעָמִים *how many times?* 1 Kings xxii. 16. פַּעַם וּשְׁתַּיִם *once and again, semel et iterum*, Neh. xiii. 20. הַפַּעַם *this time*, Exod. ix. 27. x. 17. *now*, Gen. xxxix. 35. xlvi. 30. בְּפַעַם כְּפַעַם *at one time as at another, as at former times, as usual.* Numb. xxi. 1. Judg. xvi. 20. 1 Sam. xx. 25. פַּעַם ... פַּעַם *sometimes, now and then*, Prov. vii. 12.

4. *A anvil*, from פָּעַם, No. 1. *to smite*, Isai. xli. 7.

פַּעֲמוֹן *m. a bell*, from פָּעַם, No. I. *to strike*, Exod. xxviii. 33, 39. xxv. 26.

פָּעַר only in *Kal*, with פֶּה and בְּפֶה, (Job xvi. 10), *to open the mouth wide*, used either as an expression of *longing, desire*, Job xxix. 23. Ps. cxix. 131, or of the ravenous voracity of wild beasts, (Job xvi. 10). of Orcus, Isai. v. 14. Syr. and Arab. *idem*.

פָּצָה *fut.* יִפְצֶה only in *Kal*.

1. *To open (the mouth)*. Ezek. ii. 8. Isai. x. 14. e. g. of wild beasts, Ps. xxii. 14; of the earth, Gen. iv. 11. Numb. xvi. 30. Deut. xi. 6; of men as a gesture of derision, with עַל, Lam. ii. 16. iii. 46; or to speak, especially with the accessory idea of hasty, inconsiderate speech. Job xxxv. 16: וְאִיּוֹב הֶבֶל יִפְצֶה פִּיהוּ *and Job openeth his mouth for vain talk.* Judg. xi. 35, 36: פָּצִיתָ אֶת־פִּיךָ אֶל־יְהוָה *thou hast opened thy mouth against Jehovah*, viz. in an inconsiderate vow. Comp. Ps. lxvi. 13, 14. *I will pay thee my vows* אֲשֶׁר פָּצוּ שְׂפָתָי *to (utter) which my lips have opened;* here not of inconsiderate haste, but of the eager utterance of the vow occasioned by an emergency.

2. *To pull, tear away, to save.* Ps. cxliv. 7, 10, 11. (So in Syr. Chald. and Arab. فضى conj. II. IV.)

פָּצַח occurs in two conjugations; in *Kal*,

1. *To break to pieces*, as the Arab. فَضَخَ, see *Piel*.

2. *To break out* into shouts of joy, generally combined with רָנַן, Isai. xiv. 7. xliv. 23. xlix. 13. Also, in Ps. xcviii. 4: פִּצְחוּ רַנְּנוּ *break out, rejoice*, i. e. break out into rejoicing, Isai. lii. 9.

Piel, to break to pieces, to crush the limbs, bones, Micah iii. 3 only.

פְּצִירָה *fem. bluntness, notches*, (of edged tools), (Arab. فَطَارٌ *a blunt* or *notched sword.*) 1 Sam. xiii. 21: וְהָיְתָה הַפְּצִירָה פִּים וגו׳ *when notches were in the edges of the plough-share*, &c. Vulg. *retusæ itaque erant acies* &c.

פָּצַל only in *Piel, to pill* or *peel.* Gen. xxx. 37, 38. (Compare in Arab. بصل *to pill*; whence بَصَلٌ *onion*).

פְּצָלוֹת *fem. plur. peeled stripes, streaks*, Gen. xxx. 37.

פָּצַם only in *Piel, to break, to cleave*, the earth. Ps. lx. 4. (Arab. *idem.*)

פָּצַע *to hurt, to wound*, Cant. v. 7. 1 Kings xx. 37. Deut. xxiii. 2: פְּצוּעַ דַּכָּה *wounded by crushing*, i. e. an eunuch, made by crushing the testicles. (In Arab. *to squeeze, press, crush*).

פֶּצַע with suffix פִּצְעִי *m. a wound, bruize, contusion*, Exod. xxi. 25. Isai. i. 6. Prov. xxiii. 29. xxvii. 6.

פָּצַר or פָּצַר, *fut.* יִפְצַר, in two conjugations, in *Kal, to press, to urge*, with בְּ *to press a person;* with entreaties, Gen. xix. 3. xxxiii. 11. Judg. xix. 7. 2 Kings ii. 17. v. 16; with force, Gen. xix. 9. Synonymous with פָּרַץ בְּ, q. v.

Hiph. to be obstinate, refractory, (perhaps *to suffer one's self to be pressed, to turn a deaf ear to the remonstrances of others*). Once in the infin. הַפְצַר, 1 Sam. xv. 23, used substantively for *disobedience, refractoriness, obstinacy*, parallel with מְרִי. According to Schultens (*Opp. min.* p. 168), the primary signification is *obtundere,*

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hence *obtundere precibus*, and *Hiph. obtundere animum, obtusum esse, pertinaciter agere.*

פָּקַד *fut.* יִפְקֹד occurs in six conjugations, in *Kal.*

1. *To look upon, see after a person* or *thing.* 2 Kings ix. 34: פִּקְדוּ־נָא אֶת־הָאֲרוּרָה הַזֹּאת *see now after this cursed woman.* Isai. xxvi. 16: יְהוָה בַּצַר פָּקָדוּךָ *Jehovah, in trouble they look to thee.* Especially, with concern, affection, upon or after a thing, *prospicere alicui rei.* Jer. xxiii. 2: לֹא פְקַדְתֶּם אֹתָם *ye have not looked after them* (the flock). Frequently applied to Jehovah. Gen. xxi. 1. l. 24, 25. Exod. iii. 16: פָּקֹד פָּקַדְתִּי אֶתְכֶם *I have looked after you.* iv. 31. 1 Sam. ii. 21: כִּי פָקַד יְהוָה אֶת־חַנָּה *for Jehovah looked upon Hannah.* Ps. cvi. 4: פָּקְדֵנִי בִּישׁוּעָתֶךָ *look upon me with thine aid.* Ruth i. 6. Job vii. 18. Isai. xxiii. 17. Zech. x. 3. Jer. xxvii. 22. Ps. lxv. 10.

2. *To visit.* With בְּ, *to visit one, with a present,* (comp. בְּ, No. 2.) Judg. xv. 1: וַיִּפְקֹד שִׁמְשׁוֹן אֶת־אִשְׁתּוֹ בִּגְדִי וגו׳ *that Samson visited his wife with a kid.* 1 Sam. xvii. 18: וּפְקֹד תִּפְקֹד לְשָׁלוֹם אֶת אַחֶיךָ *visit thy brethren to see after their welfare.* Compare שָׁאַל לְשָׁלוֹם לְ.

3. *To prove, examine,* Ps. xvii. 3. Parallel with בָּחַן *to try.*

4. *To visit, to punish, animadvertere in aliquem.* Job xxxi. 14: וְכִי יִפְקֹד מָה אֲשִׁיבֶנּוּ *and when he punishes, what shall I answer him?* xxxv. 15. Isai. xxvi. 14. The crime which is punished is put in the accus. 1 Sam. xv. 2; *I will punish that which Amalek did to Israel.* Ps. lxxxix. 33. Lam. iv. 22; the person punished is generally construed with עַל, Jer. ix. 24. xliv. 13; also with אֶל, Jer. xlvi. 25. l. 18; and the accus. Ps. lix. 6. Jer. vi. 15. xlix. 8. Most frequently construed with the accus. of the crime, and עַל of the person, e. g. Exod. xx. 5: פֹּקֵד עֲוֹן אָבוֹת עַל בָּנִים *visiting the iniquity of the fathers upon the children.* xxxii. 34. xxxiv. 7. Numb. xiv. 18. Jer. xxiii. 2. Hos. i. 4. ii. 15. Isai. xiii. 11: פָּקַדְתִּי עַל תֵּבֵל רָעָה *I will visit the evil upon the world.* Once with בְּ of the person. Jer. ix. 8: הֲעַל־אֵלֶּה לֹא אֶפְקֹד־בָּם *shall I not punish them on this account.*

5. *To number, to muster, to inspect,* e. g. a people, an army. Numb. i. 44, &c. iii. 39, &c. 1 Kings xx. 15. 2 Sam. xxiv. 4. comp. Job v. 24: *thou numberest thy drove,* or *pasture, and nothing is missing.* Part. pass. פְּקוּדִים *the numbered* or *inspected, qui in censum veniebant,* Numb. i. 21, &c. ii. 4, &c. Exod. xxx. 14: כָּל־עֹבֵר עַל הַפְּקֻדִים *every one that passeth among,* or *belongeth to the numbered, quisquis in censum venit.* verse 13. xxxviii. 26. See *Hothp.* and the derivative מִפְקָד.

6. *To miss,* in the act of numbering or inspection. 1 Sam. xx. 6. xxv. 15. Isai. xxxiv. 16. See *Niph.* (So also in Syr. and Arab.)

7. Causative, *to give one the inspection, superintendence, to place one over any thing,* with עַל. Numb. iv. 27. xxvii. 16: יִפְקֹד יְהוָה אִישׁ עַל הָעֵדָה *let Jehovah set a man over the congregation.* Jer. li. 27. Metaph. Jer. xv. 3: פָּקַדְתִּי עֲלֵיהֶם אַרְבָּע מִשְׁפָּחוֹת *I will appoint over them four kinds,* viz. of plagues. (Compare 2 Sam. xxiv. 12. 1 Chron. xxi. 10). With אֶת, (אֵת, i. e. *penes.*) Gen. xl. 4, and without a case, *to appoint, to place.* Numb. iii. 10. Deut. xx. 9. Part. pass. פְּקוּדִים *the superintendents,* פְּקוּדֵי הֶחָיִל *officers of the army.* Numb. xxxi. 14. 2 Kings xi. 15. Compare *Niph. Hiph.* and פָּקִיד.

8. According to the Chald. idiom, *to give commission, to commission, to charge,* with עַל of the person. 2 Chron. xxxvi. 23: פָּקַד עָלַי לִבְנוֹת *he has charged me to build.* Ezra i. 2. Job xxxvi. 23: מִי פָקַד עָלָיו דַּרְכּוֹ *who has enjoined him his way?* xxxiv. 13: *who has committed to him*

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the earth? i. e. who has placed him over it. The Chald. construe in the same manner, however more frequently, with the accus. as the Hebrew צִוָּה. Deriv. פְּקוּד *a command.*

9. *To lay* or *put something down in a place, to deposit.* 2 Kings v. 24: וַיַּפְקֵד בַּבַּיִת *and he deposited it in the house.* See פִּקָּדוֹן, *a deposit.*

Niph. נִפְקַד.

1. *To be visited, punished,* passive of *Kal,* No. 4. Isai. xxiv. 22. Numb. xvi. 29. Prov. xix. 23.

2. *To be missed,* passive of *Kal,* No. 6. Numb. xxxi. 49. 1 Sam. xx. 18. xxv. 7, 21. Jer. xxiii. 4. 1 Sam. xx. 25: וַיִּפָּקֵד מְקוֹם דָּוִד *and David's place was missed.*

3. *To be appointed, placed, præfici,* passive of *Kal,* No. 7. Neh. vii. 1. xii. 44. comp. Ezek. xxxviii. 8.

Piel פִּקֵּד, as *Kal,* No. 5, *to number, inspect, muster,* Isai. xiii. 4 only.

Pual פֻּקַּד.

1. *To be numbered, counted, mustered, inspected,* Exod. xxxviii. 21.

2. *To be missed, wanted.* Isai. xxxviii. 10. פֻּקַּדְתִּי יֶתֶר שְׁנוֹתָי *desideror reliquos annos meos, I am deprived of the residue of my years.*

Hiph. הִפְקִיד.

1. *To appoint, to place,* as *Kal,* No. 7. 2 Kings xxv. 23. Jer. xl. 5. xli. 18. Isai. lxii. 6: *I have set watchmen upon thy walls, O Jerusalem.* With עַל *to place over any thing.* Gen. xxxix. 5. xli. 34. Numb. i. 50. Jer. i. 10. xl. 11. 2 Kings vii. 17. Ps. cix. 6, with לְ, 1 Kings xi. 28. Metaph. Levit. xxvi. 16: הִפְקַדְתִּי עֲלֵיכֶם בֶּהָלָה *I appoint terror,* i. e. *cause it to come over you.* (Comp. in *Kal,* Jer. xv. 3.)

2. *To lay down, to deposit,* as *Kal,* No. 9. Jer. xxxvi. 20. Isai. x. 28. (So LXX. Vulg. Syr. Saad. and which is certainly the more applicable signification.) Hence *to deliver, to entrust* or *commit* to a person, with עַל יָדִי, 2 Chron. xii. 10; with בְּיָד, Ps. xxxi. 6. בְּיָדְךָ אַפְקִיד רוּחִי *into thy hand I commit my spirit;* with אֵת, (אֶת), i. e. *penes,* (as *deponere apud aliquem*). Jer. xl. 7: כִּי הִפְקִיד אֹתוֹ *that he had committed unto him.* xli. 10: אֲשֶׁר הִפְקִיד נְבוּזַרְאֲדָן אֶת־גְּדַלְיָהוּ *which* (*place*) *Nebuzar-adan had committed to Gedaliah.* Jer. xxxvii. 21: וַיַּפְקִדוּ אֶת יִרְמְיָהוּ בַּחָצַר *and they committed Jeremiah in custody in the court,* &c.

Hoph. הָפְקַד, part. מֻפְקָדִים.

1. *To be visited, punished,* Jer. vi. 6. passive of *Kal,* No. 4.

2. *To be appointed, placed over* any thing, 2 Chron. xxxiv. 10, 12. 2 Kings xii. 12. xxii. 5, 9. See *Kal,* No. 7.

3. *To be laid down, deposited at,* or *with* a person, with אֵת, (אֶת), Levit. v. 23. See *Kal,* No. 8.

Hithp. to be numbered, mustered. Judg. xx. 15, 17. xxi. 9.

Hothp. plur. הָתְפָּקְדוּ *idem.* Numb. i. 47. ii. 33. xxvi. 62. 1 Kings xx. 27.

פְּקֻדָּה *fem.*

1. *Care, providence,* Job x. 12.

2. *Punishment, resentment.* Isai. x. 3. Jer. x. 5. Hos. ix. 7. Micah vii. 4. Plur. Ezek. ix. 1.

3. *Counting, mustering,* 1 Chron. xxiii. 11. 2 Chron. xvii. 14. xxvi. 11.

4. *Office, business, service,* i. q. מִשְׁמָר, מִשְׁמֶרֶת, Numb. iv. 16: פְּקֻדַּת אֶלְעָזָר־שָׁמֶן הַמָּאוֹר *let the office of Eleazar be the oil for the lamp.* iii. 36. 2 Chron. xxiii. 18. *and Jehoiada gave* פְּקֻדוֹת בֵּית יְהוָה *the business of the house of Jehovah into the hands of the priests.* 1 Chron. xxiv. 19. xxvi. 30. Ps. cix. 8: פְּקֻדָּתוֹ יִקַּח אַחֵר *let another take his office.*

5. As concrete, *a person in office, officer,* and coll. *officers.* 2 Chron. xxiv. 11: אֶל פְּקֻדַּת הַמֶּלֶךְ *to the royal officers.* Isai. lx. 17: שַׂמְתִּי פְקֻדָּתֵךְ שָׁלוֹם *I will bestow peace upon*

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thy officers. Parall. נְגִשִׁים. Comp. Numb. iii. 32.

6. *Guard, watch*, also *the place, post*, which is guarded, watched. Comp. מִשְׁמֶרֶת, מִשְׁמֶרֶת. 2 Kings xi. 18: *and the priest set* or *placed guards in the house of Jehovah*. 2 Chron. xxiii. 18. Ezek. xliv. 11. Hence בֵּית הַפְּקֻדּוֹת *house of keeping, custody, prison*. Jer. lii. 11.

7. *Possession, property*, derived from the signification, No. 4. (Comp. מַעֲשֶׂה, מְלָאכָה, פֹּעַל.) Isai. xv. 4.

פִּקָּדוֹן *m. any thing committed to one's care, a deposit*. Gen. xli. 36. Levit. v. 21, 23. Chald. פּוּקְדָנָא *idem*.

פְּקֻדּוּת *inspection, superintendence*, the office of a פָּקִיד, Jer. xxxvii. 13.

פְּקוּד *m.* from פָּקַד, No. 4.

1. *Punishment*, here an allegorical name of the city of Babylon, Jer. l. 21.

2. *Dominion*, and as concrete, i. q. פָּקִיד, Ezek. xxiii. 23.

פִּקּוּדִים *m. plur. commands, injunctions*, Ps. ciii. 18. cxi. 7. cxix. 4, &c. The same form is more frequent in Chald. (Syr. ܦܩܘܕܐ ܦܩܘܕܢܐ *command*.)

פָּקִיד *m. an overseer, superintendent, officer*. Gen. xli. 34. Neh. xi. 9, 22. Esth. ii. 3. Of a military officer, 2 Kings xxv. 19. Jer. lii. 25. 2 Chron. xxiv. 11: פְּקִיד כֹּהֵן רֹאשׁ *the appointed officer of the High Priest*.

פָּקַח occurs in two conjugations, always in combination with עֵינַיִם, but once with אָזְנַיִם, Isai. xlii. 20.

1. *To open*, 2 Kings iv. 35: *and the child opened his eyes*. Job xxvii. 19: עֵינָיו פָּקַח וְאֵינֶנּוּ *one openeth his eyes* (i. e. a moment), *and he is no more*. 2 Kings xix. 16: וּרְאֵה פְקַח יְהוָה עֵינֶיךָ *open, O Jehovah, thine eyes, and see!* Dan. ix. 18. Prov. xx. 3; with עַל, *to open one's eyes upon* a person, i. e. to look graciously upon him. Zech. xii. 4: וְעַל בֵּית יְהוּדָה אֶפְקַח *but I will open mine eyes upon the house of Judah*. Compare שׂוּם עַיִן עַל, and עַיִן, No. 1. letter (*e*). In a somewhat different sense, Job xiv. 3.

2. *To open the eyes of a person*, (spoken of God).

(*a*) To give sight to the blind, 2 Kings vi. 17. *open his eyes, that he may see!* ver. 20. Ps. cxlvi. 8. Isai. xlii. 7.

(*b*) To let a person see, which he would not otherwise have seen, or which is usually hidden from mortal eyes. Gen. xxi. 19. (Comp. גָּלָה עֵינֵי פ׳.)

Niph. to be opened.

(*a*) Of the eyes of the blind, Isai. xxxv. 5.

(*b*) Metaph. as *Kal*, No. 2. (*b*). Gen. iii. 7: *and the eyes of them both were opened, and they saw* (what they had not perceived before) *that they were naked*. See also verse 5.

פִּקֵּחַ *m. adj. seeing*, (in opposition to blind). Exod. iv. 11. Metaph. xxiii. 8.

פֶּקַח (*the act of opening, deliverance,*) *Pekah*, a proper name of a king of Israel, cotemporary with Isaiah, 2 Kings xv. 25, &c. Isai. vii. 1. 2 Chron. xxviii. 6.

פְּקַחְיָה (*deliverance by Jehovah*), the proper name of a king of Israel, predecessor of the preceding, 2 Kings xv. 22, &c.

פְּקַח־קוֹחַ *m.* (*deliverance from prison*). Isai. lxi. 1. Comp. פָּתַח, Isai. xiv. 17. It should be written together as one word, comp. יְפֵה־פִיָּה, p. 302, and חֲפַר־פֶּרוֹת, p. 655.

פִּקְעִים *m. plur. wild cucumbers*, here applied to an artificial ornament in architecture, 1 Kings vi. 18. vii. 24.

פַּקֻּעוֹת *fem. plur.* 2 Kings iv. 39. *wild cucumbers, cucumeres asinini*, shaped in the form of an egg, and of a bitter taste. The Hebrews in common life considered bitterness as a mark of poison. (Comp. מַר). Under the least pressure they burst open and cast out their seed. Root in Arabic and Syriac ﻓﻘﻊ, ܦܩܥ, *to burst, crush*.

פַּר and פָּר, (the latter form in pause, and

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with conjunctive accent, e. g. Numb. xxiii. 2, 4. With the art. הַפָּר, בַּפָּר, לַפָּר, *plur.* פָּרִים *m. a steer, bull,* especially a young one, *juvencus.* Hence the frequent addition בֶּן־בָּקָר, Exod. xxix. 1. Levit. iv. 3, 14. viii. 2, 14, &c. In Ps. lxix. 32, occurs שׁוֹר פָּר, which signifies properly *a beef, which is a bull.* Compare פַּר הַשּׁוֹר, Judg. vi. 25. In this passage it is also applied to a bull seven years old.

פֶּרֶא, once פֶּרֶה, (Jer. ii. 24.) comm. or epicoen. (*m.* Ps. civ. 11. *fem.* Jer. ii. 24.) *the wild ass, onager,* at present found mostly in Tartary under the name of Kulan. Gen. xvi. 12. Ps. civ. 11. Job vi. 5. xi. 12. xxiv. 5. xxxix. 5. It is synonymous with עָרוֹד. Arab. *idem.* In Chald. פָּרָא signifies *to run.*

פָּרָא i. q. פָּרָה, *to bear fruit.* It occurs in *Hiph.* Hos. xiii. 15 only: כִּי הוּא בֵּין אַחִים יַפְרִיא *though he produces fruit among his brethren,* i. e. prospers, &c. Others take it as denom. from פֶּרֶא *he becomes wild as an ass.*

פְּרָאוֹת *fem. plur. boughs, branches.* See פֹּארָה.

פַּרְבָּר *m.* 1 Chron. xxvi. 18, and פָּרְוָר, 2 Kings xxiii. 11, *a suburb.* (Chald. *idem.*)

פָּרַד *to separate,* in five conjugations; in *Kal,* only once in Ezek. i. 11.

Niph. נִפְרַד.

1. *To separate one's self, to part;* 2 Sam. i. 23. With מִן *from one.* Judg. iv. 11. with מֵעַל, Gen. xiii. 9, &c.
2. *To be divided, dispersed.* Neh. iv. 18. Gen. x. 32: מֵאֵלֶּה נִפְרְדוּ הַגּוֹיִם *from these the people* or *nations were dispersed,* i. e. from them came the different nations. Verse 5: מֵאֵלֶּה נִפְרְדוּ אִיֵּי הַגּוֹיִם *from thence dispersed themselves, the isles of the people,* i. e. became the isles peopled. Comp. xxv. 23. and נָפַץ, Gen. ix. 19.)
3. Part. נִפְרָד, Prov. xviii. 1. *a singular person, an odd fellow.*

Piel, to separate one's self, to go apart, aside, Hos. iv. 14.

Pual, to be separated, Esth. ii. 66.

Hiph. הִפְרִיד.

1. *To part, separate,* with the accus. Gen. xxx. 40. Prov. xvi. 28. xvii. 9. With בֵּין, properly, *to make a separation, division between,* Ruth i. 17. 2 Kings ii. 11.
2. *To divide, to disperse,* Deut. xxxii. 8.

Hithpa. הִתְפָּרֵד.

1. *To separate one's self,* Job xli. 9. Ps. xxii. 15: וְהִתְפָּרְדוּ כָּל־עַצְמוֹתָי *all my bones are separated, dissolved.*
2. *To be divided, dispersed,* Job iv. 11. Ps. xcii. 2.

פֶּרֶד *m.* with suffix פִּרְדִּי *a mule.* 2 Sam. xviii. 9. 1 Kings i. 33, 38, 44. Ps. xxxii. 9.

פְּרֻדוֹת *fem. plur. grains, seeds.* Joel i. 17. (Syr. ܦܪܕܐ *granum.*)

פַּרְדֵּס *m.* Cant. iv. 13. Eccles. ii. 5. Neh. ii. 8. *A planted wood, park,* a word introduced into the later Hebrew from the Persian, in which it denotes *a royal park.* Whence the Greek παράδεισος.

פָּרָה occurs in two conjugations; in *Kal,*

(*a*) *To bear fruit, be fruitful,* of plants, e. g. גֶּפֶן פֹּרִיָּה *a fruitful vine.* Ps. cxxviii. 3. Isai. xxxii. 12: שֹׁרֶשׁ פֹּרֶה רֹאשׁ *a root which produces* or *bears poison.* Isai. xi. 1. בֵּן פֹּרָת *a fruitful branch,* Gen. xlix. 22. See בֵּן, letter (*c*). Metaph. Isai. xlv. 8: *let the earth open itself and sprout forth, teem with salvation.*

(*b*) More frequently of men, beasts. Exod. i. 7: וּבְנֵי יִשְׂרָאֵל פָּרוּ *and the children of Israel were fruitful.* xxiii. 30. Most frequently in the combination: פְּרוּ וּרְבוּ *be fruitful and multiply.* Gen. i. 22, 28. ix. 1, 7.

Hiph. fut. apoc. with ו conv. וַיָּפֶר *to make fruitful.* Gen. xvii. 6, 20. xli. 52. xlviii. 4. Deriv. פְּרִי.

I. פָּרָה *fem.* of פָּר *a young cow.* Numb. xix. 2, &c. Gen. xli. 2, &c. Applied to

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milch and breeding cows. 1 Sam. vi. 7, &c. Job xxi. 10; of a cow bearing the yoke, Hos. iv. 16. Metaph. פָּרוֹת הַבָּשָׁן, *the kine of Bashan*, applied to the wanton women of Samaria, Amos iv. 1.

II. פָּרָה a proper name of a town in the tribe of Benjamin, Josh. xviii. 23.

פָּרֶה see פָּרָא.

פַּרְוַיִם, 2 Chron. iii. 6, name of a country abundant in gold. Bochart conjectures, but without ground, that it be the same as אוֹפִיר.

פַּרְוָר see פַּרְבָּר.

פָּרוּר *m. a pot.* Numb. xi. 8. Judg. vi. 19. (In Arab. فار *to boil.*)

פָּרוֹת, Isai. ii. 20 only: חֲפַר־פֶּרוֹת, instead of which, however, it ought probably to be read חֲפַרְפֵּרוֹת, which according to Jerome, signifies *moles*. Those who retain the word divided, compare the Arab. فار *mouse*, and translate, *mice*.

פָּרָז *m. a leader.* Hab. iii. 14 only. Alex. δυνασται. Vulg. *bellatores*. So also Syr. Chald. In Arab. فرز *to separate, to divide, to determine*, hence perhaps, i. q. שׁוֹפֵט.

פְּרָזוֹן *idem*, Judg. v. 7. With suffix פִּרְזוֹנוֹ, verse 11.

פְּרָזוֹת *plur. fem.* properly, *plains, flat open country*, in opposition to the towns surrounded by walls or on mountains. Ezek. xxxviii. 11: אֶעֱלֶה עַל אֶרֶץ פְּרָזוֹת *I will go up to the open country*. Compare the end of the verse, *which are without walls, bars and gates*. Esth. ix. 19: עָרֵי הַפְּרָזוֹת *towns of the open country*, opposed to the Metropolis, verse 18. Zech. ii. 8: פְּרָזוֹת תֵּשֵׁב יְרוּשָׁלַיִם, Vulg. applicably, *absque muro habitabitur Jerusalem*, i. e. on account of the great population, there will be no more room within the walls. With regard to the construction Comp. Ezek. xxxvi. 35. Whence,

פְּרָזִי *m. an inhabitant of an open or flat country.* Esth. ix. 19: הַיְּהוּדִים הַפְּרָזִים *the Jews that dwelt in the open country*. Deut. iii. 5: עָרֵי הַפְּרָזִי *towns of the open or flat country*, opposed to the towns fortified and surrounded by walls. 1 Sam. vi. 18: מֵעִיר מְבֻצָר וְעַד כְּפַר הַפְּרָזִי *from the fortified town to the village of the open or flat country*.

פְּרִזִּי *Perizzites*, a people of the Canaanites, who were driven from their country by the Jews. Their situation was, according to Josh. xi. 3. xvii. 15, 16, on the mountains. They are mentioned with the other Canaanitish people without any certain indication of their habitation. Gen. xiii. 7. xv. 20. Exod. iii. 8, 17. xxiii. 23. xxxiii. 2. Greek φερεζαῖος. Lat. *Pherezaeus*.

פַּרְזֶל Chald. for the Hebrew בַּרְזֶל *m. iron.* Dan. ii. 23, &c. Syr. ܦܪܙܠ.

פָּרַח occurs in two conjugations; in *Kal*,

1. *To sprout, to shoot, to bloom, blossom.* Numb. xvii. 20, 23. Cant. vi. 11. Hab. iii. 17. Often used metaphorically.

 (*a*) Of the flourishing affairs of men or nations. Ps. xcii. 8. Isai. xxvii. 6.

 (*b*) Hos. x. 4: *therefore punishment shall sprout up as a weed*, Ezek. vii. 10.

2. *To break out*, of sores, of the leprosy. Levit. xiii. 12, &c. xiv. 43. Exod. ix. 9, 10.

3. Probably *to fly*, as in Chald. In that sense it occurs in the difficult passage, Ezek. xiii. 20: *behold! I will be against your (alluring) pillows, with which ye ensnare the souls,* לְפָרֹחוֹת perhaps, *as birds*, so that לְפָרֹחוֹת would be in apposition with the preceding לְנַפְשׁוֹת. Others analyze it פָּרְחוֹת לְחִיּוֹת *ut advolent et veniant ad vos*. So Kimchi and Rosenmüller. At the end of the verse, in which the same words are repeated, the most applicable signification would be, *ut avolent*, but this does not suit the first part of the sentence. Dathe's opinion, that לְפָרֹחוֹת in the first part of the passage is spurious, (being omitted in the LXX. and Syr.) deserves attention, and in that case, the last explanation would be best. (Con-

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cerning the connexion of the significations, *to blossom*, and *to fly*, see נָצַץ, and the deriv. אָפְרֹחַ).

Hiph. הִפְרַח.

1. *To make flourish*, Ezek. xvii. 24.

2. *To flourish*, as *Kal*, Ps. xcii. 14. Job xiv. 9.

פֶּרַח with suffix פִּרְחִי *m. blossom, bud.* Numb. xvii. 23. Nah. i. 4. As an artificial ornament or decoration, Exod. xxv. 33. Numb. viii. 4. 1 Kings vii. 26.

פִּרְחָה *m. a brood*, used by way of reproach, Job xxx. 12. Arab. فرخ *a sprout, shoot*, of plants, *brood*, of animals. So the words *Broot* in German and *brood* in English are used for contemptible men.

פָּרַט, Amos vi. 5 only: הַפֹּרְטִים עַל פִּי הַנָּבֶל *they sing to the sound of the harp.* LXX. επικροτοῦντες. So the Chald. and Syr. Vulg. *qui canitis ad vocem psalterii.* The dialects offer nothing that would be applicable. In a Rabbinical book called Aruch פָּרַט occurs in the signification of שָׂחַק *to play, to joke*, but it is doubtful. See Buxtorf, *Lex. Chald.* and Talmud, p. 1811.

פֶּרֶט *m. that which is left behind, forgotten*, in the vintage. Levit. xix. 10. (Arab. فرط conj. II. IV. *to leave, to leave behind, to forget.* Saadias uses مفرط for *derilictum*, but the LXX. τὰς ῥῶγας. Syr. Chald. Vulg. *the dropt grains.*)

פְּרִי *m.* with suffix פִּרְיוֹ, פִּרְיְךָ in *pausa* פִּרְיָ, (from פָּרָה).

1. *Fruit*, of a tree, and of the earth, as עֵץ פְּרִי *a fruit-tree*, אֶרֶץ פְּרִי *a fruitful land.* Ps. cvii. 34. Isai. iv. 2. פְּרִי הָאָרֶץ signifies i. q. צֶמַח יְהוָה, and is used in reference to the Messiah.

2. פְּרִי בֶטֶן *the fruit of the body.* Gen. xxx. 2. Deut. vii. 13. xxviii. 4. Without בֶּטֶן. Lam. ii. 20: אִם תֹּאכַלְנָה נָשִׁים פִּרְיָם *shall the women eat their fruit?* Hence, *posterity.* Ps. xxi. 11: פִּרְיָמוֹ מֵאֶרֶץ תְּאַבֵּד *their fruit shalt thou destroy from the earth*, parallel with זֶרַע.

3. Metaph. *the fruit, consequence of an action.* The metaphor is often retained, Isai. iii. 10: פְּרִי מַעַלְלֵיכֶם יֹאכֵלוּ *ye shall eat the fruit of your actions.* Prov. i. 31. Hos. x. 13. Ps. civ. 13: *the earth is satisfied through the fruit of thy works*, i. e. through thy power. Jer. xvii. 10: *I Jehovah search the heart, to reward every one* כִּפְרִי מַעֲלָלָיו *according to the fruit of his actions.* xxi. 14. xxxii. 19. Ps. lviii. 12: אַךְ פְּרִי לַצַּדִּיק *indeed reward belongs to the righteous.* Prov. xxxi. 16: פְּרִי כַפֶּיהָ *earning of the hands.* xii. 14: פְּרִי פִי־אִישׁ *the fruit of a man's speech.* Isai. x. 12: פְּרִי נֹרֶל לְבָב *the fruit of a proud heart*, i. e. that of which a proud heart was the cause.

פָּרִיץ *stat. const.* פְּרִיץ, (Isai. xxxv. 9.) *plur.* פָּרִיצִים, פְּרִיצֵי *m. violent, ravenous.* Isai. xxxv. 9: פְּרִיץ חַיָּה *a ravenous beast.* Ps. xvii. 4: אָרְחוֹת פָּרִיץ *the ways of the violent.* Ezek. viii. 10. Dan. xi. 14: בְּנֵי פָּרִיצִים *a band of violent ones.* Root פָּרַץ, No. 4 and 7.

פֶּרֶךְ *m. oppression, cruelty, tyranny.* Exod. i. 13, 14. Numb. xxv. 43, 46, 53. Ezek. xxxiv. 4. (Root in Syr. and Arab. *to crush*, in Chald. *to break in pieces.*)

פָּרֹכֶת *fem. the inner curtain* or *vail between the holy and the most holy place of the tent of the congregation*, Exod. xxvi. 31, &c. Levit. xvi. 2, &c. Perhaps it is to be compared with the Arab. فرق *to separate, to make a distinction between.*

פָּרַם *fut.* יִפְרֹם. It occurs only in *Kal, to tear, to rend garments.* Levit. x. 6. xiii. 45. xxi. 10. (More frequently in the Talmud. Syr. ܦܪܨ *to split.*)

פָּרַס occurs in two conjugations; in *Kal*,

1. *To break, to part.* פָּרַס לֶחֶם לְ *to part his bread with one.* Isai. lviii. 7. and without לֶחֶם, Jer. xvi. 7. Compare פָּרַשׂ, No. II.

Hiph. (denom. from פַּרְסָה *hoof, claw.*) *to have a hoof* or *claw*, generally combined with פַּרְסָה. Levit. xi. 7: *and the swine,* כִּי־מַפְרִיס פַּרְסָה הוּא וְשֹׁסַע שֶׁסַע פַּרְסָה *for it*

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has a hoof, and divides the hoof. ver. 26: מַפְרֶסֶת פַּרְסָה וְשֹׁסַעַת אֵינֶנּוּ שֹׁסַעַ *which has a hoof, but does not divide the hoof.* verses 3, 6, 7. Deut. xiv. 7: מַפְרִיסֵי הַפַּרְסָה הַשְּׁסוּעָה *which have a cloven hoof.* Ps. lxix. 32: פַּר מִקֶּרֶן וּמַפְרִיס *the ox with horns and hoofs.* Others translate הַפְרִיס פַּרְסָה, *to divide the hoof,* but not entirely through, and שָׁסַע שֶׁסַע *to divide the hoof thoroughly.* It is said of the camel, Levit. xi. 4: וּפַרְסָה אֵינֶנּוּ מַפְרִיס which the context requires to be translated, *but it divides not the hoof entirely through.*

פָּרַס a proper name, *Persia, a Persian.* 2 Chron. xxxvi. 20, 22. Ezra iv. 5, &c. vi. 14. Esth. i. 3, 18. x. 2. Dan. v. 28. vi. 12, 28. Ezek. xxvii. 10. xxxviii. 5.

פְּרַס Chald. *to divide.* Dan. v. 25, 28. Part. pass. פְּרִיס, ver. 28.

פֶּרֶס, Levit. xi. 13 only, a bird of the eagle species, which Bochart (*Hieroz.* II. p. 185,) endeavours to explain by *the sea-eagle, osprey, ossifraga.* Alex. γρυψ al. γύψ, Arab. *melanaetos.*

פַּרְסָה *fem. plur.* וֹת, once יֵם, (Zech. xi. 16.)

1. *Hoof* (of horses), Isai. v. 28. Jer. xlvii. 3. Ezek. xxvi. 11. Micah iv. 13.
2. *A claw, foot of cattle.* Exod. x. 26: לֹא תִשָּׁאֵר פַּרְסָה *no claw shall remain behind.* Zech. xi. 16.

פַּרְסִי, Neh. xii. 22. and Chald. *stat. emphat.* פַּרְסָיָא, *a Persian,* Dan. vi. 29.

I. פָּרַע *to lead on,* (in war), Arab. فرع *summum tenuit.* Judg. v. 2: בִּפְרֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל *when the leaders took* (*courageously the lead in Israel.* Deriv. פְּרָעוֹת.

II. פָּרַע in three conjugations; in *Kal,*

1. *To make bare, to uncover,* e. g. the head, Numb. v. 18. especially by shaving. Levit. x. 6. xxi. 10. Part. פָּרוּעַ *made bare, uncovered,* Levit. xiii. 45. Also the same in Chald. and Talmud.
2. *To free from any obligations, to set at liberty* a people, i. e. to make them licentious. Exod. xxxii. 25: *when Moses saw* כִּי פָרֻעַ הוּא כִּי פֵרַע אַהֲרֹן *that they were* (*set at liberty,*) *licentious, for Aaron had* (*set them at liberty*), *made them licentious.*
3. *To forsake, depart from, reject, discard,* (a way, counsel.) Prov. i. 25. iv. 15. viii. 33. xiii. 18. xv. 32.
4. *To free, exempt* from punishment, Ezek. xxiv. 14. With this signification is easily connected, *to free* or *deliver a people* (from oppression). Hence, Judg. v. 2: בִּפְרֹעַ פְּרָעוֹת יִשְׂרָאֵל is translated by others, *cum solverentur solutiones in Israel.* Michaelis: *because that Israel has torn the bonds.* Luther: *that Israel is again become free.* See J. D. Michaelis Orient. Bibliothek, Th. II. p. 134. Others again, *that revenge is exercised in Israel,* according to the Aram. פְּרַע, *to avenge,* which agrees with our version.

Niph. pass. of *Kal,* No. 2. *to become unbridled, licentious.* Prov. xxix. 18: *without revelation* יִפָּרַע עָם *the people are,* or *become licentious.*

Hiph. הִפְרִיעַ.

1. Causat. of *Kal,* No. 2. *to cause to be licentious, unbridled.* 2 Chron. xxviii. 19: כִּי הִפְרִיעַ בִּיהוּדָה *for he had caused licentiousness in Judah,* i. e. caused Judah to apostatize from Jehovah.
2. *To let rest,* (from work), with מִן, Exod. v. 4. (In Arab. فرغ, I. IV. *to be free from work.*)

פֶּרַע *m. a lock, curl of hair,* Numb. vi. 5. Ezek. xliv. 20. Root פָּרַע, No. II.

פַּרְעֹה, Greek φαραω, *Pharao,* the name of almost all the kings of Egypt, that occur in the Old Testament, and which is to be considered merely as the title of King. Gen. xli. 41, 42, &c. Exod. i. 10, &c. The usual expression is *Pharaoh, king of Egypt,* without mentioning his peculiar name, e. g. 1 Kings ii. 1. 2 Kings xvii. 7. xviii. 21.

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But sometimes the name is added, e. g. *Necho*, 2 Kings xxiii. 29. *Hophra*, Jer. xliv. 30. The proper signification of this word is, according to Josephus, (*Archæol.* viii. 6, 2.) and the Coptic, (see *Jablonski Opusc. ed. te Water*, T. I. p. 374.) *king*. The Hebrews might fancy a connection with פְּרָעוֹת *principes*. See the following word.

פְּרָעוֹת *m. plur. princes, nobles*. Deut. xxxii. 42: מֵרֹאשׁ פֶּרַע אוֹיֵב. LXX. ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν. So the *Targ. Hieroz.* Arab. فَرَعٌ *princeps*, from فرع *in summo fuit, summum tenuit*. Compare Judg. v. 2. under the root פָּרַע, No. 1. It has a feminine termination, like אָבוֹת *fathers*.

פַּרְעֹשׁ *m. a flea*, 1 Sam. xxiv. 15. xxvi. 20.

פִּרְעָתוֹן a proper name of a town in the tribe of Ephraim. Judg. xii. 15. Greek Φαραθών. 1 Macc. ix. 50. Josephus *Archæol.* xiii. 1. The nom. gent. is פִּרְעָתֹנִי, Judg. xii. 13, 15.

פַּרְפַּר a proper name of a small river, which rises in Mount Lebanon, and unites itself with the Amana, not far from Damascus, now called *Fege* or *Alfaige*, 2 Kings v. 12.

פָּרַץ *fut.* יִפְרֹץ, in four conjugations; in *Kal*,

1. *To tear, break*, Gen. xxxviii. 39. Especially, *to break* or *pull down* (a wall). Eccles. iii. 3. x. 8. Neh. i. 3. ii. 13. iv. 1. Ps. lxxx. 13. lxxxix. 41. Isai. v. 5. With בְּ, 2 Kings xiv. 13. עִיר פְּרוּצָה *a town with ruined walls*, Prov. xxv. 28.

2. *To scatter, disperse*, (an army, enemies,) 2 Sam. v. 20. Ps. lx. 3. 1 Chron. xiii. 2: *let us disperse and send*, i. e. send every where, in all directions.

3. Intrans. *to disperse itself, to increase, to spread, extend*, (of a people). Gen. xxviii. 14: וּפָרַצְתָּ יָמָּה וָקֵדְמָה *and thou shalt spread abroad to the west and to the east*. Exod. i. 12. Isai. liv. 3. 1 Chron. iv. 38. Hos. iv. 10: הִזְנוּ וְלֹא יִפְרֹצוּ *they shall commit whoredom, and shall not increase*. Of possessions and flocks, Job i. 10: וּמִקְנֵהוּ פָּרַץ בָּאָרֶץ *and his property hath increased in the land*. Gen. xxx. 30. Also of the man himself, whose possessions increase, Gen. xxx. 43: וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד *and the man increased continually more and more*. Of a report spread abroad, 2 Chron. xxxi. 5: כְּפִרֹץ הַדָּבָר *when the commandment spread abroad*.

4. *To break in, through*, Micah ii. 13: פָּרְצוּ וַיַּעַבְרוּ שָׁעַר *they have broken in and have passed through the gate*. Job xxviii. 4: פָּרַץ נַחַל *to break a passage* or *shaft*, into mines. Job xvi. 14: יִפְרְצֵנִי פֶּרֶץ עַל פְּנֵי פֶּרֶץ *he breaks upon me with breach upon breach*. With בְּ, *to break in*, or *to cause overthrow among a people*. Exod. xix. 22: פֶּן יִפְרֹץ בָּהֶם יְהוָה *lest Jehovah occasion overthrow among them*. ver. 24. 2 Sam. vi. 8. 1 Chron. xv. 13. Also of the overthrow itself, Ps. cvi. 29: וַתִּפְרָץ־בָּם מַגֵּפָה *and destruction broke in upon them*.

5. *To press, urge one* with entreaties, with בְּ, 1 Sam. xxviii. 23. 2 Sam. xiii. 25, 27. 2 Kings v. 23.

6. *To overflow, to have abundance of any thing*, connected with the signification, No. 3. constr. with the accus. (as in all verbs expressing an abundance). Prov. iii. 10: וְתִירוֹשׁ יְקָבֶיךָ תִּפְרֹצוּ *and thy presses shall overflow with new wine*.

7. *To act violently*, connected with the signification No. 4. Hos. iv. 2. See פָּרִיץ.

Niph. passive of *Kal*, No. 3. 1 Sam. iii. 1: אֵין חָזוֹן נִפְרָץ *no vision was spread abroad*, i. e. revealed.

Pual, passive of *Kal*, No. 1. Neh. i. 3 only: חוֹמַת יְרוּשָׁלַם מְפֹרָצֶת *the walls of Jerusalem are broken down*.

Hithpael, to break loose, away from one. 1 Sam. xxv. 10: הַמִּתְפָּרְצִים אִישׁ מִפְּנֵי אֲדֹנָיו *who break away from their masters*.

פֶּרֶץ *m. plur.* פְּרָצִים, Amos iv. 3, and פְּרָצוֹת, Ezek. xiii. 5.

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1. *Rent, chink, opening in a wall.* 1 Kings xi. 27. Neh. vi. 1. Isai. xxx. 13. lviii. 12. Amos iv. 3: פְּרָצִים תֵּצֶאנָה אִשָּׁה נֶגְדָּהּ *ye shall pass through the ruins,* or, *cracks of the wall, each one before her.* Comp. Ezek. xii. 5, (12). Job xxx. 14: כְּפֶרֶץ רָחָב יְאֵתָיוּ *they come (upon me) as through a large breach.* Vulg. *quasi rupto muro.* עָמַד בַּפֶּרֶץ לִפְנֵי *to place one's self in the breach,* before the enemy, a metaphor taken from a siege, Ezek. xxii. 30. (compare xiii. 5). Ps. cvi. 23.

2. *A breaking out, eruption of waters,* 2 Sam. v. 20.

3. *Act of breaking in, attack,* Job xvi. 14.

4. *Defeat, overthrow.* Judg. xxi. 15. Perhaps among cattle, Ps. cxliv. 14. Hence

פֶּרֶץ עֻזָּה, (*overthrow of Uzzah*), the name of a place, 2 Sam. vi. 8. 1 Chron. xiii. 11.

פָּרַק occurs in three conjugations; in *Kal,*

1. *To tear, pull, break off,* with מֵעַל, Gen. xxvii. 40. Exod. xxxii. 2.

2. *To tear, pull in pieces,* (of a wild beast), Ps. vii. 3.

3. *To rescue, to deliver from,* i. q. הִצִּיל. Ps. cxxxvi. 24. Lam. v. 8.

Piel,

1. *To tear in pieces,* 1 Kings xix. 11.

2. *To tear, pull, break off.* Zech. xi. 16: וּפַרְסֵנָה יְפָרֵק *and he shall tear off their claws,* i. e. shall let them remain as useless.

Hithpa.

1. *To be broken,* Ezek. xix. 12.

2. *To tear, break off, from one's self,* Exod. xxxii. 3, 24. *sibi avellere.* Compare הִתְהַלֵּךְ.

פָּרַק Chald. *to ransom, to redeem.* Dan. iv. 24 (27): וְחֻבָיְךְ בִּצְדָקָה פְרָק *redeem thy sins by charity.* In the Targum it occurs frequently, and this is the prevailing signification. Syr. ܦܪܩ *idem.*

פָּרָק stat. const. פְּרַק, Isai. lxv. 4 in Chethib. i. q. *Kri* מָרָק *broth,* by an interchange of פ and מ. See letter ב.

פֶּרֶק *m.* from פָּרַק.

1. *Violence,* Nah. iii. 1.

2. *A cross way.* Obad. 14.

פָּרַר, see the cognate word פּוּר.

I. פָּרַשׂ *fut.* יִפְרֹשׂ, in three conjugations; in *Kal, to spread out,* e. g. a garment. Numb. iv. 6, 8; a tent, Exod. xl. 19; a net, Lam. i. 13; a brief roll, Isai. xxxvii. 14; the hands, with אֶל *towards,* Exod. ix. 29, 33. 1 Kings viii. 33; with לְ, Ps. xliv. 21. with עַל, Lam. i. 10. Otherwise, Prov. xxxi. 20: כַּפָּהּ פָּרְשָׂה לֶעָנִי *she stretched out her hand to the poor,* i. e. she gives liberally. Metaph. Prov. xiii. 16: כְּסִיל יִפְרֹשׂ אִוֶּלֶת *the fool spreads out, promulgates folly, præ se fert stultitiam.*

Niph. to be dispersed, once in the *fut.* Ezek. xvii. 21. See *Piel,* No. 2.

Piel פֵּרַשׂ.

1. As *Kal, to spread, stretch out* (the hands). Ps. cxliii. 6. Isai. l. 15. lxv. 2. Lam. i. 17: פֵּרְשָׂה צִיּוֹן בְּיָדֶיהָ *Sion stretcheth forth her hands.*

2. *To disperse, scatter.* Ps. lxviii. 15. Zech. ii. 10. Comp. *Niph.* Deriv. מְפֹרָשׂ.

II. פָּרַשׂ i. q. פָּרַס, *to break, to break in pieces.* Micah iii. 3, especially applied to bread, Lam. iv. 4.

פָּרַשׁ occurs in four conjugations; in *Kal,*

1. Properly, *to separate, to make a distinction.* Whence פָּרוּשׁ ܦܪܝܫܐ *a Pharisee.*

2. *To decide, determine, to explain minutely.* (Comp. נָקַב, No. 2.) In *Kal,* Levit. xxiv. 12 only: לִפְרֹשׁ לָהֶם עַל פִּי יְהוָה *until something might be determined to them by order of Jehovah.*

Niph. to be dispersed, scattered. Ezek. xxxiv. 12. Several codices and old editions read it with שׂ, which is preferable, since פרשׂ, xvii. 21. Zech. ii. 10. and Ps. lxviii. 15, occurs in this connexion.

Pual, passive, *to be clearly determined, decided, explained.* Numb. xv. 34: *because it was clearly explained* or *declared*

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what should be done unto him. Neh. viii. 8: *and they read in the book* מְפֹרָשׁ *distinctly* or *verbally*. Vulg. *distincte*. Others, *with additional explanation,* compare in the Targum פְּרַשׁ, which is used in Deut. i. 5, for the Hebrew בֵּאֵר.

Hiph. to sting, to wound, only in the *fut.* Prov. xxiii. 32. Syr. *Aph.* ܐܦܪܫ *idem.* Arab. فرث *fidit, pupugit.* Chald. פְּרַשׁ, Syr. ܦܪܫܐ *stimulus.*

פָּרַשׁ Chald. *to separate, to distinguish, to explain distinctly.* It occurs in the part. pass. *Pa.* Ezra iv. 18 only: *the letter, which you have sent us* מְפֻרַשׁ קֱרֵי קָדָמַי *has been verbially* or *exactly read before me.* Vulg. *manifeste.* Syr. *fideliter.*

פָּרָשׁ (with the first Kametz impure), once פָּרַשׁ (Ezek. xvi. 10.) *plur.* פָּרָשִׁים *m.*

1. *Horseman.* Gen. l. 9. Exod. xiv. 9, 17. (Arab. فارس).
2. *Horse,* used for riding, by the horseman, (as *eques,* for *equus,* cui quis inequitatur, See *Bochart Hieroz.* T. I. p. 35. ed. *Lips.*) Isai. xxviii. 28. Hab. i. 8. Hence Isai. xxi. 7, 9. 2 Sam. i. 6: בַּעֲלֵי הַפָּרָשִׁים *horsemen.*

פֶּרֶשׁ *m.* with suffix פִּרְשׁוֹ *filth, dung.* Levit. iv. 11. viii. 17. Exod. xxix. 14. Mal. ii. 3. (Arab. فرث, Syr. ܦܪܬܐ Chald. פַּרְתָּא *idem.*)

פָּרָשָׁה *fem.* (with two Kametz impure), *a distinct, defined explanation, decision,* Esth. iv. 7. x. 2.

פַּרְשֶׁגֶן *m.* Hebrew and Chald. *transcription, copy.* Ezra iv. 11, 23. v. 6. vii. 11. (Also in the Targ.) Instead of which also occurs פַּתְשֶׁגֶן, Esth. iii. 14. iv. 8.

פַּרְשְׁדוֹן or פַּרְשְׁדֹנָה, Judg. iii. 22 only. According to the Chald. *dung,* (i. q. פֶּרֶשׁ), hence וַיֵּצֵא הַפַּרְשְׁדֹנָה, Luth. *that the dung came from out him.* On the contrary, LXX. Vatic. καὶ ἐξηλθεν (Ἀωδ) την προστάδα. So Kimchi. If וַיֵּצֵא be referred to the sword, (comp. Zech. xiii. 7.) it may also be rendered, *and it* (the sword) *came forth from between his legs.* Comp. فرشد *to spread out the feet.*

פַּרְשֵׁז quadrilitt. i. q. פָּרַשׂ *to spread out.* Job xxvi. 9 only. The ז is best explained from the coalition of the root פָּרַשׂ with the Arab. فرز *to separate, spread out,* comp. פְּרָזוֹת *plains.*

פְּרָת, *Euphrates,* a proper name. Gen. ii. 14. xv. 18. Deut. i. 7. xi. 24, &c. Syr. ܦܪܬ, Arab. فرات. The Greek name Ευφρατης proceeds probably from an Aramaic pronunciation with a formative *Aleph* as אֶפְרָת, (comp. תְּמוֹל, אֶתְמוֹל; זְרוֹעַ, אֶזְרוֹעַ, p. 2. col. 2.) פְּרָתָה, Jer. xiii. 4—7, applies also to the same river, (and not to Ephrata.)

פֻּרָת *fem.* Gen. xlix. 22. See פְּרָה.

פַּרְתְּמִים *m. plur. persons of distinction, nobles* among the Persians. Esth. i. 3. vi. 9 Dan. i. 3. among the Jews. So also Yarchi in Esth. i. 3. (A Persian word, compare in Pehlvi, *Pardom, the first,* and in Parsi *Pardomim, noblemen.* See *Kleuker's Zend-Avesta,* Th. 2. p. 82. Th. 3. p. 162.)

פָּשָׂה *to extend itself, to spread around,* (of an eruption in the skin, of the leprosy), Levit. xiii. 5, &c. (Arab. فشا, Aram. פְּסָא *idem.*)

פָּשַׁע *to go,* with בְּ, *to go against a thing,* only in the *fut. Kal,* Isai. xxvii. 4: אֶפְשָׁעָה בָהּ *I would go against it.* (Aram. פְּסַע *idem.*) Deriv. מִפְשָׁעָה.

פֶּשַׁע *m. a step.* 1 Sam. xx. 3: בְּפֶשַׁע *but a step.*

פָּשַׁק occurs in two conjugations; in *Kal, to open wide the lips,* only the participle. Prov. xiii. 3. פּשֵׂק שְׂפָתָיו *he that openeth wide* (*his lips*).

Piel, to open wide (*the feet*), only in the *fut.* Ezek. xvi. 25: וַתְּפַשְּׁקִי *and thou hast opened wide* (*thy feet*).

פַּשׁ *m. great quantity, number, multitude.* Job xxxv. 15. See פּוּשׁ, No. II. The form is as if derived from פָּשַׁשׁ.

פָּשַׁח *to tear, pull in pieces,* only in *Piel,*

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Lam. iii. 11 only: וַיְפַשְּׁחֵנִי *and he hath torn me in pieces.* (So in Aram.)

פַּשְׁחוּר the name of a priest and overseer of the temple during Jeremiah's time. Jer. xx. 3. xxxviii. 1. In the cited passages, allusion is made to the signification of the name, probably, *prosperity round about.* (The quadrilitt. is compounded of פשׁח *to be wide, spacious,* and סְחוֹר *round about.* Opposed to מָגוֹר מִסָּבִיב.)

פָּשַׁט, (*fut.* יִפְשֹׁט), occurs in three conjugations; in *Kal,*

1. *To pull* or *take off,* with the accus. of the garment. Comp. לָבַשׁ *to put on.* Levit. vi. 4. xvi. 23. 1 Sam. xix. 24. Cant. v. 3. Ezek. xxvi. 16. Isai. xxxii. 11: פְּשֹׁטָה *take* or *put off* (*thy garments*).

2. *To plunder, pillage, to invade,* e. g. a city, country, with a design of plundering. With בְּ, 2 Chron. xxv. 13: וַיִּפְשְׁטוּ בְּעָרֵי יְהוּדָה *and they invaded the cities of Judah.* xxviii. 18; with the accus. 1 Sam. xxx. 14; with אֶל, 1 Sam. xxvii. 8. xxx. 1. Judg. xx. 37; with עַל, *to surprise.* Judg. ix. 33, 44. 1 Sam. xxiii. 27. Job i. 17.

3. *To spread abroad, to extend itself,* especially, of an hostile army, 1 Chron. xiv. 9, 13: *and spread themselves abroad in the valley Rephaim.* Metaph. Nah. iii. 16: יֶלֶק פָּשַׁט וָעָף (*as*) *beetles spread abroad and fly away.*

Piel, to strip, to plunder, (the slain in war). 1 Sam. xxxi. 8. 2 Sam. xxiii. 10. 1 Chron. x. 8.

Hiph. הִפְשִׁיט.

1. *To cause to put off, to strip* a person.

(*a*) With double accus. of the person and thing. Numb. xx. 26, 28. Gen. xxxvii. 23. Ezek. xvi. 39. xxiii. 26.

(*b*) With the accus. of the thing *stripped off.* 1 Sam. xxxi. 9. Job xxii. 6: בִּגְדֵי עֲרֻמִּים תַּפְשִׁיט *thou hast stripped the naked of their clothing.* With מֵעַל of the person. Job xix. 9: כְּבוֹדִי מֵעָלַי הִפְשִׁיט *he has stripped me of my robe of honour.* Micah iii. 3. also with מִמּוּל, ii. 8.

(*c*) With the accusative of the person, Hos. ii. 5 (3).

2. *To skin, to flay cattle.* (Compare above, Micah iii. 3). Levit. i. 6. 2 Chron. xxix. 34. xxxv. 11.

Hithp. to strip one's self, to pull off something, sibi exuere aliquid. only in 1 Sam. xviii. 4.

פָּשַׁע occurs in two conjugations; in *Kal,*

1. *To fall away from, to revolt, rebel* against any one. Construed most frequently with בְּ, 2 Kings i. 1. iii. 5, 7; with מִתַּחַת, 2 Kings viii. 20, 22.

2. Especially בַּיהוָה פָּשַׁע *to rebel against Jehovah, to apostatize from him, to sin, transgress against* him, 1 Kings viii. 50. Isai. i. 2. Jer. ii. 29. iii. 13. Hos. vii. 13. With עַל, Hos. viii. 1: עַל תּוֹרָתִי פָּשְׁעוּ *they have transgressed against my law.* Hence,

3. *To do wrong, to offend, to sin, transgress,* Prov. xxviii. 21. Part. פֹּשְׁעִים *the transgressors, sinners.* Isai. i. 28. xlvi. 8, &c.

Niph. to be offended, only in Prov. xviii. 19: אָח נִפְשָׁע *an offended brother.*

פֶּשַׁע *m.* with suffix פִּשְׁעִי.

1. *Desertion, revolt, sedition,* Prov. xxviii. 2.

2. *Trespass, crime.* Gen. xxxi. 36. l. 17. Especially in reference to God, *sin, transgression.* Job xxxiii. 9. xxxiv. 6, 37. Ps. xxxii. 1. Perhaps stronger than חַטָּאת. Comp. Job xxxiv. 37.

3. *The punishment of sin,* Dan. ix. 24.

4. *Sin-offering,* Micah vi. 7.

פְּשַׁר Chald. *to interpret, explain,* (dreams, visions). Inf. Dan. v. 16.

Pael, idem. Dan. v. 12. Hebr. פתר, Arab. فسر. This verb is, however, almost the only example where in Hebrew the vulgar pronunciation is expressed by ת, and in Aram. by שׁ, since the case is otherwise quite reversed.

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פְּשַׁר *m. stat. emph.* פְּשַׁרָא, with suffix פְּשַׁרֵהּ, Chald. *interpretation, explanation,* Dan. ii. 4, &c. iv. 4, &c.

פֶּשֶׁר *m.* interpretation as in Chald. Eccles. viii. 1 only.

פִּשְׁתָּה, Hos. ii. 7, 11. Plur. פִּשְׁתִּים.

1. *Flax, linen,* Levit. xiii. 47. Jer. xiii. 1.
2. פִּשְׁתֵּי עֵץ *cotton,* Josh. ii. 6. At present it is much cultivated in Palestine. Others explain it by עֲצֵי פִּשְׁתִּים *the wood,* i. e. stalks of flax.

פִּשְׁתָּה *fem.*

1. The same as פִּשְׁתָּה, Exod. ix. 31.
2. *Light, lamp,* from its *linen* or *cotton wick.*

פַּת *fem.* with suffix פִּתִּי, *plur.* פִּתִּים, (from פָּתַת), *a piece, morsel,* of bread. Gen. xviii. 5. Judg. xix. 5. 1 Sam. ii. 36. xxviii. 22. Without לֶחֶם, Job xxxi. 17. Prov. xxiii. 8. Ruth ii. 14. Of ice, Ps. cxlvii. 17.

פֹּת *m.* with suffix פָּתְהֶן.

1. *Pudendum muliebre.* Isai. iii. 17. פָּתְהֶן *their private parts.* Arab. فرث *interstitium.* None of the old translators have expressed it. LXX. Syr. *form.* Chald. *beauty.* Jerome *hair.*
2. פְּתוֹת *hinge of a door,* or rather the hole in which the hinge turns, *cardo femina.* 1 Kings vii. 50.

פְּתָאִים *plur.* from פֶּתִי, q. v.

פִּתְאֹם *adv.* (from פֶּתַע, with the adverbial termination ם, as in שִׁלְשֹׁם and with interchange of א with ע, see page 1. col. 2.) *Momentarily, suddenly,* Josh. x. 9. Job xxii. 10, &c. Also בְּפִתְאֹם, 2 Chron. xxix. 36. Often combined with פֶּתַע, בְּפֶתַע פִּתְאֹם, Numb. vi. 9. לְפֶתַע פִּתְאֹם Isai. xxix. 5, and פִּתְאֹם לְפֶתַע, Isai. xxx. 13. As genitive, placed after the noun, Prov. iii. 25: פַּחַד פִּתְאֹם *a sudden terror.*

פַּתְבַּג Hebrew and Chald. Dan. i. 5, 8, 13, 15. xi. 26. *costly food, delicacies* from the royal table. Syr. ܦܬܒܓ *dainty food, pastry,* perhaps, properly, *food of the Gods, ambrosia,* from the Persian بت (*bot*) *an idol,* (compare in Chald. פַּתְכַּר *idolum*), and טַ also טַךְ (*bag*), *food.*

פִּתְגָם Chald. *stat. emph.* פִּתְגָמָא.

1. *A word,* Dan. iii. 16.
2. *An order, edict,* Ezra iv. 17.
3. *A letter, epistle,* λόγος, Ezra v. 7.
4. *Thing, something.* Dan. iv. 14: בְּגִזְרַת עִירִין פִּתְגָמָא *this is by the decree.* (In Syr. *idem,* but probably however of Persian origin, compare in Persian *peigham, a word,* in Pehlvi *pedam*). It is used in the later Hebrew to express *a decree, sentence.* Esth. i. 20. Eccles. viii. 11.

פָּתָה occurs in five conjugations; in *Kal,*

1. *To be open, wide.* Prov. xx. 19: פֹּתֵחַ שְׂפָתָיו *the talker* or *babbler,* i. e. whose mouth is always open. See *Hiph.*
2. *To be open-hearted, frank, unconstrained, susceptible of every impression,* hence, *to be allured, enticed.* (Arab. فتا *to be unconstrained, young, ingenuous*). Deut. xi. 16: פֶּן יִפְתֶּה לְבַבְכֶם *lest your heart be enticed.* Job xxxi. 27. Part. פֹּתֶה *he that is seduced easily,* i. e. *the simple,* i. q. פֶּתִי, Job v. 2. *fem.* Hos. vii. 11.

Niph. to be persuaded, in a good sense, Jer. xx. 7; *to be allured, enticed,* with עַל, *to something,* Job xxi. 9.

Piel פִּתָּה.

1. *To persuade,* Jer. xx. 7. More frequently *to persuade one* to something injurious; 1 Kings xxii. 20, &c. Especially, *to persuade one to reveal a secret.* Judg. xiv. 15. xvi. 5. 2 Sam. iii. 25.
2. *To entice, seduce.* Exod. xxii. 15. Prov. i. 10. xvi. 29.
3. *To dissemble with words, to dissemble* generally. Ps. lxxviii. 36. Prov. xxiv. 28: הֲפִתִּיתָ בִשְׂפָתֶיךָ *wouldest thou dissemble with thy lips?* for, *thou shouldest not.* (J. D. Michaelis reads with other vowels הִפְתֵּיתָ בִשְׂפָתֶיךָ, and translates, *ingenuum te præsta labiis tuis,* according to the Arab. فتا. See פָּתָה, No. 2.)

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Pual, to be persuaded, Prov. xxv. 15; *to be enticed, allured, seduced.* Ezek. xiv. 9. Jer. xx. 10.

Hiph. to make wide, to enlarge. Fut. apoc. יַפְתְּ, Gen. ix. 27 only.

פְּתוֹחַ *m.* 2 Chron. ii. 13. Zech. iii. 9. More frequently in the plur. פְּתוּחִים *graven work, sculpture.* Exod. xxviii. 11, 21, 36. xxxix. 6, 14, 30. See פָּתַח, *Piel,* No. 5.

פְּתוֹר the name of a place in Mesopotamia, on the Euphrates, the native country of Balaam, Numb. xxii. 5. xxiii. 7. Deut. xxiii. 5.

פְּתוֹת i. q. פַּת *piece,* Ezek. xiii. 19. Root פָּתַת.

פָּתַח occurs in four conjugations; in *Kal,*

1. *To open,* e. g. the mouth, Ps. xxxix. 10; the hand, i. e. *to be benevolent,* with לְ, *to one,* Deut. xv. 8, 11. (Comp. Ps. civ. 28. cxlv. 16.) the ear, i. e. *to instruct,* also with לְ. Comp. xlviii. 8. Of a city, *to open* (*the gates*), i. e. to submit to the besieger, Deut. xx. 11. 2 Kings xv. 16. Amos viii. 5: נִפְתְּחָה בָר *that we may open the corn,* i. e. the sale of it.
2. With חֶרֶב, *to draw the sword,* Ps. xxxvii. 14. Ezek. xxi. 33.
3. *To open, begin, ore proferre.* Ps. xlix. 5: *I begin my song upon the guitar.*
4. *To let loose, to set free,* (a captive), Isai. xiv. 17: אֲסִירָיו לֹא פָתַח בֵּיתָה *and he let not his captives return home.*

Niph. נִפְתַּח.

1. *To be opened,* or *open,* Ezek. i. 1. Gen. vii. 11.
2. *To be loosed, untied,* Isai. v. 27.
3. *To be let loose, to be released,* Job xii. 14. Comp. Jer. i. 14: מִצָּפוֹן תִּפָּתַח הָרָעָה *misfortune shall break forth out of the north,* (on all the inhabitants of the land).

Piel פִּתַּח.

1. *To open,* as *Kal,* Job xli. 6. (14.)
2. *To loose, untie, unbind,* e. g. *fetters.* Job xxx. 11. xxxviii. 31. xxxix. 5. Ps. cxvi. 16: פִּתַּחְתָּ לְמוֹסֵרָי *thou hast loosed my fetters.* The girdle, Ps. xxx. 12. Isai. xx. 2. Part. מְפַתֵּחַ, *one who loosens his girdle,* i. e. who returns from battle, 1 Kings xx. 11. Construed with the accus. of the person *unfettered.* Jer. xl. 4: פִּתַּחְתִּיךָ מִן הָאֲזִקִים *I will release thee from the fetters.* Ps. cii. 21. cv. 20. Also with the accus. of the person *ungirded,* Isai. xlv. 1. Gen. xxiv. 32.
3. Intransitive, *to open itself,* Cant. vii. 13. Isai. xlviii. 8: לֹא פִתְחָה אָזְנְךָ *thine ear was not opened.*
4. *To furrow, to plough, terram operire,* Isai. xxviii. 24.
5. *To engrave, sculpere,* e. g. in wood, 1 Kings vii. 36. 2 Chron. iii. 7. in precious stones, Exod. xxviii. 36. 2 Chron. ii. 6, 13. Hence, generally, *to hew, to carve stones* in any way, Zech. iii. 9. (See פְּתוּחִים).

Pual, passive of *Piel,* No. 5. Exod. xxxix. 6: פְּתוּחֵי חוֹתָם *graven as seals,* or, *signets.*

Hithp. to loose one's self. Comp. הָלַךְ, פָּשַׁט, פָּרַק, in *Hithpa.* Isai. lii. 2: הִתְפַּתְּחִי מוֹסְרֵי צַוָּארֵךְ *loose thyself from the bands of thy neck.*

פָּתַח Chald. *to open,* Dan. vi. 11. vii. 10.

פֶּתַח *m.* with suffix פִּתְחִי, *plur.* פְּתָחִים, פִּתְחֵי.

1. *Door,* frequently בְּפֶתַח, and accus. פֶּתַח *at the door.* Gen. xviii. 1, 10. xix. 11. xliii. 19. Exod. xxxiii. 8, 19. also, *out of the door,* Job xxxi. 34. The same signification has הַפֶּתְחָה, Gen. xix. 6. פֶּתַח שַׁעַר *at the entrance of the gate,* Josh. xx. 4. Judg. ix. 35. Comp. Prov. i. 21.
2. *Gate,* Isai. iii. 26. פִּתְחֵי עוֹלָם *eternal gates.* Ps. xxiv. 7, 9. Metaph. פִּתְחֵי פִיךָ *the gates of thy mouth,* Prov. ii. 34.
3. Micah v. 5. בְּפִתְחֶיהָ occurs in parall. with בַּחֶרֶב, Aqu. *lanceis ejus.* Vers. F. ἐν παραξίφεσιν αὐτῶν. So also Luther. They take פְּתָחִים here in the signification of

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פְּתָחִים *drawn swords*, or pronounce it with these vowels. See פְּתִיחוֹת.

פֶּתַח *m. the opening* or *insight afforded by a thing*, Ps. cxix. 130. (In Syr. *Aph. to enlighten, to give insight*. In Arab. conj. x. *to explain*.)

פְּתָחוֹן *m.* stat. const. פִּתְחוֹן *the act of opening*, combined with פֶּה, Ezek. xvi. 63. xxix. 21. Root פָּתַח.

פֶּתִי *m.* in *Pausa* פֵּתִי, *plur.* פְּתָיִים and פְּתָאִים.

1. *Inexperienced, simple*, properly, *open to every impression, easily misled*. (See פֶּתַח, No. 2.) Prov. vii. 7. xxii. 3. xxvii. 12. Especially, of credulity, Prov. xiv. 15. of innocency, Ps. cxvi. 6.

2. As abstract, *simplicity, folly*, Prov. i. 22.

פְּתִי *m.* Chald. with suffix פְּתְיֵהּ *wideness, largeness*, Dan. iii. 1. Ezra vi. 3.

פְּתַיוּת *fem. simplicity*, here as concrete, a silly person, Prov. ix. 13. Root פָּתָה, No. 2.

פְּתְיָל *a girdle for women*, only in Isai. iii. 24. According to Symm. and Jerome, *a stomacher, strophium*. The composition of this word is doubtful. The first part of the word may be derived from פְּתִי *wideness*, or פְּתֶג Chald. *linen*, the latter from גִּיל, compare גּוֹלָא *pallium, stola*.

פְּתִיחוֹת *fem. plur. drawn swords*, Ps. lv. 22. See פֶּתַח, No. 2.

פָּתִיל *m. thread, string, lace*. Numb. xix. 15. פְּתִיל הַגְּעֹרֶת *as a thread of tow*, Judg. xvi. 9. פְּתִיל פִּשְׁתִּים *a linen thread*, Ezek. xl. 3. Of the lace by which the seal among the Orientals is suspended, (see חוֹתָם), Gen. xxxviii. 18, 25.

פָּתַל (in Arabic, *to twist, to spin*.) In two conjugations; in *Niph.* נִפְתַּל.

1. *To wrestle, combat*, Gen. xxx. 8. Deriv. נַפְתּוּלִים.

2. *To be intricated, perverted*, i. e. false, deceitful, Prov. viii. 8. Job v. 13. *Hithp. to show, prove one's self false, deceitful against one*, Ps. xviii. 27. In the parallel passage, 2 Sam. xxii. 27, occurs תִּתַּפָּל, which appears to be corrupted out of תִּתְפַּתֵּל.

פְּתַלְתֹּל *m. crooked, perverse, false*, Deut. xxxii. 5.

פַּתֹּס the name of a town in Egypt. Gen. i. 11 only. In Herodot. II. 158. Πάτουμος. By the Arabians afterwards *Fijum, Fajum*, which is also applied to the province.

פֶּתֶן *m. plur.* פְּתָנִים *an adder*, a species of poisonous serpent. Isai. xi. 8. Ps. lviii. 5. xci. 3. (Arab. بَثَن according to *Forskal coluber baetaen*.)

פֶּתַע *m. moment*. Used adverbially

1. *Momentarily, suddenly*, Prov. vi. 15. xxix. 1. Hab. ii. 7. It is often combined with פִּתְאֹם, q. v.

2. *Unexpectedly, unawares*, Numb. xxxv. 22.

פָּתַר *fut.* יִפְתֹּר only in *Kal, to interpret, to explain*, (dreams). Gen. xl. 8, 22. xli. 13, 15. The future with ו conversive only in Gen. xli. 12: וַיִּפְתָּר־לָנוּ *and he interpreted to us*. (Chald. פְּשַׁר, and Arab. فسر, q. v.)

פִּתָּרוֹן *m. interpretation*, Gen. xl. 5, 8, 12.

פַּתְרוֹס a proper name of an Egyptian region. Isai. xi. 11. Jer. xliv. 1, 15. Ezek. xxix. 14. xxx. 14. LXX. Παθουρῆς, i. e. in Coptic, *south land*, perhaps for *Thebais* or *Upper Egypt*. Here was formerly a district called *Nomos Phaturites*. Plin. H. N. 5, 9. The inhabitants are called פַּתְרֻסִים, Gen. x. 14. See *Jablonskii Opusc. ed. te Water*, T. I. p. 198, and *J. D. Michaelis Spicileg. Geogr. Hebræorum ext.* T. I. p. 271—274.

פַּתְשֶׁגֶן, *a copy, exemplar*, see פִּרְשֶׁגֶן.

פָּתַת *to break*, only in Levit. ii. 6. Deriv. פֵּת, פִּתּוֹת.

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צ

Tsade, the eighteenth letter of the alphabet, as numeral 90.

With the Hebrew צ correspond the two Arabic letters ص *Tsad* or *Zad*, in which the sound of S, and ض *Dad*, in which the sound of T or D was predominant; besides also the Arabic ظ *Da*, which in the pronunciation does not differ from the latter. See *Silv. de Sacy Gramm. Arabe*, T. I. p. 20, 21. In Hebrew also this difference in the pronunciation was most probably observed, although not in the orthography; and a primitive word has therefore different significations, according as in the Arabic a ص, or ض, or ظ is used for the Hebrew צ. It is interchanged,

(1) With ט, especially in Aramaic. Comp. in Hebrew נָצַר and נָטַר *to guard, watch;* טָהַר *to be clean, pure,* and צָהַר *to be clear, bright;* טָבַע *to press in, to sink,* and צָבַע *to dip in, to dye.*

(2) Where the sound of S is more predominant in the pronunciation, it interchanges with שׁ, ס and ז, e. g. עָלַץ and עָלַס *to rejoice;* נָתַץ and נָתַס *to pull, tear down;* שָׂחַק and צָחַק *to jest, to joke.* Compare ז, p. 188. letter (*a*).

(3) With צ, see p. 566.

צֵאָה *fem.* (with *Tsere impure*), stat. const. צֵאַת *filth, dung, excrement.* Ezek. iv. 12. Deut. xxiii. 14. Probably for יְצִיאָה, from יָצָא *efferri,* comp. מוֹצָא, צוֹא, צוֹאָה.

צֵאלִים *m.* Job xl. 21, 22. *shady bushes,* probably an Aramaic inflexion for צֵלָלִים. Thus מְבַבְּד is in Aram. מְאַד; מְסַס Aram. מְאַס; compare also in Hebrew מָאַס, No. II. So already, Vulg. Syr. Arab. Kimchi, and Aben Ezra.

צאן *fem.* (as a noun *epicoen.* applied in the feminine gender to male animals, though construed with an adjective in the masculine gender. Gen. xxxi. 10: עַל צֹאן עֲקֻדִּים *on the striped* or *spotted sheep,*) a noun coll. *small cattle,* i. e. sheep and goats, as μῆλα in Homer, (*Od.* ix. 184.) Especially, *flock of sheep.* Gen. xxvii. 9: מִן הַצֹּאן *from the flock.* Levit. i. 10: *if his offering be of the flock, of the sheep,* or *of the goats.* xxii. 21: *of cattle* or *flocks,* instead of which, verse 19, of cattle, of sheep, and goats. The *nom. unitatis* is שֶׂה, hence Exod. xxi. 37: *If any one stealeth a head of small cattle* (שֶׂה) *he shall restore four heads of small cattle* (אַרְבַּע הַצֹּאן) *for the one* (תַּחַת הַשֶּׂה), Ezek. xlv. 15. Sometimes goats are named particularly, and then צאן signifies simply, *sheep.* 1 Sam. xxv. 2: וְלוֹ צֹאן שְׁלֹשֶׁת אֲלָפִים וְאֶלֶף עִזִּים *and he had three thousand sheep and a thousand goats.* (The same in Arab.)

צַאֲנָן a proper name, Micah i. 11. Probably i. q. צָנָן, Josh. xv. 37, *a town in the tribe of Judah.* As appellative, perhaps, *a place of flocks.*

צֶאֱצָאִים *m. plur. stat. const.* ־ֵי, (from יָצָא).

1. *Sprouts, shoots, productions,* from the earth, Isai. xxxiv. 1. xlii. 5. Job xxxi. 8.
2. Metaph. *offspring, children, descendants.* Isai. xxii. 24. lxv. 23. lxi. 9. Job v. 25. xxi. 8. xxvii. 14. Once more fully צֶאֱצָאַי מֵעֶיךָ *the offspring of thy bowels* or *body,* Isai. xlviii. 19.

צָב *m. plur.* צֻבִּים.

1. *A kind of waggon* or *litter.* Plur. צֻבִּים, Isai. lxvi. 20. So Aqu. Jerom. Onk. Jonathan, and the Arabs. LXX. λαμπήνη. Numb. vii. 3: עֶגְלֹת־צָב Alex. ἁμάξαι, λαμπήνικαι. Vulg. *plaustra, tecta,* compare in Arab. ضب, conj. II. *to draw over, to overlay, to cover.*

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2. A species of lizard, (Arab. ضب.) Levit. xi. 29. *Bocharti Hieroz.* I. p. 1044—63.

צָבָא occurs in two conjugations; in *Kal,*

1. *To go forth,* or *march out to war,* Numb. xxxi. 42. Isai. xxxi. 4. With עַל *against,* Numb. xxxi. 7. Isai. xxix. 7, 8. (Arab. ضبا *idem*).

2. *To attend on, to perform the service of the temple,* a kind of *militia sacra.* Numb. iv. 23: כָּל־הַבָּא לִצְבֹּא צָבָא *all that enter in to perform the service,* &c. viii. 24. 1 Sam. ii. 22: נָשִׁים הַצֹּבְאוֹת פֶּתַח אֹהֶל מוֹעֵד *the women that attended to the duties at the door of the tabernacle of the congregation,* Exod. xxxviii. 8.

Hiph. properly, *to cause to go forth to war, to lead out to war,* 2 Kings xxv. 19. Jer. lii. 25.

צָבָא *m. plur.* צְבָאוֹת.

1. *A multitude, host,* Exod. vi. 26. Numb. ii. 4, &c. Especially *a military host.* שַׂר הַצָּבָא *general of the army,* Gen. xxi. 22, 32. 2 Sam. ii. 8.—אַנְשֵׁי הַצָּבָא *military men, soldiers,* Numb. xxxi. 53. 1 Chron. xii. 8. יָצָא בַּצָּבָא, Deut. xxiv. 5. לַצָּבָא, Numb. xxxi. 27, 28. usually, יָצָא צָבָא, Numb. i. 3, &c. *to go to the army, to go forth to war,* Josh. xxii. 12: לַעֲלוֹת עֲלֵיהֶם לַצָּבָא *to go to war against them,* verse 33. Also of the body of the Levites who perform the service of the temple. Numb. iv. 23, 35, 39, 43. viii. 25: *he that is of the age of fifty* יָשׁוּב מִצְּבָא הָעֲבֹדָה *shall retire from the army of service.* Comp. Dan. viii. 10, 13, where reference is at the same time made to this signification, and to that under No. 2, 6.

2. צְבָא הַשָּׁמַיִם *the host of heaven,* denoting

(*a*) *The host of angels, which surround the throne of Jehovah.* 1 Kings xxii. 19. 2 Chron. xviii. 18. Ps. ciii. 21: *bless ye Jehovah, all (ye) his host, ye his servants,* &c. cxlviii. 2: *praise ye him, all his angels; praise ye him, all his host.* Hence, Josh. v. 14, 15: שַׂר צְבָא יְהוָה *the leader of Jehovah's host.* Comp. Luke ii. 13.

(*b*) *The stars,* e. g. Jer. xxxiii. 22: *as the host of heaven cannot be numbered, neither the sand of the sea measured,* Isai. xl. 26. Mostly as an object of idolatry. Deut. iv. 19. xvii. 3. 2 Kings xvii. 16. xxi. 3, 5. xxiii. 4, 5. Jer. xix. 13. Zeph. i. 5. In some of these passages, e. g. Deut. xvii. 3. Jer. viii. 2, are mentioned only the sun and moon, in others, e. g. Deut. iv. 19. Dan. viii. 10, the stars also. Compare Matt. xxiv. 29. Hence it appears that this expression included every thing in heaven, both angels and heavenly bodies. Compare Dan. iv. 32, in which חֵיל שְׁמַיָּא *the host of heaven,* is opposed to *the inhabitants of the earth,* and thus in Job xxxviii. 7, we have, *the morning stars,* in parallel with, *the sons of God,* i. e. the angels. Hence occur,

(*c*) צְבָא הַמָּרוֹם *the powers on high,* or *above,* Isai. xxiv. 21, opposed *to the kings of the earth.* Compare Isai. xxxiv. 4. Ps. xxxiii. 6.—In Gen. ii. 1 only, צָבָא occurs by virtue of a Zeugma in relation to the earth, of that, *which is upon the earth,* (otherwise מְלֹא), which is dissolved in Neh. ix. 6: שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ *the heaven of heavens and all their host, the earth, and all things upon it.* Comp. Isai. xlv. 12. Hence אֱלֹהֵי צְבָאוֹת, mostly יְהוָה אֱלֹהֵי צְבָאוֹת, and simply יְהוָה צְבָאוֹת, אֱלֹהִים צְבָאוֹת, e. g. Ps. lxxx. 8, 15: *God of the host* (*of heaven*), i. q. in the later books אֱלֹהֵי שָׁמַיִם, (see שָׁמַיִם, שְׁמַיָּא). According to others, it signified originally: *God of war,* (compare Ps. xxiv. 10, with verse 8. 1 Sam. xvii. 45.) and was afterwards applied to *God of the heavenly powers.* The name יְהוָה צְבָאוֹת does not occur in the Pentateuch and book of Judges.

3. *Warfare, hard service,* hence, *trouble, affliction.* Job vii. 1. x. 17. xiv. 14. Isai.

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xl. 2: כִּי מָלְאָה צְבָאָהּ *that her hard service is accomplished*, i. e. her exile. Dan. x. 1: וְאֶמֶת הַדָּבָר וְצָבָא גָדוֹל *and truth is the sentence and (concerns) great oppression.* To translate it directly by, *battle, war, feud, hostility*, as Bertholdt does, is not warranted by the cited parallel passages. Still more uncertain is the signification, *a secret*, (according to *Simonis Eichorn*, s. v.) from صبا *to hide, to conceal*, (under the ground), مضبا *lurking place.* It may be doubted also, whether the expression *great secret*, may be agreeable to the Hebrew idiom.

צָבָאִים and צְבָאוֹת, see צְבִי *antelope, gazelle.*

צָבָא Chald. *fut.* יִצְבֵּא, *to will, wish*, Dan. iv. 14, 22, 29. v. 19, 21. (Syr. and Arab. *idem.*) Derivat. צְבוּ.

צְבֹאִים, Hos. xi. 8, or צְבוֹיִם and צְבוֹיִם, Gen. x. 19. xiv. 2. Deut. xxix. 22. a proper name of a place in the valley of Siddim, which with Sodom and Gomorrah was swallowed up in the Dead Sea.

I. צָבָה i. q. צָבָא *to go forth to war, to wage war*, only in *Kal*, Isai. xxix. 7: צֹבְיָהּ *they who fight against her*, i. q. צֹבְאִים עָלֶיהָ.

II. צָבָה occurs in two conjugations; in *Kal, to swell*, (of the belly), Numb. v. 27 only: וְצָבְתָה *and (her belly) shall swell.*

Hiph. to cause, to make to swell. Numb. v. 22 only. Whence,

צָבֶה *fem.* צָבָה *adj. swelling*, Numb. v. 21 only.

צְבוּ Chald.

1. Properly, *will, intention*, (from צָבָא, q. v.) Hence

2. *Affair, concern, business*, (Syr. ܨܒܝܢܐ), Dan. vi. 18. Comp. חֵפֶץ, No. 4.

צָבוּעַ *the hyæna*, Jer. xii. 9 only: הַעַיִט צָבוּעַ נַחֲלָתִי לִי *a beast of prey, a hyæna is my heritage.* (Arab. ضبع). Alex. θαίν or *beast of prey* generally. (Compare in Talmud צְבוּעִים *beasts of prey*, like the Arabic سباع *feræ rapaces*. See *Bocharti Hieroz.* P. I. p. 829.)

צְבִי *m.* in *pausa* צֶבִי.

1. *Ornament, lustre, majesty, glory*, (synonymous with כָּבוֹד and תִּפְאֶרֶת), Isai. iv. 2. xxiv. 16. xxviii. 1, 4, 5. צְבִי מַמְלָכוֹת *the glory of kingdoms*, i. e. Babylon, Isai. xiii. 19.—צְבִי יִשְׂרָאֵל *the ornament of Israel*, applied to Saul and Jonathan. 2 Sam. i. 19.—אֶרֶץ הַצְּבִי Dan. xi. 16, 41, *the excellent land*, and simply צְבִי, Dan. viii. 9, *the excellence, glory*, i. e. the land of Israel. So among the Rabbins. Comp. Ezek. xx. 6, 15: צְבִי לְכָל הָאֲרָצוֹת *the ornament of all countries*, and Jer. iii. 19, where the Israelites are called צְבִי צִבְאוֹת גּוֹיִם. Dan. xi. 15: הַר צְבִי קֹדֶשׁ *the glorious holy mount*, i. e. the mount of the temple.

2. *Antelope.* (Arab. ظبي, Aram. טָבְיָא), 1 Kings (v. 3). iv. 23. Isai. xiii. 14. Prov. vi. 5. Cant. ii. 9, 17. viii. 14. Deut. xiv. 5. See *Bocharti Hieroz.* T. I. p. 224. and 895, &c. and *Rosenmüller*, T. II. p. 304. ed. *Leipzig.* Plur. צְבָיִם, צְבָיִם, 2 Sam. ii. 18. צְבָאִים, 1 Chron. xii. 9. and צְבָאוֹת, Cant. ii. 7. iii. 5.

צְבִיָּה *fem.* of the former, *female antelope*, Cant. iv. 5. vii. 4.

צְבוֹיִם, see צְבֹאִים.

צָבַט *fut.* יִצְבֹּט *to hold out, to reach*, once in *fut. Kal*, with ו conversive, Ruth ii. 14: וַיִּצְבָּט *and he reached.*

צָבַע Chald. *to moisten*, in *Pael*, Dan. iv. 22.

Ithpa. אִצְטַבַּע passive, Dan. iv. 12. xx. 30. v. 21. Otherwise, *to dip, to dye*, as in Syr. and Arab. Whence

צֶבַע *m. any thing coloured, a party coloured, variegated garment*, Judg. v. 30. So also שְׂלַל צְבָעִים *ibid.*

צְבָעִים (*hyænæ*), the name of a valley and place in the tribe of Benjamin. 1 Sam. xiii. 18. Neh. xi. 34.

צָבַר *fut.* יִצְבֹּר only in *Kal, to collect, gather together, heap, throw up*, e. g. corn, Gen. xli. 35; treasures, Job xxvii. 16. Ps. xxxix. 7; rubbish, Hab. i. 10. Chald. צְבַר *idem.*

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Whence צִבּוּר *a congregation.* Arab. صبر *idem.*

צְבָרִים *m. plur. heaps,* 2 Kings x. 8.

עֶבֶת or צֶבֶת, *plur.* צְבָתִים, *a sheaf, truss, bundle,* Ruth ii. 16 only. (In Chald. צְבַת signifies *to tie, bind,* and צֶבֶת in Talmud, *truss, bundle.*)

צַד *m.* with suffix צִדִּי, plur. ־ִים.

1. *A side.* עַל צַד *at the side.* Isai. lx. 4. lxvi. 12. מִצַּד *by the side* (of any thing). Deut. xxxi. 26: מִצַּד אֲרוֹן בְּרִית *by the side of the ark of the covenant.* Josh. xii. 9: מִצַּד בֵּית־אֵל *beside Beth-el.* 1 Sam. vi. 8. It is used of *the left side,* in opposition to יָמִין, Ps. xci. 7. 1 Sam. xx. 25. With ה parag. צִדָּה *at, by the side,* 1 Sam. xx. 20.

2. *Adversary, opponent.* Judg. ii. 3: לְצִדִּים *as adversaries.* Vulg. *hostes.* Chald. מְעִיקִין *oppressors.* Alex. συνοχαὶ *oppressions.* Arab. صَدَّ and ضَدَّ, *to turn away.* Conj. III. *to be against, to oppose.*

הַצָּדִים a proper name of a town in the tribe of Naphtali, Josh. xix. 35.

צַד Chald. *side.* מִצַּד *on the side.* Dan. vi. 5. לְצַד *against.* Dan. vii. 25. (See the signification of the preceding word, No. 2. Vulg. *contra,* Vers. Heb. לְנֶגֶד).

צְדָא Chald. *purpose, intention.* Dan. iii. 14: הַצְדָא *was it done intentionally?* Comp. צְדָה, צְדָיָה in Hebrew.

צְדָד or צְדָדָה a place on the northern confines of Palestine, only in Numb. xxxiv. 8. Ezek. xlvii. 15.

צָדָה occurs in two conjugations; in *Kal, to seek after, to waylay* a person. With the *accus.* Exod. xxi. 13; with נֶפֶשׁ *to seek after one's life,* 1 Sam. xlii. 12. Cognate with צוּד *to pursue, to hunt after wild beasts.* Deriv. צְדָיָה צֵדָא.

Niph. according to the Chald. idiom, *to be destroyed.* Zeph. iii. 6 only: נִצְדוּ *they are destroyed.*

צֵדָה, see צֵידָה.

צְדָיָה *fem. a purpose, intention, design,* Numb. xxxv. 20, and בִּלְא צְדָיָה *without intention, design,* ver. 22.

צַדִּיק *m. adj.*

1. *He that has a just cause,* Exod. ix. 27. xxiii. 8, hence, *innocent,* Gen. xviii. 23, &c. xx. 4.

2. *Just, righteous God,* (of a king, judge,) Ps. vii. 12. cxix. 4; of the law, Deut. iv. 8.

3. *Blameless, pious, virtuous.* Gen. vi. 9. vii. 1. Prov. x. 3, &c. xi. 8, 30, 31. Ps. xxxii. 11. xxxiii. 1.

4. *True, faithful,* Neh. ix. 8. Isai. xli. 26.

5. Probably, *conqueror,* Isai. xlix. 24. Comp. צְדָקָה, No. 7.

צָדַק in five conjugations; in *Kal,* properly, *to be right, straight,* i. q. יָשַׁר, (comp. צֶדֶק, Ps. xxiii. 1.) *fut.* יִצְדַּק.

1. *To have a just* or *good cause,* (in a lawsuit). Gen. xxxviii. 26: צָדְקָה מִמֶּנִּי *she has a more just cause* (*claim*) *than I.* Job ix. 15: אִם צָדַקְתִּי לֹא אֶעֱנֶה *had I even a just cause I would not answer,* i. e. would not defend myself, Verse 20. x. 15. xiii. 18. xxxiv. 5. Also, *to be right* (in an assertion). Job xxxiii. 12: הֵן זֹאת לֹא צָדַקְתָּ *behold! in this thou art not right,* xi. 2: אִם אִישׁ שְׂפָתַיִם יִצְדָּק *should a babbler be in the right.*

2. *To be just, righteous,* of Jehovah, Ps. li. 6; of the law, Ps. xix. 10.

3. *To be innocent, blameless.* Job xv. 14. xxii. 3. xxxv. 7. צָדַק עִם אֵל *to appear blameless before God,* Job ix. 2. xxv. 4. צָדַק מֵאֱלוֹהַּ *idem,* Job iv. 17.

4. *To be justified, to justify one's self,* as passive from *Piel* and *Hiph.* Isai. xliii. 9: יִתְּנוּ עֵדֵיהֶם וְיִצְדָּקוּ *let them bring their witnesses and justify themselves.* ver. 26. xlv. 25. Ezek. xvi. 52: בְּחַטּאתַיִךְ תִּצְדַּקְנָה מִמֵּךְ *by thy sins are they justified before thee,* i. e. thou causest them to appear just in comparison with thee.

Niph. to be justified, saved. Dan. viii. 14:

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נִצְדַּק קֹדֶשׁ *the sanctuary shall be justified*, i. e. its honour shall be maintained, it shall be safe. See צֶדֶק, צְדָקָה.

Piel צִדֵּק.

1. *To justify, to clear.* Ezek. xvi. 51: תְּצַדְּקִי אֶת־אֲחוֹתַיִךְ בְּכָל תּוֹעֲבֹתַיִךְ *thou hast justified thy sisters in all thine abominations.* Jer. iii. 11: צִדְּקָה נַפְשָׁהּ *she justifies herself, clears herself*, i. e. appears to be just.
2. *To consider, declare to be just*, Job xxxiii. 32; with נַפְשׁוֹ *one's self.*

Hiph.

1. *To declare, pronounce* (*one*) *innocent, to acquit*, (of the judge). Exod. xxiii. 7. Deut. xxv. 1. Isai. v. 23. Prov. xviii. 15. With לְ, Isai. liii. 11.
2. *To make one righteous, to confirm in justice, truth*, or, *to induce him to follow them.* Dan. xii. 4: הָרַבִּים מַצְדִּיקֵי *they that have strengthened many in the truth*, i. e. in religion).

Hithp. הִצְטַדֵּק *to justify, defend one's self.* Gen. xliv. 16. The word in constant opposition is רָשַׁע. (In Syr. ܙܕܩ signifies, *to be right, fit.* Arab. صدق *to be upright, true, genuine*).

צֶדֶק with suffix צִדְקִי *m.*

1. *Straightness, evenness, uprightness*, Ps. xxiii. 3: מַעְגְּלֵי צֶדֶק *straight paths.*
2. *That which is right, just, proper.* Job xxxvi. 3: לְפֹעֲלִי אֶתֵּן צֶדֶק *I will allow right to my Maker*, i. e. give him his just due. Ps. xv. 2: פֹּעֵל צֶדֶק *he that does* or *acts right.* Levit. xix. 36: מֹאזְנֵי צֶדֶק אַבְנֵי צֶדֶק *just balances, just weights*, Job xxxi. 6. Ezek. xlv. 10. זִבְחֵי צֶדֶק *just sacrifices*, i. e. according to law, Deut. xxxiii. 19. Ps. iv. 6. li. 21.
3. *Righteousness* of a judge, Jehovah. Ps. xxxv. 24, 28. צֶדֶק וּמִשְׁפָּט *righteousness and justice*, Ps. lxxxix. 15. xcvii. 2.
4. *Innocence, blamelessness*, Ps. xxxvii. 6. Job viii. 6; *a just cause*, Ps. xvii. 1. Job vi. 29.
5. *Truth*, Ps. lii. 5. Isai. xlv. 19.
6. *Salvation, deliverance, happiness, prosperity*, namely, as the effect of righteousness, i. q. יְשׁוּעָה, יֶשַׁע, Isai. xlv. 8: *the clouds drop prosperity.* li. 5. lxii. 1. Jer. xxxiii. 16. Dan. ix. 24. Ps. cxxxii. 9: כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק *thy priests are clothed with happiness*, comp. ver. 16: כֹּהֲנֶיהָ אַלְבִּישׁ יֶשַׁע *I will clothe her priests with salvation.* J. D. Michaelis incorrectly attempts to explain יֶשַׁע by צְדָקָה *righteousness.*

צְדָקָה *fem.*

1. *That which is right, proper*, Joel ii. 23: הַמּוֹרֶה לִצְדָקָה *the early rain in due* (*time*). Also, *right* or *just claim* in any thing, Neh. ii. 20.
2. *Righteousness*, (of the judge, of Jehovah). מִשְׁפָּט וּצְדָקָה *justice and righteousness*, 2 Sam. viii. 15. Jer. ix. 23. xxii. 3, 15. xxiii. 5 xxxiii. 15, and frequently.
3. *Blamelessness, innocence*, Job xxvii. 6. Prov. xii. 28. xv. 9. *just cause.* Gen. xxx. 33: עָנְתָה בִּי צִדְקָתִי *my just cause answers for me.* Ps. xviii. 21: כְּצִדְקָתִי *according to my just cause*, Dan. ix. 7.
4. *Virtue, merit*, which one acquires. Gen. xv. 6: וַיַּחְשְׁבֶהָ לוֹ צְדָקָה *and he counted it to him for a merit, virtue.* Deut. vi. 25: וּצְדָקָה תִּהְיֶה לָּנוּ *and it will be counted to us for a merit.* Ps. cvi. 31. Dan. ix. 18.
5. *Kindness, favour, benevolence.* 1 Sam. xii. 7. Ps. xxiv. 5. Prov. x. 2. xi. 4. Micah vi. 5. (Compare the Chald.)
6. *Salvation, deliverance, prosperity*, i. q. יְשׁוּעָה, יֶשַׁע, Isai. xlv. 8. xlviii. 18. li. 6, 8. lxi. 10. Mal. iii. 20. Hence
7. *Victory*, Judg. v. 11.

צְדָקָה Chald. *benevolence, charity*, Dan. iv. 24. Comp. LXX. Theod. Vulg. In the Targ. frequently. Syr. Arab. *idem.*

צִדְקִיָּהוּ (*righteousness of Jehovah*), a proper name. LXX. Σεδεκίας, Vulg. *Sedecias*, a king of Judah, to whom this name was given by Nebuchadnezzar, instead of his former one, מַתַּנְיָה, 2 Kings xxiv. 17. 1 Chron. iii. 15. Jer. i. 3.

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צָהַב *to shine, glitter as gold.* Once in the part. *Hoph.* Ezra viii. 27: מְצֻהָב *glittering as gold.* More frequently in the Talmud. See *Buxtorf*, p. 1892.

צָהֹב *m. gold coloured, yellow,* applied to the colour of the hair, Levit. xiii. 30, &c.

I. צָהַל in two conjugations; in *Kal,*

1. *To neigh,* of a horse. Jer. v. 8. l. 11.

2. Metonymically applied to men, *to rejoice, to shout,* Isai. xii. 6. xxiv. 14. liv. 1. Esth. viii. 15.

Piel, Isai. x. 30: צַהֲלִי קוֹלֵךְ *let thy voice resound,* i. e. cry aloud; applied to a cry of anguish. Comp. רָנַן. Deriv. מְצִהָלָה.

II. צָהַל i. q. צָהַר or זָהַר *to glitter, shine.* Comp. letter ל, p. 361, letter (*b*). Only in *Hiph.* causat. Ps. civ. 15: לְהַצְהִיל פָּנִים *to make the countenance shine.* Chald. לְאַנְהָרָה *ad illustrandum.* Aben Ezra and Kimchi, לְהָאִיר *idem.*

צָהַר, only in *Hiph.* (denom. from יְצְהָר), *to press oil.* Job xxiv. 11 only: יַצְהִירוּ *they make,* or *press out oil.*

צֹהַר *m. light, lustre.* (Comp. זֹהַר and טָהַר), Gen. vi. 16: צֹהַר תַּעֲשֶׂה לַתֵּבָה *thou shalt make a light in the ship,* i. e. an opening, window for the light. Compare viii. 6. (Others understand it of the deck. Comp. in Arab. ظهر *back, surface.*)

Dual צָהֳרַיִם *noon, mid-day,* properly *double light.* Gen. xliii. 16, 25. Deut. xxviii. 29. As an emblem of happiness, Job xi. 17. Ps. xxxvii. 16.

צַו or צָו, probably, *a precept, commandment,* (from צִוָּה as נַו, תָּו from תָּעָה, נָעָה). Hos. v. 11: *because he willingly walks after the commandment* (of men). According to this, Isai. xxviii. 10, 13: צַו לָצָו צַו לָצָו would signify, *precept upon precept, precept upon precept.* Others, *filth upon filth,* (comp. צוֹאָה, צוֹא), see verse 8, but does not agree with verse 13. Others take these words merely as inarticulate sounds of a drunken man, compare verse 11.

צוֹא *m. dirty,* of clothes. Zech. iii. 3, 4. (Syr. ܨܐ, *to be ugly, dirty.*)

צוֹאָה *fem. rubbish, dirt, filth.* Isai. xxviii. 8: קִיא צוֹאָה *vomitus, fœdus.* Metaph. for *sin, guilt.* Isai. iv. 4. Prov. xxx. 12. As euphemism for, *excrement,* in the *Kri.* Isai. xxxvi. 12. 2 Kings xviii. 27.

צַוָּאר once צַו, (Neh. iii. 5.) *stat. const.* צַוַּאר, *m.*

1. *Neck.* בְּצַוָּאר, Job xv. 26, i. q. בְּצַוָּאר עָתָק, Ps. lxxv. 6, *with a proud* or *stretched out neck.*

2. *The back part of the neck, nape,* Lam. v. 5: עַל צַוָּארֵנוּ נִרְדָּפְנוּ *they persecute us on our necks,* i. e. close on our heels, properly, *collo nostro insistunt persecutores.* Hence applied to the yoke which lies on the nape. Hos. x. 11. Lam. i. 14. Gen. xxvii. 40. Jer. xxviii. 10, &c. Neh. iii. 5: *but the nobles* לֹא הֵבִיאוּ צַוְּארָם בַּעֲבֹדַת אֲדֹנֵיהֶם *did not put their necks to the service of their master,* i. e. did not undertake the work, &c. Plur. צַוָּארִים *stat. const.* צַוְּארֵי used as in the sing. Gen. xxvii. 16: נָפַל עַל צַוָּארֵי *to fall upon one's neck.* Gen. xxxiii. 4. xlv. 14. בָּכָה עַל צַוָּארָיו *to weep upon one's neck,* xlv. 14. xlvi. 29. Plur. צַוָּארוֹת *colla,* Micah ii. 3.

צוֹבָא or צוֹבָה the name of a city in Mesopotamia, otherwise called *Nesibin, Nisibis, Antiochia Mygdoniæ.* 1 Sam. xiv. 27. 2 Sam. viii. 3. xxiii. 36. 2 Chron. viii. 3. The name of its territory is אֲרַם צוֹבָה, Ps. lx. 2. 2 Sam. x. 6, 8. It was the seat of a king who in David's time was involved in an important war with the Israelites.

צוּד, (comp. צָדָה,) occurs in three conjugations; in *Kal, to lie in wait,* constr. with the accus.

1. *To hunt, to catch* (*game*). Gen. xxvii. 3: צוּדָה לִי צֵידָה *hunt me game,* ver. 5, 33. Job xxxviii. 39: תָּצוּד לְלָבִיא טָרֶף *wilt thou hunt the prey for the lioness?* x. 16.

2. *To lay snares,* e. g. for birds, Levit. xvii. 13. Lam. iii. 52: צוֹד צָדוּנִי כַּצִּפּוֹר *they*

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lay snares for me as for a bird. iv. 18: צָדוּ צַעֲדֵינוּ *they hunt our steps.* Micah vii. 2: אִישׁ אֶת־אָחִיהוּ יָצוּדוּ חֵרֶם *every one lays snares for his brother.*

3. צוד נֶפֶשׁ *to waylay, to watch for, to seek one's life,* Prov. vi. 26. In the other dialects also applied to the catching of fish. See צִידוֹן.

Piel, as *Kal,* No. 3. *to waylay,* Ezek. xiii. 18, 20.

Hithp. הִצְטַיֵּד, see under צַיִד. Deriv. מְצוֹדָה, צַיָּד, צַיִד, מָצוֹד.

צָוָה only in *Piel* צִוָּה.

1. *To command* any one, with the accus. of the person, as *jubere aliquem.* Gen. xxvi. 11. וַיְצַו אֲבִימֶלֶךְ אֶת־כָּל־הָעָם *and Abimelech commanded all the people.* xliv. 1, 3, 11. More rarely with עַל, Gen. ii. 16: וַיְצַו יְהוָה אֱלֹהִים עַל הָאָדָם *and the Lord Jehovah commanded the man.* xxviii. 6. Esth. ii. 10, 20; with אֶל, Gen. l. 16; with לְ, Exod. i. 22. 1 Sam. xx. 29. Jer. xxxii. 23. The injunction follows for the most part directly after לֵאמֹר, or indirectly in the infinitive, e. g. Gen. iii. 11. But the thing concerning which a command is given, takes also the accus. hence a double accus. of the person and thing. Gen. vi. 22: כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים *according to all which God commanded him,* Exod. xxv. 22. 1 Chron. xxii. 13. Neh. viii. 1.

2. Without naming or mentioning the particulars of the commandment, it signifies *to order, charge, commission one.* Jer. xiv. 14. xxiii. 32: אָנֹכִי לֹא שְׁלַחְתִּים וְלֹא צִוִּיתִים *I have not sent nor commissioned them.* With עַל of the person to whom the commission is directed. Esth. iv. 5: וַתְּצַוֵּהוּ עַל מָרְדְּכָי *and she gave him a commission to Mordecai.* Ezra viii. 17. 1 Chron. xxii. 12. Isai. x. 6; with אֶל, Esth. iv. 10. The person or thing concerning whom the commission or order is given, is also construed with עַל, Gen. xii. 20: וַיְצַו עָלָיו פַּרְעֹה אֲנָשִׁים *and Pharaoh commanded some men concerning him.* 2 Sam. xiv. 8; with אֶל, Exod. vi. 13. Isai. xxiii. 11; with לְ, Ps. xci. 11: כִּי מַלְאָכָיו יְצַוֶּה לָךְ *for he gives charge to his angels concerning thee.* When used of inanimate objects, it is equivalent to שָׁלַח *to send.* Amos ix. 4: מִשָּׁם אֲצַוֶּה אֶת־הַחֶרֶב *from thence I will send the sword.* Ps. xlii. 9: יוֹמָם יְצַוֶּה יְהוָה חַסְדּוֹ *God shall send his kindness by day.* xliv. 5. cxxxiii. 3: שָׁם צִוָּה יְהוָה אֶת־הַבְּרָכָה *thither Jehovah sends his blessing.* Levit. xxv. 21. Deut. xxviii. 8. Job xxxviii. 12.

3. With the accus. of the person, and עַל of the thing, *to place* or *appoint a person over any thing.* Neh. vii. 2: וָאֲצַוֶּה אֶת חֲנָנִי־עַל יְרוּשָׁלַיִם *and I placed Hanani over Jerusalem.* v. 14. 1 Sam. xiii. 14. xxv. 30. 2 Sam. vi. 21: לְצַוֹּת אֹתִי נָגִיד עַל עַם־יְהוָה *to set me as a prince over the people of Jehovah.* 2 Sam. xvii. 11. Comp. *jubere regem, tribunos* in Livy.

4. *Esse jubere, to command any thing to be,* hence, *to determine, to appoint, to ordain.* Ps. lxviii. 29: צִוָּה אֱלֹהֶיךָ עֻזֶּךָ *thy God ordaineth thine happiness.* Ps. cxi. 9: צִוָּה לְעוֹלָם בְּרִיתוֹ *he ordained his covenant for ever.* Lam. i. 17: צִוָּה יְהוָה לְיַעֲקֹב סְבִיבָיו צָרָיו *Jehovah has ordained to Jacob his neighbours for adversaries.* Isai. xlv. 12: וְכָל צְבָאָם צִוִּיתִי *I have ordained all the host of heaven,* i. e. caused to be, created.

5. צִוָּה אֶל בֵּיתוֹ or לְבֵיתוֹ *to commission, to enjoin his house, to give the last charge to his family.* 2 Sam. xvii. 23. 2 Kings xx. 1. Isai. xxxviii. 1. In the Rabbinical writings צַוָּאָה signifies *testament, will.*

צָוַח only in *Kal, to cry aloud, shout,* for *joy, to shout,* once in Isai. xlii. 11: יְצַוָּחוּ *let them shout.*

צְוָחָה *fem. a cry,* either of joy or distress. Isai. xxiv. 11. Ps. cxliv. 14. stat. const. צְוָחַת, Jer. xiv. 2. with suffix צַוְחָתִי, xlvi. 12.

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צוּלָה *fem. depth, abyss of the sea,* Isai. xliv. 27. More frequently מְצוּלָה, מְצוֹלָה. See cognate root, צָלַל, No. II.

צוּם only in *Kal, to fast.* (In Arab. and Aram. *idem.*) Judg. xx. 26. 1 Sam. vii. 6. xxxi. 13. 2 Sam. i. 12, &c. Zech. vii. 5: הַצוֹם צַמְתֶּנִי *have ye fasted to me.*

צוֹם *m. a fast.* צוּם צוֹם *to keep a fast.* 2 Sam. xii. 16. קָרָא צוֹם, 1 Kings xxi. 12, and קִדֵּשׁ צוֹם *to proclaim, to announce a fast.* Plur. צוֹמוֹת, Esth. ix. 31.

צוֹעַר see צָעַר.

צוּף occurs in two conjugations; in *Kal, to overflow, to flood:* once in Lam. iii. 54: צָפוּ *they overflow.*

Hiph. הֵצִיף.

1. *To cause to overflow,* Deut. xi. 4.
2. *To make, cause to swim.* 2 Kings vi. 6: וַיָּצֶף *and he made it swim.* Deriv. צָפָה. (Syr. ܨܦ, Chald. טוּף).

I. צוּף *dripping honey, pure honey,* i. e. honey as dropped from the comb. Prov. xvi. 24. Plur. צוּפִים, Ps. xix. 11. (The root טוּף in *Piel,* Chald. signifies, *to drip,* i. q. נָטַף in Hebrew.)

II. צוּף the proper name of a country in which Rama was situated, 1 Sam. ix. 5. LXX. Σιφ.

I. צוּק only in *fut. Kal,* יָצוּק, i. q. יָצַק *to pour.* Job xxviii. 2. xxix. 6. Chald. *idem.*

II. צוּק occurs in two conjugations; in *Kal, to be confined, straitened, pressed.* Isai. xxvi. 16 only: צָקוֹן לַחַשׁ, probably, *they press forth sighs.* (Others, *clamant suspiria,* according to the Arab. ضق *clamavit, vociferatus est.*)

Hiph. הֵצִיק.

1. *To straiten, to press, distress one,* with the dative and accusative, Deut. xxviii. 53, &c. Jer. xix. 9. e. g. a city, Isai. xxix. 7. Job xxxii. 18: הֵצִיקַתְנִי רוּחַ בִּטְנִי *the thoughts of my heart distress me.* Part. מֵצִיק *an oppressor,* Isai. li. 13.
2. *To urge, press one,* construed with לְ, Judg. xvi. 16. Deriv. מוֹצָק, מָצוֹק, מְצוּקָה.

צוֹק *m. oppression, pressure, affliction,* Dan. ix. 25.

צוֹקָה *fem. idem.* צָרָה וְצוּקָה, Prov. i. 27. Isai. xxx. 6.

צוּץ see צִיץ.

צוֹר, צֹר a proper name, *Tyrus,* a famous commercial town of Phenicia in Asia, 2 Sam. v. 11. 1 Kings v. 15. vii. 13. Ps. xlv. 13. Ezek. xxvi. 2. The Greek name Τύρος proceeds probably from an Aramaic pronunciation טֹר, טָרָא, as מֹר, מָרָא, Μύρρα.

I. צוּר *fut.* יָצוּר *apoc.* וַיָּצַר only in *Kal,*

1. *To straiten, to press,* hence, *to besiege* (a city). (Chald. צִיר *idem.*) Commonly with עַל, Dan. i. 1. Deut. xx. 22; Ezek. iv. 3; with אֶל, Deut. xx. 19; with the accus. 1 Chron. xx. 1. Once causat. Isai. xxix. 3: צַרְתִּי עָלַיִךְ מָצָב *I will cause a garrison to press against thee.* Deriv. מָצוֹר, מְצוּרָה, צָר, צָרָה.
2. *To oppress, to persecute,* i. q. צָרַר, No. II. Deut. ii. 9: אַל תָּצַר אֶת מוֹאָב *oppress not the Moabite.* Exod. xxiii. 22: צָרַרְתִּי אֶת צֹרְרֶיךָ *I will persecute thy persecutors.* Part. צָרִים, Esth. viii. 11.
3. Transitively, *to make hostile.* Judg. ix. 31: צָרִים אֶת הָעִיר עָלֶיךָ *they make the town hostile against thee,* i. e. they press on, or incite the town against thee. Concerning the forms which are usual in this and in the two following verbs, see the note in the Preface, Part I. page x.

II. צוּר i. q. צָרַר *to bind, tie together.* Pret. צָרַתָּ, Deut. xiv. 25. וַיָּצוּרוּ, 2 Kings xii. 11. וַיָּצַר, 2 Kings v. 23.

III. צוּר i. q. יָצַר *to form, make.* Thus the *fut.* וַיָּצַר, Exod. xxxii. 4. 1 Kings vii. 15. and Jer i. 5, אֲצוּרְךָ in Chethib. (Arab. and Aram. *idem.*) Deriv. צוּר, No. III. צוּרָה.

I. צוּר *m.*

1. *Rock.* Job xviii. 4. xxviii. 8, &c. Metaph. of God, צוּר יִשְׂרָאֵל *the rock of Israel.* Isai. xxx. 29; Deut. xxxii. 37: צוּר חָסְיוּ בוֹ *the rock in which they seek protection.* Ps.

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xviii. 3, 32, 47. xix. 15. xxviii. 1. lxii. 3, 7. Plur. צוּרוֹת, Job xxviii. 10.

2. *Stone,* Isai. viii. 14.

II. צוּר *m. sharpness, edge,* from the Arabic root صار *dissecuit, divisit.* Ps. lxxxix. 44: צוּר חַרְבּוֹ *the edge of the sword.* Josh. v. 2, 3: חַרְבוֹת צוּרִים *sharp knives.* (comp. צֹר, Exod. iv. 25.) and not stone knives, which is against the analogy of the cited passage, Ps. lxxxix. 44.

III. צוּר *m. form.* Ps. xlix. 15 in *Keri.* See the following.

צוּרָה *fem. form, shape, figure.* Ezek. xliii. 11. See the verb צוּר, No. III.

צָוָר i. q. צָוָאר *neck,* q. v.

צְוָרוֹנִים *m. plur. neck,* Cant. iv. 9. The syllable וֹן may be here *terminatio diminutiva et charitativa.* Others: *ornament for the neck, necklace.*

צוּת only in *Hiph. to kindle, burn,* (i. q. הִצִּית), Isai. xxvii. 4: אֲצוֹתֶנָּה יָחַד *I will burn them together.*

צַח *m. adj.* from צָחַח.

1. *Dazzling white,* Cant. v. 10.

2. *Shined upon by the sun, hot, bright, clear.* Isai. xviii. 4: חֹם צַח *a clear sun heat.* Jer. iv. 11: רוּחַ צַח שְׁפָיִם בַּמִּדְבָּר *a glowing wind from the plains of the desert.* Syr. *idem.* Arab. with ض.

3. Metaph. *clear, plain,* of speech, Isai. xxxii. 4.

צָחֶה *adj. dry,* Isai. v. 13. Root צָחָא, Aram. *to thirst.*

צָחַח only in *Kal.*

1. *To be dazzling white,* Lam. iv. 7.

2. *Apricum esse.* Derivat. besides the words in alphabetical order, צַח.

צְחִיחַ *m. shined upon and scorched by the sun, parched,* Ezek. xxiv. 7, 8. xxvi. 4, 14. Root צָחַח.

צְחִיחָה *fem. dry land, a parched country,* Ps. lxviii. 7.

צְחִיחִי *plur.* ־יִם, Neh. iv. 7, in Chethib *idem.*

צְחָצָחוֹת *fem. plur. parched countries,* Isai. lviii. 11. Root צָחַח.

צַחֲנָה *fem. a bad smell, stink, mud.* Joel ii. 20. (Syr. ܨܚܢܐ *dirt, stink*).

צָחַק, in two conjugations; in *Kal, to laugh.* Gen. xviii. 12, &c. With לְ *about* any one, xxi. 6. Comp. שָׂחַק.

Piel צִחֵק.

1. *To joke, sport,* Gen. xix. 14. with אֵת *with* one, Gen. xxvi. 8.

2. *To make sport,* hence, *to mock, insult,* Gen. xxi. 9. with בְּ, of the person, Gen. xxxix. 14, 17.

3. *To play, to dance with music and singing,* Judg. xvi. 25.

צְחוֹק *m. laughter,* from צָחַק, Gen. xxi. 6..

צַחַר *m. a dazzling whiteness, vivid white colour, candor.* Ezek. xxvii. 18: צֶמֶר צַחַר *bright wool.* Arab. conj. xi. *idem.*

צָחֹר *adj. white,* applied to the she ass. Judg. v. 10. Vulg. *nitens.* Syr. *albus.* (In Arab. however, صحور is used of the white and red spotted colour of the ass, which is also applicable).

צִי *m. a ship.* Isai. xxxiii. 21. Plur. צִים, Numb. xxiv. 24. and צִיִּים, Dan. xi. 30.

צִיִּי (denom. from צִי, צִיָּה *a heath, waste, desert*), only in *plur.* צִיִּים *inhabitants of the desert,* used

(*a*) Of men, Ps. lxxii. 9. lxxiv. 14.

(*b*) Of beasts, Isai. xiii. 21. xxiii. 13. xxxiv. 14. Jer. l. 39. According to Bochart (*Hieroz.* T. II. p. 209, Leipzig edition), *wild cats,* like the Arab. ضيون *cats.* Otherwise صوّ (צָוָה) signifies a multitude of wild beasts, especially *lions.*

צַיִד *m.* (from צוּד *to hunt, chase*).

1. *The chase,* Gen. x. 9.

2. *Game,* Gen. xxv. 28. *prey, booty,* xxxviii. 41. Prov. xii. 27.

3. *Food,* Neh. xiii. 15. Ps. cxxxii. 15. Especially, *travelling provision,* Josh. ix. 5, 14. See צֵדָה.

צֵידָה or צֵדָה *fem.* of the preceding.

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1. *Food,* Ps. lxxviii. 25.
2. *Travelling provision.* Gen. xlii. 25. xlv. 21. Josh. i. 11. ix. 11. (Aram. זְוָדָה, וזוּדָא. Arab. زاد *idem.*) Whence the verb in *Hithp.* הִצְטַיֵּד *to provide one's self with travelling food.* Josh. ix. 12. (Aram. אִזְדַּוַד, Arab. زود *idem.*)

צַיָּד *m.* from צוּד, *hunter, sportsman,* Jer. xvi. 16.

צִידוֹן *Sidon, (a fishing),* the name of a famous commercial city of the Phenicians, at present called *Said.* Gen. x. 15, 19. xlix. 13. The *nom. gent.* is צִידֹנִי *a Sidonite.*

צִיָּה *fem. dryness, drought.* Job xxiv. 19. Whence אֶרֶץ צִיָּה *a dry land, heath.* Ps. lxiii. 2. cvii. 35. and frequently without אֶרֶץ *idem.* Ps. lxxviii. 17. Job xxx. 3. Root Arab. صوي *to dry up.*

צִיּוֹן *m. dry land,* Isai. xxv. 5. xxxii. 2.

צִיּוֹן *fem. Sion,* the name of the highest southern eminence of Jerusalem, together with the upper part of the town, among the Poets used for Jerusalem generally, see *Relandi Palæstina,* p. 846.

צִיּוּן *m. mark, sign, memorial, a stone set up,* 2 Kings xxiii. 17. as a road mark, Jer. xxxi. 21. as a tombstone, Ezek. xxxix. 15. Root probably Syr. ܨܝܐ *to set, place.*

צִין and צֵן the proper name of a desert in the south of Palestine, between this country and Idumæa. Numb. xiii. 21. xx. 1. xxxiv. 3, 4. Josh. xv. 1, 3. See *Relandi Palæstina,* p. 113.

צִינֹק *m. prison,* Jer. xxix. 26. Root צנק in Samar. *to shut up.*

צִיעַר (*little*) the name of a place in the tribe of Judah, Josh. xv. 54.

צִיץ *fut.* יָצִיץ, *pret.* צָץ, occurs in two conjugations; in *Kal,*

1. *To glitter, shine,* Ps. cxxxii. 8. Comp. the cognate root נָצַץ.
2. *To put forth flowers, to blossom, bloom,* Numb. xvii. 23. Ps. ciii. 15. Metaph. *to flourish,* applied to prosperity, Ps. xcii. 8. Isai. xxvii. 6.

Hiph. to look (through any thing) *secretly, to peep,* Cant. ii. 9. (The Arabs use يصص and وصوص of women who look through the veil by stealth.)

I. צִיץ *m.* from the verb צִיץ.

1. *Any thing glittering, shining,* especially the gold plate which the high priest wore on his forehead. Exod. xxviii. 36, 38. Compare Ps. cxxxii. 18.
2. *A flower,* Job xiv. 2. Isai. xl. 6. Plur. צִצִים, (comp. זִקִים, זִיקוֹת) 1 Kings vi. 18, 29, 32.
3. *Wing,* Jer. xlviii. 9. Comp. the Targum on Ps. cxxxix. 9. Respecting the metonymical signification, see נָצַץ.

II. צִיץ a proper name of a place, 2 Chron. xx. 16 only.

צִיצָה *fem.* from צִיץ, *a flower,* Isai. xxviii. 4.

צִיצִת *fem.*

1. *Front hair,* Ezek. viii. 3. (The signification is cognate with צִיץ, No. 3. *wing.* Comp. נָצָה, properly, *to pull, to pluck.*)
2. *Fringe, tassel, tuft,* which the Israelites wore in the corners of their upper garment, and considered holy. Respecting the fashion of it among the later Jews, see *Paulus, Comment. on the New Testament,* Th. III. p. 347, &c. Comp. *Buxtorf's Lex. Chald.* p. 1907.

צִיקְלַג, צִיקְלַג, צִקְלַג, the proper name of a town in the tribe of Simeon, but at times under the government of the Philistines, Josh. xv. 31. xix. 5. 1 Sam. xxx. 1. 2 Sam. i. 1. Neh. xi. 28. 1 Chron. xii. 1, 20.

I. צִיר *m.* from צוּר, No. III.

1. *An idol,* Isai. xlv. 16.
2. *Form,* Ps. xlix. 15, in Chethib.

II. צִיר *m. messenger.* Prov. xiii. 17. xxv. 13. Isai. xviii. 2. lvii. 9. Arab. صار *med. Je. to go, arrive.* Whence a verb in *Hithpa.* הִצְטַיֵּר *to set out on one's way.* Josh. ix. 4. But the reading of one MS. with ד, as in verse 12, appears preferable.

III. צִיר *m. any thing twisting, winding itself,* (Arab. صور, conj. V. *to writhe, bend one's self from pain*). Hence

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1. *Hinge of a door,* Prov. xxvi. 14.

2. Plur. צִירִים, i. q. חֲבָלִים *pangs of a woman in labour.* Isai. xiii. 8. xxi. 3: צִירִים אֲחָזוּנִי *pangs have seized me as the pangs of a woman in child-birth.* 1 Sam. iv. 19: כִּי נֶהֶפְכוּ עָלֶיהָ צִרֶיהָ, literally, *for her pangs began to writhe within her,* i. e. for her pangs came upon her. Metaph. *great terror,* which is often compared with the pains and trembling of a woman in labour, Dan. x. 16.

צֵל *m.* with suffix צִלִּי, (from צָלַל, No. III.) *a shadow, shade.* It is used

(*a*) As an image of transitory objects, Job viii. 9. Ps. cii. 12. cxliv. 4.

(*b*) For, *shelter, protection,* with and without preservation of the metaphor. Ps. xvii. 8: *protect me under the shadow of thy wings.* xxxvi. 8. lvii. 2. Isai. xvi. 3: *make thy shadow in the noon-day, as in the night,* i. e. grant me safe shelter in the heat of the burning sun. Isai. xxv. 4: *thou (Jehovah)* צֵל מֵחֹרֶב *art a shade in the heat* (of the day). iv. 6. xxx. 2: לַחֲסוֹת בְּצֵל מִצְרַיִם *to seek shelter* or *protection* under the shade of Egypt. Gen. xix. 8. Numb. xiv. 9: סָר צִלָּם מֵעֲלֵיהֶם *their protection is departed from them.* Ps. xci. 1. Eccles. vii. 12. As plurals, see צְוֵאלִים and צְלָלִים.

צְלָא Chald. only in *Pael, to pray,* Dan. vi. 11. Ezra vi. 10.

צָלָה *to roast,* only in *Kal,* 1 Sam. ii. 15. Isai. xliv. 16. (Arab. *idem.*) Deriv. צָלִי.

צְלוּל in *Kri* צְלִיל, Judg. vii. 13 only: צְלִיל לֶחֶם שְׂעֹרִים commonly rendered *baked* or *dried barley bread,* from צָלַל, i. q. צָלָה. More applicably expressed by the LXX. Chald. *placenta panis hordacei,* perhaps, after the Chald. צְלָצוּל *cingulum.*

צָלִי *m. any thing roasted.* Exod. xii. 8, 9. Root צָלָה.

I. צָלַח, (Arab. with ص), in two conjugations; in *Kal,*

1. *To be fit, useful,* with לְ, Jer. xiii. 7, 10. Ezek. xv. 4. xvi. 13.

2. *To succeed, prosper,* (of an undertaking.) Isai. liii. 10: חֵפֶץ יְהוָה בְּיָדוֹ יִצְלָח *Jehovah's cause shall prosper in his hand.* liv. 17. Jer. xii. 1: מַדּוּעַ דֶּרֶךְ רְשָׁעִים צָלֵחָה *why prospers the undertaking of the wicked?* Dan. xi. 27. Ezek. xvii. 15. Numb. xiv. 41. Of a plant, *to flourish, thrive,* Ezek. xvii. 9, 10.

3. *To succeed,* (in an undertaking, enterprise.) Ps. xlv. 5: צְלַח רְכַב *be victorious, advance on,* Jer. xxii. 30.

Hiph. הִצְלִיחַ.

1. *To make prosperous, happy, to bless.*

(*a*) The undertaking of one, (said of God). Gen. xxiv. 21: הַהִצְלִיחַ יְהוָה דַּרְכּוֹ *whether Jehovah will prosper his way,* verse 56. xxxix. 3, 23.

(*b*) With the accus. of the person, 2 Chron. xxvi. 5; with לְ, Neh. i. 11. ii. 20.

(*c*) Without a case, Ps. cxviii. 15: יְהוָה הַצְלִיחָה *Jehovah, be propitious.*

2. *To accomplish, to execute successfully.* 2 Chron. vii. 11: *and all which Solomon had in mind to do* הִצְלִיחַ *he accomplished successfully.* Ps. i. 3: *all which he does* יַצְלִיחַ *shall succeed.* Dan. viii. 25: הִצְלִיחַ מִרְמָה בְּיָדוֹ *he executeth deception with his hand,* Isai. lv. 11. Especially with דַּרְכּוֹ or דְּרָכָיו *to prosper in one's way, to succeed,* Deut. xxviii. 29. Josh. i. 8. Isai. xlviii. 15. Ps. xxxvii. 7: מַצְלִיחַ דַּרְכּוֹ *he that prospers in his way, the fortunate man.*

3. Intrans. as *Kal,* No. 2, *to succeed, to prosper,* (of an undertaking). Judg. xviii. 5: *that we may know* הַתַּצְלִיחַ דַּרְכֵּנוּ *whether our way (on which we go) will be successful.*

4. As *Kal,* No. 3. *to prosper* (in an undertaking). 1 Kings xxii. 12: *go up to Ramoth-gilead,* וְהַצְלַח *and thou shalt be successful.* verse 15. 1 Chron. xxii. 13. xxix. 23. 2 Chron. xviii. 14. xx. 20. xxxii.

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30. Jer. v. 28. xxxii. 5. Dan. xi. 36: וְהִצְלִיחַ עַד־כָּלָה זַעַם *and he shall be successful, till the divine wrath is gone by*. Prov. xxviii. 13. Jer. ii. 37: לֹא תַצְלִיחִי לָהֶם *and thou shalt not succeed in them*.

II. צָלַח i. q. עָבַר, in *Kal* only.

1. *To cross, to pass over*, 2 Sam. xix. 18.

2. *To fall, to come upon*, with the accus. Amos v. 6; with עַל, of the Spirit of Jehovah, which comes upon a person. Judg. xiv. 19: וַתִּצְלַח עָלָיו רוּחַ יְהוָה *and the Spirit of Jehovah came upon him*. xv. 14. 1 Sam. x. 10. xi. 6; with אֶל, xvi. 13. xviii. 10.

צְלַח Chald. In the Targum as the Hebrew צָלַח, No. 1.

Aph. הַצְלַח, (in the Hebrew form.)

1. Trans. *to cause to prosper, to promote one's prosperity*. Dan. iii. 30: בֵּאדַיִן מַלְכָּא הַצְלַח לְשַׁדְרָךְ ··· בְּמְדִינַת בָּבֶל *whereupon the king promoted Shadrach ··· to high offices of the state in the province of Babylon*. Compare ii. 48.

2. *To accomplish successfully*, Ezra vi. 14.

3. Intransitively, *to succeed, to turn out well, to prosper*, (of an undertaking), Ezra v. 8.

4. *To prosper, to be promoted to a place of honour*, Dan. vi. 29.

צַלַּחַת *fem. dish, bowl*, Prov. xix. 24. xxvi. 15. Plur. צְלָחוֹת, (as derived from צְלָחָה), 2 Chron. xxxv. 13.

צְלֹחִית *fem. idem*. 2 Kings ii. 20. In Chald. צְלוּחִית is more frequent.

צְלִיל see צְלוּל.

I. צָלַל (Arab. with ص).

1. *To ring, to sound*, of the ears. 1 Sam. iii. 11: תְּצִלֶּינָה שְׁתֵּי אָזְנָיו *both his ears shall ring* or *tingle*. 2 Kings xxi. 13. Jer. xix. 3. Metonymically applied to the quivering of the lips. Hab. iii. 16: לְקוֹל צָלְלוּ שְׂפָתָי *my lips quivered at the report*. Vulg. *contremuerunt labia mea*. Deriv. צְלָצַל, מְצִלְתַּיִם, צִלְצָל.

II. צָלַל, (Arab. with ض), *to be sunk*, Exod. xv. 10. Deriv. מְצוּלָה, צוֹלָה.

III. צָלַל, (Arab. with ظ), occurs in two conjugations; in *Kal, to be shaded, to be dark*, Neh. xiii. 19.

Hiph. part. מַצֵּל *shadowing*, Ezek. xxxi. 3. Deriv. מִצְלָה, צֵל.

צֵלֶל with suffix צִלְלוֹ. Plur. צְלָלִים *a shadow*, from צָלַל, No. III. Cant. ii. 17. Jer. vi. 4.

צֶלֶם *m.* with suffix צַלְמוֹ.

1. *Form, image*. Gen. i. 27: בְּצֶלֶם אֱלֹהִים *in the image of God*. v. 3, 9, 6. *a shadowy image*. Ps. xxxix. 7: *the man walketh like a shadow*. Of idols, 2 Kings xi. 18. Amos xxv. 6. *a shadow*. Metaph. *imagination*, vain ideas, Ps. lxxiii. 20. (In Syr. ܨܠܡ signifies *to paint, to form, to delineate*, ܨܠܡܐ *image*).

צֶלֶם, צְלֶם Chald. *stat. emphat.* צַלְמָא *m. image, idol*, Dan. ii. 31, &c. iii. 1, &c.

צַלְמוֹן a proper name of a mountain in Samaria, not far from Sichem. Judg. ix. 48, which in Ps. lxviii. 15, is represented as being covered with snow.

צַלְמוֹנָה *an encamping place of the Israelites in the desert*, only in Numb. xxxiii. 41.

צַלְמָוֶת *fem.* properly, *shadow of death, the night of death*, (from צֵל *shadow*, and מָוֶת *death*), hence poetically, for *intense darkness*. Mostly combined with חֹשֶׁךְ, Job iii. 5. x. 21. xxviii. 3. xxxiv. 22. Ps. cvii. 10, 14. Amos v. 8: הֹפֵךְ לַבֹּקֶר צַלְמָוֶת *he that turneth intense darkness into morning*. Job xii. 22. xxxviii. 17: שַׁעֲרֵי צַלְמָוֶת *the gates of darkness*.

צָלַע *to hobble, halt, limp*, properly, *to incline to one side*, Gen. xxxii. 32. Part. *fem.* הַצֹּלֵעָה used collectively, *the stragglers* in the flock, then applied metonymically, Micah iv. 6, 7. Zeph. iii. 19.

צֶלַע *m. a halting, falling*, from צָלַע, Ps. xxxv. 15. xxxviii. 18.

I. צֶלַע *fem. stat. const.* צַלַע, and צָלַע, with suffix צַלְעִי.

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1. *A rib,* Gen. ii. 21, 22.
2. *Side,* Job xviii. 12. Jer. xx. 10: שֹׁמְרֵי צַלְעִי *they that guard my side,* i. e. my most intimate friends. Also of inanimate things, Exod. xxvi. 26, 27: צֶלַע הַמִּשְׁכָּן *the side of the tabernacle.* xxvi. 35: צֶלַע צָפוֹן *the north side.* 2 Sam. xvi. 13: צֶלַע הָהָר *the side of the mountain.* Plur. צְלָעִים *m. sides* or *leaves of a door,* 1 Kings vi. 34. Otherwise always צְלָעוֹת *stat. const.* צַלְעוֹת *the sides of the altar,* Exod. xxxviii. 7. Of the ark of the covenant, Exod. xxv. 14.
3. *Side room, chamber* (of the temple), 1 Kings vi. 3. Ezek. xli. 6, &c. also collectively, (like יָצוּעַ,) *a whole story of side chambers,* 1 Kings vi. 8. or, *the three stories,* Ezek. xli. 5, 9, 11. In Ezek. xli. 9, by בֵּית צְלָעוֹת is understood the space between the two walls of the temple for these chambers. See *Joseph. Archæol.* III. 3. §. 2.
4. Plur. צְלָעוֹת *boards,* q. d. *ribs,* (in the shape of ribs), 1 Kings vi. 15, 16.

II. צֶלַע the proper name of a town in the tribe of Benjamin, the burial place of Saul, Josh. xviii. 18. 2 Sam. xxi. 14.

צְלָצַל *m.* Deut. xxviii. 42, probably, *a kind of tree cricket,* so called from the shrill noise which it makes. See צָלַל, No. 1.

I. צְלָצָל *a fishing instrument, fish-hook,* Job xl. 31.

II. צְלָצָל *shadow.* Isai. xviii. 1: אֶרֶץ צְלְצַל כְּנָפָיִם *the land of the shadow of wings,* i. e. under whose wings the Israelites look for protection, here applied to *Egypt.* So the Syriac. Compare צֵל, Ps. xvii. 8. xxxvi. 8. lvii. 2. lxiii. 8. Others: *the land of rustling wings.* Others: γῆ ἀμφισκιος, *terra utrinque umbrosa,* in relation to the circumstance peculiar to Ethiopia, and the countries between the Tropics, that there the shade during one half of the year lies towards the south, during the other towards the north.

צֶלְצְלִים *m. stat. const.* צִלְצְלֵי *cymbals* of the ancients, similar to the cymbals in our military music. 2 Sam. vi. 5. Root צָלַל, No. 1. Besides the larger cymbals, there were also smaller ones, namely, metal plates of the size of a button, *castanets,* which females, when dancing, wore on their fingers, and striking one against the other. The expressions צִלְצְלֵי שָׁמַע and צִלְצְלֵי תְרוּעָה, Ps. cx. 5. refer probably to both these kinds of cymbals.

צַם *plur.* צַמִּים, Job v. 5. probably i. q. צְמֵאִים *the thirsty.* Targ. *prædones,* compare in Arab. صميم, *vir magnus, durus, validus.*

צָמָא *fut.* יִצְמָא, only in *Kal, to thirst, to be thirsty.* Exod. xvii. 3, and frequently. Metaph. *to thirst, to long after* a person or thing, with לְ, Ps. xlii. 5: צָמְאָה נַפְשִׁי לֵאלֹהִים *my soul longeth after God.*

צָמֵא *m. adj. thirsty,* Isai. v. 13. xxi. 4, &c.

צָמָא *m. thirst,* Ezek. xix. 13, and frequently.

צִמְאָה *fem. idem,* only in Jer. ii. 25.

צְמָאוֹן *m. a dry region, barren country, avidity, draught,* Deut. viii. 15. Isai. xxxv. 7.

צָמַד, in Syr. and Arab. (with ض), *to tie, to fasten.* It occurs in three conjugations; in *Niph.* only in the phrase נִצְמַד לְבַעַל־פְּעוֹר *to join, adhere to Baal-Peor,* i. e. to devote one's self to him, Numb. xxv. 3, 5. Ps. cvi. 28.

Pual, to be tied, fastened, in the part. 2 Sam. xx. 8 only: מְצֻמֶּדֶת עַל מָתְנָיו *fastened on his loins.*

Hiph. with מִרְמָה *to frame, fabricate deceit, nectere fraudem,* only in Ps. l. 19: *thy tongue* תַּצְמִיד מִרְמָה *framed, deceit.* Deriv. צֶמֶד, and

צֶמֶד *m.* with suffix צִמְדִּי.

1. *A pair, couple, yoke,* e. g. of oxen, 1 Sam. xi. 7. of asses, Judg. xix. 10. 2 Kings ix. 25: רֹכְבִים צְמָדִים *riding in pairs.*
2. A piece of land, which can be ploughed with a pair of oxen in one day. Lat. *jugum, jugerum.* 1 Sam. xiv. 14. Isai. v. 10.

צָמָה *fem.* i. q. צָמָא *thirst,* Isai. v. 13.

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צָמָה *fem. a veil.* Cant. iv. 1. vi. 7. Isai. xlvii. 2. Root צָמַם, Chald. *to cover, to veil.*

צִמּוּק *m. dried grapes, raisins,* or rather, *cakes made thereof.* Ital. *Simmuki.* 1 Sam. xxv. 18. 2 Sam. xvi. 1. Root צָמַק.

צָמַח, *fut.* יִצְמַח occurs in three conjugations; in *Kal, to spring, shoot up,* of plants, Gen. ii. 5. xli. 6. of hair, Levit. xiii. 37. Eccles. ii. 6. יַעַר צֹמֵחַ עֵצִים *the forest which springs up with trees.* Metaphorically applied to the appearance of new events, Isai. xlii. 9. xliii. 19. lviii. 8.

Piel צִמַּח as *Kal.* Ezek. xvi. 7. Judg. xvi. 22.

Hiph. to cause to sprout, shoot up, to produce. Gen. ii. 9. iii. 18. With double accus. Ps. cxlvii. 7: הַמַּצְמִיחַ הָרִים חָצִיר *he that causeth the mountains to produce grass.* Metaph. *to arise,* of prosperity, Ps. cxxxii. 17. Ezek. xxix. 21. of salvation, Isai. xlv. 8. lxi. 11.

צֶמַח *m.* with suffix צִמְחִי, *a sprout, shoot, branch.* Gen. xix. 25. Metaph. צֶמַח יְהוָה, Isai. iv. 2. *the branch of Jehovah,* the expected restorer of the Jewish state, the Messiah. Chald. מְשִׁיחָא דְיָ *unctus Jehovæ.* (It cannot be understood of the people of Israel, who are expressed by פְּלֵיטָה, and plainly distinguished from it.) The same name is also used of the Messiah, Jer. xxiii. 5. xxxiii. 15. and used as a proper name, Zech. iii. 8. vi. 12. The same was the case with שֹׁרֶשׁ יִשַׁי, Isai. xi. 10, ῥίζα Δαβίδ, Revel. v. 5.

צָמִיד *m.* from צָמַד.

1. *Bracelet,* Gen. xxiv. 22, 30.

2. *A cover* or *lid* of a vessel, Numb. xix. 15.

צַמִּים *m. singul.* (after the form צַדִּיק), *a snare, trap.* Job xviii. 9, parallel with פַּח, in the first member of the sentence. Root צמם, Arab. طم *to twist,* or, ضم *to tie, bind.*

צְמִיתַת *fem.* properly, *extermination, destruction,* from צָמַת, hence לִצְמִיתַת *for ever, entirely,* i. q. פָּלָה. Levit. xxv. 23, 30.

צָמַק *to be dry,* of the breasts, Hos. ix. 14. Deriv. צְמוּק.

צֶמֶר *m.* with suffix צַמְרִי *wool,* Levit. xiii. 47. Deut. xxii. 11. Prov. xxxi. 13. Whence

צַמֶּרֶת *fem. the leaves* or *foliage of a tree,* q. d. *lana* or *coma arborum,* Ezek. xvii. 3, 22. xxxi. 3, 10, 14. For similar expressions which passed over from the animal to the vegetable kingdom, see פֶּרַח, נֵצֶץ, וֹוְנֶקֶת, גֶּמֶל. Compare also οἰὸς ἄνθος *the flower of the sheep,* (*Hom. Od.* I. 443.)

צְמָרִי a proper name of a Syrian people, Gen. x. 18 only. It is compared applicably with the town *Simyra,* of which Shaw mentions the ruins still existing under the name *Sumra.*

צְמָרַיִם a proper name of a town in the tribe of Benjamin, Josh. xviii. 22. 2 Chron. xiii. 4.

צָמַת occurs in five conjugations; in *Kal, to exterminate, annihilate, to snatch away,* only in Lam. iii. 53.

Niph. to be annihilated, destroyed, to disappear, Job vi. 17. xxiii. 17.

Piel, Ps. cxix. cxxxix. and

Hiph. Ps. liv. 7. lxix. 5. ci. 5. both in the signification of *Kal.*

Pilel, צִמְתֵּת, *to destroy,* as *Kal,* Ps. lxxxviii. 17. (In the other dialects, this root signifies, *to be silent.*) Deriv. צְמִיתַת.

צֵן *m. a thorn. Plur.* צִנִּים, Prov. xxii. 5. Applied to thorn-bushes about the field. Job v. 5: וְאֶל מִצִּנִּים יִקָּחֵהוּ *yea even out of the thorns he snatches it, (the harvest),* i. e. he breaks through the thorn-hedge (מְשׂוּכָה) which incloses the field of the rich. אֶל מִן signifies i. q. לְמִן and מִן, see p. 425, col. 2, below. But still more applicable to this passage is the signification of the Arab. صن *basket,* here *a basket of ears of corn,* φορμος, hence, *even out of the basket he fetches it.* In Hebrew the kindred צִנְצֶנֶת has clearly this signification, from צָנַן i. q. صان *to preserve.* The ancient translators

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have expressed neither, and in general nothing which is applicable.

צִן see צִין.

צֹנֶא com. gend. Numb. xxxii. 24. and

צֹנָה Ps. viii. 8. i. q. צֹאן *small cattle, especially sheep.* (Arab. ضنا IV. *to have much cattle*).

I. צִנָּה *fem.* from צִן *a thorn,* hence, *a hook, fish-hook,* like חוֹחַ, סִיר. Plur. צִנּוֹת, Amos iv. 2.

II. צִנָּה *a shield,* Ps. xxxv. 2. xci. 4. Ezek. xxiii. 24. xxvi. 8, &c. From 1 Kings x. 16, 17. where for the covering of a צִנָּה are used 600 shekels, and for a מָגֵן, (comp. 2 Chron. ix. 16), 300 shekels, it is evident that צִנָּה denotes the larger shield (*scutum, θυρεος*), which covered the whole body of the warrior. Root צָנַן, probably i. q. صان *custodivit, protexit.*

III. *Coolness,* Prov. xxv. 13. Root in Chald. צְנַן *to be cool.* Others: *a vessel,* compare צִנְצֶנֶת.

צָנוֹף or צָנוּף, i. q. צָנִיף, *a turban,* Isai. lxii. 3 in Chethib.

צְנוֹר *m. water-course, water-fall, canal.* 2 Sam. v. 8. Ps. xlii. 8. (Chald. *idem.* See Buxtorf, *Lex. Chald.* p. 1930.)

צָנַח occurs in *Kal* only.

1. *To lower one's self, to alight,* Josh. xv. 18: וַתִּצְנַח מֵעַל הַחֲמוֹר *and she alighted from the ass.* So the Syr. Arab. Chald. Kimchi, *descendit.*

2. Probably causative, *to cause to descend* or *sink,* i. q. הוֹרִיד, Judg. iv. 21. *She smote the nail through his temples* וַתִּצְנְחֵהוּ בָּאָרֶץ *and made it sink into the ground.* So LXX. Vulg. Chald.

צִנִּים *m. plur. thorns, briars,* Numb. xxxiii. 55. Josh. xxiii. 13. See צִן. The Samaritan has צנים.

צָנִיף *m. a turban, bandeau tiara;* of men, Job xxix. 14. of women, Isai. iii. 23. of the high priest, Zech. iii. 5. Root צָנַף *to wind round.* See מִצְנֶפֶת.

צָנַם only in the part. pass. of *Kal,* Gen. xli. 23 only: צְנֻמוֹת *thin, dry, withered,* (of ears of corn). (In Talmud *idem,* in Samaritan *hard.* In Syriac ܨܢܡܐ signifies *a rock.*)

צָנָן see צַאֲנָן.

צָנַע occurs in two conjugations; in *Kal, to be humble, submissive, modest.* Part. pass. (with active signification). Prov. xi. 2: צְנוּעִים *the humble, modest.*

Hiph. הִצְנִיעַ *to act humbly, modestly,* Micah vi. 8. Chald. צְנִיעַ *modest,* צְנִיעוּת *modesty.*

צָנַף *fut.* יִצְנֹף occurs in *Kal* only, *to wrap up, wind about,* e. g. of the turban. Levit. xvi. 4. Isai. xxii. 18: צָנוֹף יִצְנָפֵךְ צְנִפָּה *he shall roll thee up as a ball.* Deriv. מִצְנֶפֶת, צָנִיף.

צְנִפָּה *fem. a ball,* Isai. xxii. 18. See the preceding.

צְנְצֶנֶת *fem. a basket to keep things in,* Exod. xvi. 33. Root צנן, probably i. q. صان *to keep, preserve.* Compare also סֶנֶא, Chald. אֶנֶא, *a basket.*

צַנְתְּרוֹת *fem. plur. pipes, tubes,* through which the oil ran from the oil vessel (גֻּלָּה) into the lamps, Zech. iv. 12. According to the Simonis this quadrilit. is compounded from צִנּוֹר (*canal*), and נָתַר *to flow.*

צָעַד occurs in two conjugations; in *Kal, to go, proceed, pass.* Prov. vii. 8. Jer. x. 5. especially, *to proceed in a stately* or *solemn manner,* 2 Sam. vi. 13. hence of Jehovah, Judg. v. 4. Ps. lxviii. 8. With the accus. (as הָלַךְ, יָצָא), *to march through* (a country). Hab. iii. 12: בְּזַעַם תִּצְעָד אֶרֶץ *thou marchest through the land in anger.* Gen. xlix. 22: בָּנוֹת צָעֲדָה עָלַי שׁוּר *the daughters (of the tree),* i. e. the branches *reach over the wall.* So the Vulg. Arab. Greek Vers. Venet. The occurrence of a nominative plur. with a verb singular, is indeed rare, but not without example. Compare Schroederi *Synt. Heb.*

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§. xxiv. With בְּנוֹת comp. בֵּן, Ps. lxxx. 16, and Kimchi *ibid.* With other vowel points בְּנוֹת צַעֲדָה may be compared in Arabic بَنَات صعدة *filiæ ascensionis*, i. e. *feræ onagri.*

Hiph. to lead, bring, Job xviii. 14. Deriv. מִצְעָד.

צַעַד *m. a step,* from צָעַד, 2 Sam. vi. 13. Ps. xviii. 37.

צְעָדָה *fem.* of the preceding.

1. *A step, marching,* (of God), 2 Sam. v. 24.
2. *A short chain,* Isai. iii. 20, with which the oriental ladies fasten the bracelets of one foot to the other, (עֲכָסִים), to make short, gentle steps. (Arab. صعاد *idem*). Comp. אֶצְעָדָה.

צָעָה occurs in two conjugations; in *Kal,*

1. *To bend, to incline, to lower,* (Arab. صغي), e. g. a vessel, in order to empty the liquor out of it, Jer. xlviii. 12.
2. *To be bowed down* by the weight of fetters, *to be bent double* by chains, Isai. li. 14.
3. *To lie one's self down,* in reference to cohabitation, Jer. ii. 20.
4. Perhaps, *to march along with the neck bent back, to walk proudly.* Isai. lxiii. 1: צֹעֶה בְּרֹב כֹּחוֹ *proud of his great power.* (Others, *to be haughty,* comp. طغي *erravit, aberravit, superbus fuit,* otherwise טָעָה).

Piel, i. q. *Kal,* No. 1. Jer. xlviii. 12.

צָעוֹר i. q. צָעִיר, Jer. xiv. 3. xlviii. 4, in Chethib.

צָעִיף *m. a veil, covering,* Gen. xxiv. 65. xxxviii. 14. Root ضعف, conj. II. III. IV. *to double,* hence perhaps *the double veil,* of which one part hung down in front before the eyes, another part was thrown back. See *Chardin Voyage dans la Perse,* T. IV. tab. 22.

I. צָעִיר *m. adj. small, little.* Especially,

(*a*) *Minor natu.* Gen. xix. 31. xxv. 23. xlviii. 14. Josh. vi. 26. With the addition לְיָמִים, Job xxx. 1. xxxii. 6.

(*b*) *Low, insignificant,* Judg. xvi. 15. 1 Sam. ix. 21. *despised,* Ps. cxix. 141.

II. The name of a place, only in 2 Kings viii. 21.

צְעִירָה *fem.* of the preceding, *minority,* Gen. xliii. 33.

צָעַן occurs only in the *fut. Kal, to wander, to move about,* of the Nomades, (Arab. طعن.) Perhaps properly, *to load beasts for a journey,* comp. טָעַן, No. I. only in Isai. xxxiii. 20.

צֹעַן *Zoan,* a proper name of an old town in lower Egypt, according to the LXX. and the Targ. Tanis, situated on the eastern mouth of the Nile, Numb. xiii. 22. Isai. xix. 11, 13. xxx. 4. Ezek. xxx. 14. Ps. lxxviii. 12, 43.

צַעֲנַנִּים a place of the Kenites near Kedesh in the tribe of Naphthali, Josh. xix. 33. Judg. iv. 11. In the latter passage צַעֲנִים occurs in Chethib instead of it.

צַעֲצָעִים *m. plur. works of a sculptor, statuary, sculptores,* 2 Chron. iii. 10. Root probably צוע, Arab. صاغ *finxit; conflavit, artem aurifabri exercuit,* but 1 Kings vi. 23 does not permit the application of the latter.

צָעַק in four conjugations; in *Kal, to cry,* i. q. זָעַק, especially, *to cry for help,* Deut. xxii. 24, 27. Ps. xxxiv. 18. Very frequently with אֶל of the person, Gen. xli. 55. Judg. iv. 3; with לְ, 2 Chron. xiii. 14. With the accus. of the thing, Job xix. 7: הֵן אֶצְעַק חָמָס *behold! I cry concerning wrong.*

Piel, i. q. in *Kal* only, 2 Kings ii. 12.

Hiph. to call together, as הִזְעִיק, 1 Sam. x. 17.

Niph. passive from *Hiph. to be called together, to meet,* or, *come together,* Judg. vii. 23, 24. x. 17.

צְעָקָה *fem. a cry,* especially *a cry for help, assistance,* Exod. iii. 9. Job xxxiv. 28, &c. Gen. xix. 13: כִּי גְדֹלָה צַעֲקָתָם *for great is the cry concerning them.* Isai. v. 7:

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he expected לִצְדָקָה וְהִנֵּה צְעָקָה *righteousness and behold! there was a cry (of the oppressed).*

צָעַר, Arab. صغر *to be little.* In Syr. comp. ܙܥܘ, Heb. מְזֹעָר, זְעֵיר. Hence metaph. *to be, or become low, inferior,* only in *Kal,* Jer. xxx. 19. Job xiv. 21, (in opposition to כָּבֵד). Zech. xiii. 7. Derivat. צָעִיר, מִצְעָר, צְעִירָה.

צֹעַר and צוֹעַר (*littleness,* comp. Gen. xix. 20.) a proper name of a city on the southern point of the Dead Sea. In Ptolemæus Ζόαρα. Gen. xiii. 10, 19, 22, 30. Isai. xv. 5. Jer. xlviii. 34. Its former name was בֶּלַע.

צָפַד, only in *Kal, to adhere, to cleave to,* Lam. iv. 8. (Arabic صفد *to bind.*)

I. צָפָה in two conjugations; in *Kal,*

1. *To look round* after any thing, especially *to look down,* from a high place to a distant object. Part. צֹפֶה *watchman,* stationed on a tower, 1 Sam. xiv. 16. 2 Sam. xiii. 34. xviii. 24. 2 Kings ix. 18. Metaph. of the *Prophets,* inasmuch as they are appointed like those watchmen to caution the people. Jer. vi. 17. Ezek. iii. 17. xxxiii. 7. Isai. lvi. 10. Compare particularly Hab. ii. 1. Hos. ix. 8: צֹפֶה אֶפְרַיִם *Ephraim looks out* (after oracles). Of inanimate things, Cant. vii. 5: *the tower of Lebanon* צֹפֶה פְּנֵי דַמֶּשֶׂק *which looketh towards Damascus.*

2. *To observe distinctly,* with the accus. Prov. xv. 3: *Jehovah's eyes are everywhere,* צוֹפוֹת רָעִים וְטוֹבִים *they observe the good and the bad.* xxxi. 27. with בְּ, Ps. lxvi. 7; with בֵּין, Gen. xxxi. 49: יִצֶף יְהוָה בֵּינִי וּבֵינֶךָ *let Jehovah watch between me and thee.*

3. *To watch for, to waylay,* with לְ, Ps. xxxvii. 32. Job xv. 22: צָפוּי הוּא אֵלַי חָרֶב *he is watched for,* i. e. threatened, *by the sword.*

Piel, as *Kal,* No. 1. Part. מְצַפֶּה *a watchman.* 1 Sam. iv. 13. Isai. xxi. 6. Metaph. of the Prophets, Micah vii. 4: יוֹם מְצַפֶּיךָ *the day which thy Prophets have declared.* Nah. ii. 2: צְפֵה דָרֶךְ *espy* or *explore the way.* With אֶל, *to look for,* Lam. iv. 17; with בְּ, Micah vii. 7. Ps. v. 4: אֶצְפֶּה *I look out* (*for thee*), i. e. *hope in thee.* Deriv. מִצְפֶּה, צְפִיָּה, מִצְפֶּה.

II. צָפָה, in two conjugations; in *Piel, to overlay* any thing (with gold, silver, wood, &c.) With double accus. Exod. xxv. 24: וְצִפִּיתָ אֹתָם זָהָב *and thou shalt overlay it with gold.* verse 28. xxvi. 29. xxvii. 2, 6. 1 Kings vi. 20, &c.

Pual, pass. Exod. xxvi. 32: מְצֻפֶּה זָהָב *overlaid with gold.* Prov. xxvi. 23: כֶּסֶף סִיגִים מְצֻפֶּה עַל חֶרֶשׂ *silver dross laid over a potsherd.* Deriv. צִפּוּי.

III. צָפָה perhaps i. q. Arab. صفا *abundavit.* Isai. xxi. 5: צָפֹה הַצְּפִית *every thing is in abundance, redundat redundantia.* Others, *the watch is watching.* Others, according to the Arab. صفا *clarum, defæcatum fuit vinum, they clarify the wine.*

צָפָה *fem.* (from צוּף), *the act of swimming.* Ezek. xxxii. 6: אֶרֶץ צָפָתֶךָ *the land wherein thou* (*Pharaoh*) *swimmest.*

צִפּוּי *m.* (from צָפָה, No. II.) *a metal covering,* Numb. xvii. 3, 4. Isai. xxx. 22.

צָפוֹן *m.* (*fem.* in the signification, No. 2.)

1. *North, the regions of the north.* (Perhaps, *the concealed, dark place,* πρὸς ζόφον in Homer). Numb. xxxiv. 7: גְּבוּל צָפוֹן *the northern confine.* Exod. xxvi. 20. פְּאַת צָפוֹן *the north side.* Jer. iii. 18: אֶרֶץ צָפוֹן *the land of the north.* מִצָּפוֹן לְ *to the north of,* Josh. viii. 11, 13. With the ה parag. צָפוֹנָה *towards the north.* Gen. xiii. 14. and frequently also with the prepositions, אֶל הַצָּפוֹנָה, Ezek. viii. 14; לַצָּפוֹנָה, *towards the north.* 1 Chron. xxvi. 17; מִצָּפוֹנָה, Josh. xv. 10. and מִצָּפוֹנָה לְ, *on the north side of,* Judg. xxi. 19.

2. *The north wind,* Cant. iv. 16.

3. *The northern hemisphere,* here used poetically for *the whole of heaven,* Job xxvi. 7.

4. A proper name of a city in the tribe of Gad, Josh. xiii. 27.

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צָפוֹנִי *m. adj. coming from the north,* here of a swarm of locusts, Joel ii. 20.

צָפוּעַ, Ps. xvii. 14, in Chethib i. q. צָפִיעַ.

צִפּוֹר *plur.* צִפֳּרִים, common gender.

1. *Sparrow,* Ps. lxxxiv. 4. Prov. xxvi. 2. Root صفر, Arab. *to chirp.*

2. Commonly, *a little bird,* especially, *a singing bird.* Ps. xi. 1. cii. 8. civ. 17. cxxiv. 7. Job xl. 29. Prov. vi. 5. vii. 23.

3. *Bird,* generally. Deut. iv. 17. xiv. 11. Levit. xiv. 4. Gen. vii. 14: כָּל־הָעוֹף לְמִינֵהוּ כֹּל צִפּוֹר כָּל־כָּנָף *all fowls after their kind, all birds, all winged animals.* Compare Ezek. xvii. 23. xxxix. 4, 17. Ps. cxlviii. 10.

צַפַּחַת *fem. cruise,* e. g. for water. 1 Sam. xxvi. 11, &c. for oil, 1 Kings xvii. 12, 14, 16. xix. 6. Chald. טְפִיחַ *idem.* Arab. by transposition صحفة *a dish, vessel.*

צְפִיָּה *fem.* (from צָפָה, No. 1.) *a place for watching, watch-tower,* i. q. מִצְפֶּה. Lam. iv. 17.

צְפִיחִית *fem. cake,* Exod. xvi. 31. Root צפח, i. q. טפח *to spread out,* hence, the etymology answers to that of πλακόεις.

צָפִין, Ps. xvii. 14, in Chethib, for צְפוּן, see צָפַן, No. 2.

I. צֶפִיעַ *m.* Ezek. iv. 15, *dung,* here of cow-dung. (Arab. ضفع *idem*).

II. צְפִיעוֹת *plur.* Isai. xxii. 24. a very difficult word, according to the Targum and Kimchi synonymous with the preceding צֶאֱצָאִים, *offspring, posterity.* But no confirmation from the dialects has as yet been found. Others, *diadem.* See *J. D. Michaelis Supplem.* p. 2132.

צָפִיר *m. a he-goat,* Dan. viii. 5, 21. Ezra vi. 17.

I. צְפִירָה *fem. crown, diadem,* Isai. xxviii. 5. Root צפר, Arab. ضفر *to plait a garland.*

II. צְפִירָה *destruction, ruin,* Ezek. vii. 7, 10. Root صفر *to be waste, empty, to die.*

צְפִית (*fem.* Isai. xxi. 5.) see צָפָה, No. III.

צָפַן occurs in three conjugations; in *Kal,*

1. *To hide,* Exod. ii. 2. Part. pass. צָפוּן *hidden, concealed, inaccessible.* Ezek. vii. 22. Especially *in order to protect one.* Ps. xxvii. 5. lxxxiii. 4: צְפוּנֵי יְדֻדֶיהָ *protected by Jehovah, his clients, proteges.*

2. *To lay up, preserve.* Part. צְפוּנִים *property, treasures.* Ps. xvii. 14. With לְ *to lay up* for one. Ps. xxxi. 20. Prov. ii. 7. Job xxi. 19. Cant. vii. 14. צָפַן בְּלֵב *to lay up, keep in one's heart,* Prov. x. 13. Comp. xxiii. 12. צָפַן אִתּוֹ *to lay up, keep, by him,* Prov. ii. 1. vii. 1.

3. *To keep, hide from* any one, i. e. to refuse a thing to one, with מִן, Job xvii. 4: לִבָּם צָפַנְתָּ מִשֶּׂכֶל *for thou hast hid their heart from understanding,* denied understanding to their hearts.

4. *To hold back, detain.* Prov. xxvii. 16: צֹפְנֶיהָ צָפַן רוּחַ *he that would detain her, might detain the wind.* Vulg. *qui retinet eam, quasi qui ventum teneat.*

5. Intransitively, *to hide one's self,* especially for, *to waylay,* with לְ of the person. Prov. i. 11: נִצְפְּנָה לְדָם *we will lay wait for the innocent.* ver. 18. Ps. x. 8. Without a case, Ps. lvi. 7.

Niph. נִצְפַּן.

1. *To be hidden from,* i. e. to be unknown to one; with מִן, Job xxiv. 1. Jer. xvi. 17.

2. *To be reserved* for one, *to be destined, appointed* to him, with לְ, Job xv. 20.

Hiph. as *Kal,* No. 1. *to hide,* Exod. ii. 3: וְלֹא יָכְלָה עוֹד הַצְפִינוֹ *as she could no longer hide him,* Job xiv. 13. Deriv. מַצְפֻּנִים, צָפוֹן.

צְפַנְיָה (*Jehovah hideth*) *Zephaniah,* the name of a well-known Prophet, Zeph. i. 1. LXX. Σοφονίας. Vulg. *Sophonias.*

צָפְנַת פַּעְנֵחַ an Egyptian name, which Pharaoh gave to Joseph, Gen. xli. 45. The reading of the Alex. Ψοθομφανηχ and Ψονθομφανηχ comes nearer to the Egyptian pronunciation; compare the Copt. *Psotem-phanech,* i. e. *salus seculi.* Jerome, *servator mundi.* The original orthography of the word is probably Hebraized, (comp.

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מִשֶּׁה, אַבְרֵךְ), and is explained by *revelator occulti*, (Targ. Syr. Kimchi); but it is scarcely to be supposed that this word has a Hebrew origin. See *Jabolonskii Opusc. ed. de Water*, T. I. p. 207—16.

צֶפַע *m.* Isai. xiv. 29, and צִפְעֹנִי, Isai. xi. 8. lix. 5. Prov. xxiii. 32. Plur. צְפָעֹנִים, Jer. viii. 17. Probably *the horned serpent*. Aqu. *βασιλισκος*. Vulg. *regulus*. According to Michaelis, from the Arab. צופעה *cidaris*, hence *apicatus, coronatus;* according to Bochart from صفع *to hiss venomously*, inasmuch as the ancients attributed this property to the basilisk.

צָפַף occurs only in *Pil.* צִפְצֵף, *to pip, chirp, as a bird*, *τριζειν, στρουδιζειν*. Isai. x. 14. xxxviii. 14. Metonymically applied to the piping, twittering sound (*vox exigua, Virg. Æn.* vi. 492.) which the ancients attributed to the manes; or rather to the voice imitating the manes practiced by the necromancers, and other like impostors. Isai. viii. 19. So also the Greeks use the corresponding word *τρίζειν*, comp. *Bocharti Hieroz.* T. I. iii. p. 14.

צַפְצָפָה *fem.* according to the Hebrew interpreters, *a willow tree, salix*. Ezek. xvii. 5, (in which בְּ is to be supplied). (In Arab. *idem*). Others, *a plain*, hence, *in a plain*, where בְּ is to be supplied. (So in Arab.)

צָפַר Arab. with (ض), *to hasten away, to depart*, only in *Kal*, Judg. vii. 3: וְיִצְפֹּר מֵהַר גִּלְעָד *and shall depart from Mount Gilead.*

צְפַר *m. plur.* צִפֳּרִין *birds*, Dan. iv. 9, 11, 18, 30.

צְפַרְדֵּעַ *m. frog*, Exod. vii. 27, 28. viii. 1, &c. Collectively for *frogs*, viii. 2. and then it is *gen. fem.*

צִפֹּרֶן *m.*

1. *Nail*, of the finger, Deut. xxi. 12. Hence
2. *The (diamond) point of a style*, as it were, *the nail of it*. Jer. xvii. 1. Compare *Plin. H. N.* xxxvii. cap. 4. (Chald. טְפַר *idem*.)

צְפֶת *fem. chapiter* or *capital* of a column, 2 Chron. iii. 15. Root Syr. ܨܦܬ, *to adorn*. The parallel passage, 1 Kings vii. 16. has כֹּתֶרֶת.

צְפָת, the name of a town in Canaan, afterwards called חָרְמָה, Judg. i. 7.

צְפָתָה, the name of a valley, near Mareshah, 2 Chron. xiv. 9.

צָצִים see צִיץ.

צָקְלַג see צִיקְלַג.

צְקְלוֹן *m.* 2 Kings iv. 42, *sack, bag, pocket*. Perhaps from the Arab. צקל, مقل *a side*, whence, *side-pocket*.

I. צַר with a distinctive accent, and with the article צָר, with suffix צָרִי, *plur.* צָרִים, צָרַי.

1. *Enemy, persecutor*, i. q. אוֹיֵב, but only in the later books, e. g. Esth. vii. 4, 6. Neh. iv. 11. ix. 27. Ezra iv. 1. Root צָרַר, No. II. Comp. עָרִים, עָר.

2. *Affliction, distress, trouble*, (from צָרַר, No. III.) Ps. iv. 2. xliv. 11. lxxviii. 42. Job vii. 11: בְּצַר רוּחִי *in the distress of my heart*. Ps. lx. 13: *give us* עֶזְרַת מִצָּר *help in trouble*. cviii. 13. בַּצַר לִי for בְּהָיוֹת צַר לִי *when I am afflicted*. Ps. xviii. 7. lxvi. 14. cvi. 44. cvii. 6. lix. 17. cii. 3: בְּיוֹם צַר לִי *in the day of affliction*. The *fem.* is צָרָה.

II. צַר *stone*, i. q. צֹר, צוּר, Isai. v. 28. In Isai. v. 30, Saadias, and some Hebrew interpreters (cited by Rashi), explain it by *moon*, which is applicable, but the ground of the interpretation is not sufficiently demonstrated.

צֵר, the name of a city in the tribe of Naphtali, Josh. xix. 35.

צֹר *m.*

1. *Knife*, Exod. iv. 25. Comp. צוּר, No. II.
2. *Rock*, i. q. צוּר, No. I. Ezek. iii. 9.
3. *Tyre*, i. q. צוֹר q. v.

צָרַב, only in *Niph.* *to be burnt*, Ezek. xxi. 3, (xx. 49) only. (שָׂרַף, סָרַף are cognate words. In Chald. צְרָבָה *adustio*.)

צָרֶבֶת *fem.*

1. Adj. *burning, scorching*, Prov. xvi. 27.
2. *A scar*, Levit. xiii. 23, 28. So the LXX. Vulg. Chald. from the Arab. ضرب *to impress, to imprint, to strike*.

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צְרֵדָה a proper name of a city in the tribe of Manasseh, not far from Scythopolis. 1 Kings xi. 26. 2 Chron. iv. 17. Instead of which occurs צְרֹרָה, Judg. vii. 22. (but in which it is also read with ד, according to the Syr. Arab. and several MSS.) and it is evidently the same place with צַרְתָּן, Josh. iii. 16. 1 Kings iv. 12. vii. 46.

צָרָה (with Kametz *impuro,*) *fem.* of צַר.

1. *A female enemy, adversary,* especially, *a rival,* 1 Sam. i. 6.

2. *Oppression, distress.* With the ה parag. Ps. cxx. 1: בַּצָּרָתָה לִי *when I am in distress.* Compare Jonah ii. 3.

צְרוֹר, see צְרֹר.

צָרַח (Arab. صرخ), occurs in two conjugations; in *Kal, to cry aloud, roar out,* Zeph. i. 14. *Hiph. to cry, shout for battle,* Isai. xlii. 13.

צֹרִי *a Tyrian,* nom. gent. from צֹר, *Tyre,* 1 Kings vii. 14. Ezra iii. 7.

צְרִי *m.* Gen. xxxvii. 25, and צָרִי, xliii. 11. Jer. viii. 22. xlvi. 11. li. 8. *in pausa* צֹרִי, Ezek. xxvii. 17, the rosin of the balsam shrub, *opobalsamum,* a production eminently ascribed to Gilead, which was applied to the healing of external wounds. Root צרה Arab. ضرى *to flow, drip.* Comp. *Bocharti Hieroz.* T. I. p. 628. *Celsii Hierobot.* II. 180—185. on the other hand see *J. D. Michaelis,* (*Supplem.* p. 2142). Warnekros (in his *Repertorium für Morgenländ Litteratur.* Th. xv. p. 227.) and Jahn's (*Archæol.* Th. I. §. 83).

צָרִיחַ *m. a high building, palace, tower,* Judg. ix. 46, 49. Applied to old towers, watch towers, 1 Sam. xiii. 6. (Arab. صرح *a tower.*)

צֹרֶךְ *m. want, necessity.* 2 Chron. ii. 15: כְּכָל־צָרְכֶּךָ *according to all thy want.* (In Chald. and Rabbinical writings, more frequently.)

צָרַע see under צָרַעַת.

צִרְעָה *fem.* Exod. xxiii. 28. Deut. vii. 20. Josh. xxiv. 12, according to the ancient versions and Hebrew expounders, *hornets.* Comp. *Bocharti Hieroz.* II. p. 534. Perhaps, *epidemic diseases, plagues, plagæ Dei,* (from صرع *to lay prostrate.*)

צָרְעָה a proper name of a town in the plain of the tribe of Judah, but afterwards assigned to the tribe of Dan. Josh. xv. 32. xix. 41. Judg. xiii. 2, 16, 31. Neh. xi. 29. The *nom. gent.* צָרְעִי, 1 Chron. ii. 54. and צָרְעָתִי, verse 53. iv. 2.

צָרַעַת *fem. leprosy,* either in man, Levit. xiii. 2, &c. or in houses, (probably the salt or saltpetre corrosion), and in clothes, (mould, mildew), Levit. xiii. 47—59. xiv. 33—37. In men it is properly the *white leprosy,* compare Exod. iv. 6. Numb. xii. 10. Whence the denom. צָרוּעַ, Levit. xiii. 44. xxii. 4. and מְצֹרָע, 2 Kings v. 1, 27. xv. 5. *infected with the leprosy, leprous.*

צָרַף *fut.* יִצְרֹף occurs in three conjugations; in *Kal,*

1. *To melt,* especially fine metal. Hence צוֹרֵף *a gold and silver worker, refiner,* Judg. xvii. 4. Prov. xxv. 4. Isai. xli. 7.

2. Especially *to fine, refine gold by fire, to separate it* from the dross. Ps. xii. 7. Isai. i. 25. כֶּסֶף צָרוּף *refined silver.* Comp. Ps. lxvi. 10. Isai. xlviii. 10.

3. Metaph. *to purify.* Dan. xi. 35. Part. pass. צָרוּף *pure.* Ps. xviii. 31: אִמְרַת יְהוָה צְרוּפָה *the word of Jehovah is pure,* cxix. 140. Prov. xxx. 5.

4. *To try, prove,* Ps. xvii. 3: צְרַפְתַּנִי בַּל תִּמְצָא *try me, thou wilt find nothing.* Ps. xxvi. 2. cv. 19: אִמְרַת יְהוָה צְרָפָתְהוּ (*when*) *the word of Jehovah tried him.*

Niph. to be tried, proved, examined, Dan. xii. 10.

Piel, as *Kal,* No. 1. part. מְצָרֵף, *a refiner,* Mal. iii. 2, 3.

צָרְפַת (at present *Sarfened*), contracted from צָרְפָתָה, hence with ה parag. צָרְפַתָּה, *Sarepta,* a proper name of a Phœnician city, between Tyre and Sidon, 1 Kings xvii. 9, 10. Obad. 20.

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I. צָרַר (Arab. with ص), only in *Kal*.

1. *To tie, bind up,* (in a cloth, bundle). Exod. xii. 34. Job xxvi. 8. Prov. xxx. 4. Isai. viii. 16. 1 Sam. xxv. 29: נֶפֶשׁ אֲדֹנִי צְרוּרָה בִצְרוֹר הַחַיִּים *thus the life of my master is bound up in the bundle of the living, by Jehovah,* i. q. elsewhere, *written in the book of the living*. Hos. xiii. 12: צְרוּר עֲוֹן אֶפְרַיִם *the transgression of Ephraim is bound up,* i. e. kept, reserved. Compare the parallel passage, Job xiv. 17: חָתַם בִּצְרוֹר פִּשְׁעִי *my transgression is sealed up in a bag,* i. e. it is carefully reserved for me, and afterwards punished.

2. *To lay hold, to hold fast.* Hos. iv. 19: צָרַר רוּחַ אֹתָהּ בְּכַנְפֶּיהָ *the wind will lay hold of her, (seize her) with its wings.*

3. *To lock up, to confine,* 2 Sam. xx. 3. The forms in this signification of *Kal* are: pret. צָרַר, part. pass. צָרוּר, imp. צֹר, Isai. viii. 16, to which some interpreters add צְרֹר, Prov. xxvi. 8, as infin. Some other tenses and persons borrow their form from צוּר, See צוּר, No. II. Deriv. צְרֹר.

II. צָרַר (Arab. with ض). It occurs in *Kal* only.

1. *To persecute, to be hostile,* pret. צָרְרוּ, Numb. xxxiii. 35. Ps. cxxix. 1, 2. Inf. צָרוֹר, Numb. xxv. 17. fut. יָצֹר, Isai. xi. 13: וִיהוּדָה לֹא יָצֹר אֶת אֶפְרָיִם *Judah shall not be hostile against Ephraim.* Parall. קִנְאָה. verse 13: צֹרְרֵי יְהוּדָה *the adversaries of Judah.* With the dative, Numb. xxv. 18. Hence part. צוֹרֵר, i. q. צַר *persecutor, enemy,* Ps. vi. 8. vii. 5. xxiii. 5. xxxi. 12, &c.

2. *To be jealous, to be a rival,* Levit. xviii. 18: *thou shalt not take a wife to her sister* לְצָרֹר *to become her rival.* Deriv. צַר, צָרָה.

III. צָרַר i. q. צוּר, No. I. but intrans. *to be straitened, narrow.* It occurs in this signification in *Kal* and *Hiph.* Pret. צַר, *fem.* צָרָה, Isai. xlix. 20: צַר לִי הַמָּקוֹם *the place is too strait for me.* 2 Kings vi. 1. Isai. xxviii. 20: הַמַּסֵּכָה צָרָה מֵהִתְכַּנֵּס *the covering is too narrow* (short, small,) *to wrap one's self up in it.* Construed impersonally צַר לִי.

(*a*) *It is strait with me, I am distressed,* Ps. xxxi. 10. lxix. 18. Judg. xi. 7. 1 Sam. xiii. 6. Lam. i. 20.

(*b*) *I am in anxiety, I am anxious,* 1 Sam. xxviii. 15. 2 Sam. xxiv. 14.

(*c*) *I am much grieved, concerned,* with עַל, *about one.* 2 Sam. i. 26: צַר לִי עָלֶיךָ *I am grieved about thee,* in opposition to יְרַח לִי *it is easy, well with me, I am refreshed.* In the same construction is used the fut. וַיֵּצֶר לִי, see יָצַר, No. II. The forms צַר לִי and יֵצֶר לִי, correspond according to usage, as טוֹב לִי, וַיִּיטַב לִי, רַע לִי and וַיֵּרַע לִי.

Hiph. הֵצַר, *inf.* הָצֵר.

1. Transitive, *to torment, oppress,* with the dative, Deut. xxviii. 52. Jer. x. 18: הֲצֵרוֹתִי לָהֶם *I will torment them.* Neh. ix. 27. Zeph. i. 17. *fut.* יָצַר, 1 Kings viii. 37: כִּי יָצַר־לוֹ אֹיְבוֹ *when his enemy oppresses him.*

2. Intrans. as *Kal, to be oppressed,* 2 Chron. xxviii. 22: בְּעֵת הָצַר לוֹ *at the time when he was oppressed.* xxxiii. 12. Part. אִשָּׁה מְצֵרָה *a woman in labour,* Jer. xlviii. 41. xlix. 22. Deriv. מֵצַר.

צְרֹר and צְרוֹר *m.*

1. *Bundle, parcel,* 1 Sam. xxv. 29. Especially, *a bag* or *purse for money,* Gen. xlii. 35. Prov. vii. 20. For Job xiv. 17, see צָרַר, No. 1. Prov. xxvi. 8: כִּצְרֹר אֶבֶן בְּמַרְגֵּמָה *as a bundle of jewels upon a heap of stones,* see מַרְגֵּמָה.

2. I. q. צוּר *a stone, little stone,* 2 Sam. xvii. 13. *grain, small grain,* Amos ix. 9.

צְרֵדָה and צָרְתָן, see צֶרֶדָה.

צֶרֶת־הַשַּׁחַר, perhaps, *brightness of the dawn, Aurora,* contracted from צְהֶרֶת, a proper name of a city in the tribe of Reuben, Josh. xiii. 19.

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ק

Koph, the nineteenth letter of the alphabet, as numeral 100. The name קוֹף, Arabic قف, i. e. *foramen acus vel securis*. Respecting its few interchanges with the other palatals, see the letters ג, כ.

קִא *m.* (from קוּא), *the matter thrown up from the stomach, a vomit,* Prov. xxvi. 11.

קָאַת *fem.* with the art. הַקָּאַת, *stat. const.* קְאַת *a water-fowl,* (Levit. xi. 18. Deut. xiv. 17.) which also frequents deserts and ruins, (Isai. xxxiv. 11. Zeph. ii. 14. Ps. cii. 7.) according to the old translators, *pelican.* Root probably קוּא *to vomit,* from the habit of throwing up shells and other indigestible things which it swallows, common to the pelican, with other water-fowls.

קַב *m.* 2 Kings vi. 25, *a cab,* the name of a measure, according to the Rabbins, containing the sixth part of a סְאָה. See *Buxtorf, Lex. Talm.* and *Chald.*

קָבַב only in *Kal, to execrate, curse,* i. q. נָקַב, No. 3. q. v. Of this form occur only the pret. infin. and imper. Numb. xxiii. 8, &c. xxiv. 1. Imper. with the suffix קָבְנוֹ Numb. xxiii. 13, with *Nun epentheticum.*

קֵבָה *fem. the rough stomach of animals* which chew the cud, *echinus,* Deut. xviii. 3. Arab. قبة, which also Saadias here uses. Josephus and Philo have instead of it ἤνυστρον, *omasum,* the fourth stomach, (which was esteemed by the ancients as a particular delicacy. See *Bocharti Hieroz.* I. p. 505.

קֹבָה only in Numb. xxv. 8: *and thrust both of them through, the man and the woman,* אֶל קֳבָתָהּ, (Samar. עַל), *her belly,* probably equivalent with the Arabic قبب, قب *the part between the ribs and the rump.* Other derivatives of the same root: *belly, stomach, navel.* See *Castelli Hept.* col. 3261. LXX. μήτρα. Vulg. *genitalia.* Perhaps קֹבָה is here used for נְקֵבָה, i. q. Chald. נְקוּבָה, *the hinder part, fundament,* from נָקַב *to pierce.*

קֻבָּה *fem. a sleeping room, bed chamber,* Numb. xxv. 2 only. (Arab. قبة *idem.* Whence the Spanish *alcova,* German *alcoven,* English *alcove.*)

קִבּוּץ *m.* from קָבַץ, *a multitude of people, crowd,* Isai. xxxv. 20. (Arab. قبص *idem.*)

קְבוּרָה *fem.* from קָבַר, *sepulchre, grave,* Gen. xxxv. 20. Isai. xiv. 20. Eccles. vi. 3.

קָבַל, in two conjugations; in *Piel,* קִבֵּל,

1. *To receive, take, to choose,* synonymous with לָקַח, but only in the later books, (as in the Targum for לָקַח and נָשָׂא), 2 Chron. xxix. 16, 22. Ezra viii. 30. 1 Chron. xxi. 11: קַבֵּל לְךָ *choose to thee.*
2. *To accept.* Job ii. 10: *have we accepted the good, and shall we not also accept the evil?* Esth. iv. 4. ix. 23, 27. Of receiving instruction, Prov. xix. 20. Hence in the Targum, used for the Hebrew שָׁמַע, whence also קַבָּלָה *doctrine, of Kabala.*
3. *To receive,* a pension, 1 Chron. xii. 18.

Hiph. to be situated opposite each other. Exod. xxvi. 5: מַקְבִּילֹת הַלֻּלָאֹת אִשָּׁה אֶל אֲחֹתָהּ *the loops must be placed opposite to each other.* xxxvi. 12.

קְבַל only in *Pa. to receive,* Dan. ii. 6. vi. 1. vii. 18. (Syr. ܩܒܠ *idem.*)

קֳבֵל and קֳבֶל Chald. properly i. q. נֶגֶד in Heb. *that which is before,* or *in front.* Hence לָקֳבֵל, with suffix לָקְבָלָךְ, *a preposition.*

1. *Before,* Dan. ii. 31. iii. 3. v. 1.
2. *Opposite, over against,* v. 5.
3. *Because, on account of,* Dan. v. 10. Ezra iv. 16. Dan. ii. 31.

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In combination with דִּי, a conjunction,
1. לָקָבֵל דִּי *because, that,* Ezra vi. 13.
2. כָּל־קָבֵל־דִּי, *idem.* Dan. vi. 5, 23, relat. *wherefore,* Dan. ii. 10; *as,* ii. 40. vi. 11.
3. כָּל־קָבֵל־דְּנָה *for this reason, therefore,* Dan. ii. 12, 24.

קָבָל, in other editions קָבֶל (read *kŏbāl*), i. q. קָבֵל, *prep. before.* 2 Kings xv. 10: קָבָל עָם *before the people.* The form is similar to קָדָם in Chald.

קֹבֶל *m.* whence קָבְלוֹ, Ezek. xxvi. 9, in other editions קָבְלוֹ *kabollo* (as קָטְנִי from קָטֹן). See מִחַ.

קָבַע occurs only in *Kal,*
1. *To defraud one,* Mal. iii. 8, 9.
2. With double accus. *to rob one of any thing,* Prov. xxii. 23, Whence in Chald. and among the Rabbins, קַבָּעָן *spoliator.* In Arab. قبع, signifies *to cover,* with which, however, the Hebrew signification may still have a connection. See the analogies under מְעִיל, p. 435, and Taylor's Concord, Vol. II. root 1643.

קְבַעַת *fem.* a kind of cup. Isai. li. 17, 22. So LXX. Symm. Chald. and Syr. (Arab. قبعة *the calix of a flower;* compare כּוֹבַע and קוֹבַע).

קָבַץ *fut.* יִקְבֹּץ, in five conjugations; in *Kal, to assemble* (of persons); *to gather* (of things), very frequently. Gen. xli. 48. 1 Kings xx. i. Ezek. xxii. 19, &c.

Niph. to be collected, to collect themselves. Isai. xxxiv. 15. xliii. 9. xlix. 18. lx. 4, &c.

Piel, קִבֵּץ.
1. As *Kal, to collect, to gather,* very frequently applied to Jehovah; who collects together again the dispersed Israelites. Deut. xxx. 3, 4. Isai. xi. 12. xiii. 14. Jer. xxxi. 10. Ps. cvii. 3, &c.
2. I. q. אָסַף, No. 1. *To gather in, draw in, withdraw,* i. e. to cause to disappear. Joel ii. 6. Nah. ii. 11. See פָּאַרוּר.

Pual, passive *to be gathered.* Part. מְקֻבָּצָץ *gathered,* only in Ezek. xxxviii. 8.

Hithp. הִתְקַבֵּץ, reflex. Josh. ix. 2. Judg. ix. 47, &c.

קִבְצָאֵל, see יַקְבְצְאֵל.

קִבְצָה *fem.* from קָבַץ, *collecting together,* a *collection.* Ezek. xxii. xx.

קִבְצַיִם (*two heaps*) the name of a city in the tribe of Ephraim. Josh. xxi. 22. Simonis supposes it, but without foundation, to be the same as יָקְמְעָם, (q. v.)

קָבַר *fut.* יִקְבֹּר, in four conjugations; in *Kal, to bury,* very frequently, Gen. xxiii. 4, 19, xxv. 9. 35, 29, &c. (In Aram. and Arab. *idem.*)

Niph. נִקְבַּר, passive *to be buried, interred,* Ruth i. 17. Judg. viii. 32. x. 2, 5. xii. 7, 10, &c.

Piel קִבֵּר, i. q. *Kal,* but more rarely. 1 Kings xi. 15. Ezek. xxxix. 14, 15.

Pual קֻבַּר, *to be buried,* as *Niph.* Gen. xxv. 10.

קֶבֶר *m.* with suffix. קִבְרִי. *Plur.* קְבָרִים, קִבְרֵי and קִבְרוֹת *m. a grave, sepulchre,* Ps. v. 10. Gen. xxiii. 9, 20, &c.

קִבְרוֹת־הַתַּאֲוָה (*graves of desire*), the name of a place in the wilderness, the occasion of which name is given, Numb. xi. 34. Compare xxxiii. 16. Deut. ix. 22.

קָדַד, only in the *fut. Kal,* יִקֹּד, *plur.* יִקְדוּ, (with a Chald. form), *to bend, stoop, bow.* 1 Sam. xxiv. 9: וַיִּקֹּד דָּוִד אַפַּיִם אַרְצָה *and David bowed with his face to the earth.* xxviii. 14. 1 Kings i. 31. Commonly followed by הִשְׁתַּחֲוָה. Gen. xxiv. 26: וַיִּקֹּד הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה *and the man bowed and fell prostrate before Jehovah.* Exod. xii. 27. xxxiv. 8. Numb. xxii. 31. 1 Kings i. 16.

קְדָה *fem.* Exod. xxx. 24. Ezek. xxvii. 19. according to the Syr. Chald. Vulg. *the Arabian casia,* or *cassia bark* of the cinnamon tree, *cinnamon,* i. q. קְצִיעָה. Root קצע *to split.*

קְדוּמִים *m. plur.* only in Judg. v. 21: נַחַל קְדוּמִים, perhaps, *the brook of former ages,* i. e. a brook famous in ancient times.

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LXX. Vatic. χειμάῤῥους ἀρχαίων. Chald. *rivus in quo facta sunt Israeli signa et fortia facta ab antiquis*, or, *brook of battles*. Compare קֶדֶם, No. 3. and the Arab. قدم, *to be bold, courageous*.

קָדוֹשׁ and קָדֹשׁ, *adj. holy, sacred*, applied to Jehovah, Ps. xcix. 3, 9. Isai. vi. 3; to the people, Lev. xi. 44, 45. xix. 2; to holy places, Lev. vi. 9, 19, 20. to holy-days, Neh. viii. 10, 11. קָדוֹשׁ *the Holy One*, i. e. by way of eminence, *Jehovah*. Job vi. 10. Isai. xl. 25. Hab. iii. 3. Also קְדוֹשׁ יִשְׂרָאֵל *the Holy One of Israel*, i. e. Jehovah. Ps. lxxi. 22. and in Isaiah very frequently.

Plur. קְדוֹשִׁים *the holy ones*, i. e.

1. *The angels*, especially in the later Hebrew. (See קַדִּישׁ). Dan. viii. 13. Job v. i. xv. 15. Zech. xiv. 5. Ps. lxxxix. 6, 8. perhaps Deut. xxxiii. 3. Hence
2. *The pious*, Ps. xvi. 3. xxxiv. 10.
3. *The Jews*. (See likewise קַדִּישׁ). Dan. viii. 24.
4. As plur. majest. *the most Holy One*, i. e. Jehovah. Hos. xii. 1. Josh. xxiv. 19. Hence, דַּעַת קְדֹשִׁים *the knowledge of the Most Holy*, Jehovah. Prov. ix. 10. xxx. 3.

קָדַח only in *Kal*,

1. *To kindle, to make burn*, Jer. xvii. 4: כִּי־אֵשׁ קְדַחְתֶּם בְּאַפִּי *for ye have kindled the fire of my wrath*. Isai. l. 11. lxiv. 1: כְּקֹדַח אֵשׁ חֲמָסִים *as the fire kindles (consumes) the brush-wood*.
2. *To kindle itself, to inflame*, Deut. xxxii. 22. Jer. xv. 14. (Arab. قدح, *to strike fire*).

קַדַּחַת *fem. a burning* or *inflammatory fever*. Lev. xxvi. 16. Deut. xxviii. 22.

קָדִים *m.* from קָדַם,

1. Properly, *that which is before*, or, *in front*. Hab. i. 9: קָדִימָה *forward, forwards*.
2. *East*, i. q. קֶדֶם, Ezek. xlvii. 18. xlviii. 1.
3. *Eastward*, more fully רוּחַ קָדִים. This, in Oriental countries, is a violent tempestuous wind, Job xxvii. 21. Isai. xxvii. 8. Jer. xvii. 17.; also rages at sea, Ps. xlviii. 8. Ezek. xxvii. 26, which also, by its scorching blasts, dries up seeds and plants. Gen. xli. 6, 23. Isai. iv. 8. Metaphorically for רוּחַ *vain things, vanity*, Hos. xii. 2.

קַדִּישׁ Chald. *adj. holy*, e. g. אֱלָהִין קַדִּישִׁין *the holy gods*, Dan. iv. 5, 6. v. 11. Especially

(*a*) Applied *to angels*, Dan. iv. 10. See (קְדוֹשִׁים, No. 1).

(*b*) *To the Jews*, Dan. vii. 21, more fully קַדִּישֵׁי עֶלְיוֹנִין *the holy ones of the Most High*, Dan. vii. 18. xxii. 25. This name began to become common in the times of the Maccab. Esdr. viii. 70: ἅγιοι τοῦ ὑφίστου.

קָדַם, in two conjugations; in *Piel*, קִדֵּם,

1. *To go before*, Ps. lxviii. 26. With the accus. of the person, Ps. lxxxix. 15: חֶסֶד וֶאֱמֶת יְקַדְּמוּ פָנֶיךָ *mercy and truth go before thy presence*.
2. *To come beforehand, to be beforehand, to anticipate*. Ps. xvii. 13: קַדְּמָה פָנָיו *be before him*, i. e. disappoint him. cxix. 149: *my eyes prevent the night-watches*. Hence, with an *infin.* it is used to express the adverb *before*, Jonah iv. 2: עַל־כֵּן קִדַּמְתִּי לִבְרֹחַ *therefore I fled before*, i. e. recently.
3. *To surprise*, Ps. xviii. 6. 19.
4. *To do something early, to rise early*, i. q. הִשְׁכִּים, Ps. cxix. 147: קִדַּמְתִּי בַנֶּשֶׁף *I awoke*, or *arose early in the dawn of the morning*.
5. *To come to meet, to meet*, with the accus. of the person, especially with *help*. Ps. lix. 11: אֱלֹהֵי חַסְדִּי יְקַדְּמֵנִי *my merciful God, came to meet me, (with help)*. lxxix. 8: *let thy mercy come to meet us*. Job iii. 12: *why came the knees to meet me?* i. e. why have knees received me? *Of a misfortune*, Job xxx. 27. Isai. xxxvii. 33: לֹא יְקַדְּמֶנָּה מָגֵן *no shield shall come to meet it (the city)*, i. e. shall be turned to it.
6. With the accus. of the person, and בְּ of the thing, *to come to meet one with any thing*. (Comp. בְּ, No. 2.) Deut. xxiii. 5: עַל־דְּבַר אֲשֶׁר לֹא קִדְּמוּ אֶתְכֶם בַּלֶּחֶם *because*

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they did not meet you with bread. Micah vi. 6. Neh. xiii. 2. Isai. xxi. 14. Without בְּ, Ps. xcv. 2: נְקַדְּמָה פָנָיו בְּתוֹדָה *let us meet him with a song of praise.* xxi. 4: כִּי תְקַדְּמֶנּוּ בִּרְכוֹת טוֹב *for thou camest to meet him with blessings of happiness.*

Hiph. (הִקְדִּים).

1. As *Piel*, No. 3. *to come, fall upon one, (of misfortune)*, with בְּעַד, Amos ix. 10.
2. *To do something for one before-hand, to be the first in doing one a service*, Job xli. 3. Derivatives besides the following, קְדוּמִים קָדִים.

קֶדֶם *m.* from קָדַם.

1. Properly, *what is before* or *in front*. As adv. *before*, Ps. cxxxix. 5. Hence,
2. *The east, east country*. (Compare אָחוֹר). Job xxiii. 8. מִקֶּדֶם *towards the east*, Gen. ii. 8. xii. 8. מִקֶּדֶם לְ *eastward from, to the east of*, Gen. iii. 24. Numb. xxxiv. 11. Josh. vii. 2. Judg. viii. 11. בְּנֵי קֶדֶם *the sons of the east*, i. e. the Bedouin Arabs in the deserts east of Palestine. Job i. 3. Isai. xi. 14. Jer. xlix. 28. Ezek. xxv. 4. 1 Kings v. 10. iv. 30. Judg. vi. 3, &c. To which also are to be referred the expressions אֶרֶץ קֶדֶם, Gen. xxv. 6. and אֶרֶץ בְּנֵי קֶדֶם, xxix. 1. and מַלְכֵי קֶדֶם, Isai. xix. 11. Difficult is the passage in Isai. ii. 6: מָלְאוּ מִקֶּדֶם *they are full of the east*, i. e. probably of the magic arts of the Syrians and Chaldeans. Compare ix. 11: אֲרָם מִקֶּדֶם וּפְלִשְׁתִּים מֵאָחוֹר, Kimchi: *pleni sunt præstigiis magis quam Orientales.*
3. Of time, *in old times, former times*, poetically for עוֹלָם, Ps. xliv. 2. Isai. xxiii. 7. מִקֶּדֶם *of old, from former times*. Ps. lxxiv. 12. lxxvii. 6, 12. As adv.

(*a*) *formerly*, Ps. xxx. 20. Lam. v. 21.

(*b*) *Long since, of old*, Ps. lv. 20. In prose לְפָנִים, מִלְּפָנִים are used instead of it. Also as prep. *before*, Prov. viii. 22. *Plur. primordia*, viii. 23: מִקַּדְמֵי אֶרֶץ *before the beginning of the earth.*

קֶדֶם *idem;* whence קֵדְמָה, *towards the east*. Gen. xxv. 6. Exod. xxvii. 13, &c.

קֳדָם, קֳדָם Chald. prep. *before*, of space, more rarely of time, e. g. Dan. vii. 7. With suffix. in *Plur.* קָדָמַי, קָדָמוֹהִי. With מִן as מִן קָדָם, i. q Hebrew מִפְּנֵי, מִלִּפְנֵי, *a coram*, e. g. Dan. ii. 15. Often it signifies simply מִן, ii. 6. vi. 27. or קָדָם, Dan. v. 24.

קַדְמָה, i. q. קֶדֶם, No. 1, 2. only in the *stat. const.* as prep. *before, in front*, i. e. east of, Gen. ii. 14: קִדְמַת אַשּׁוּר *to the east of Assyria*, iv. 16. 1 Sam. xiii. 5. Ezek. xxxix. 11.

קַדְמָה *fem. origin*, Isai. xxiii. 7, *former state*, Ezek. xvi. 55. Used in *stat. const.* as a prep. and with omission of אֲשֶׁר as a conjunction *before that*, Ps. cxxix. 6.

קַדְמָה Chald. *idem.* as prep. מִן קֳדַמַת *before*, hence, מִן קֳדַמַת דְּנָא, Dan. vi. 11. מִקֳּדַמַת דְּנָא, Ezra v. 11. *before, formerly.*

קַדְמוֹן *fem.* נָה, *adj.* from קֶדֶם *eastern*, Ezek. xlvii. 8.

קַדְמֹנִי *m.* נִית, *fem. adj. idem.*

1. *Front, fore*, Ezek. x. 19. xi. 1.
2. *Eastern*, הַיָּם הַקַּדְמֹנִי *the eastern sea*, i. e. the Dead sea, in opposition to the western, or Mediterranean sea, Ezek. xlvii. 18. Joel ii. 20. Zech. xiv. 8.
3. *Ancient*, יָמִים קַדְמֹנִים *the ancient times*. Ezek. xxxviii. 17. Compare Mal. iii. 4. *Plur.* קַדְמֹנִים, *the ancients, ancestors*. Job xviii. 20. 1 Sam. xxiv. 14: מְשַׁל הַקַּדְמֹנִי *a proverb*, or *saying of the ancients*. (נִי, the singular form here used collect.) *Plur. fem.* קַדְמֹנִיּוֹת *ancient things, antiquities*, Isai. xliii. 18.
4. The proper name of a Canaanitish people, Gen. xv. 19.

קַדְמַי Chald. the *first*. *Plur.* Dan. vii. 24.

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Fem. stat. emphat. קַדְמֵיתָא, vii. 4. *Plur.* קַדְמָיָתָא, vii. 8.

קָדְקֹד *m.* with suffix. קָדְקֳדוֹ *the crown of the head,* Gen. xlix. 26. Deut. xxxiii. 16, 20. 2 Sam. xiv. 25: מִכַּף רַגְלוֹ וְעַד קָדְקֳדוֹ *from the sole of his foot unto the crown of his head.* More fully קָדְקֹד שֵׂעָר *the hairy crown,* Ps. lxviii. 22.

קָדַר, in three conjugations; in *Kal,*

1. *To be black, to be dark-coloured,* e. g. of the skin burned by the sun, Job. xxx. 28; *to grow dark,* of the day, of the sun and moon. Jer. iv. 28. Joel ii. 10. iv. 15. Micah iii. 6.
2. *To be muddy, turbid,* of a river, Job vi. 16; hence, *to go in dirty garments, to mourn.* Part. קֹדֵר *a mourner.* Ps. xxxv. 14. xxxviii. 7. xlii. 10. Job v. 11. Jer. xiv. 2: קָדְרוּ לָאָרֶץ *they are bent with mourning down to the ground.*

Hiph. הִקְדִּיר.

1. *To make dark,* e. g. the sun and stars, Ezek. xxxii. 7, 8.
2. *To cause to mourn,* Ezek. xxxi. 15.

Hithpa. To make one's self dark, become dark, 1 Kings xviii. 45. only: הַשָּׁמַיִם הִתְקַדְּרוּ עָבִים *the heavens become dark with clouds.*

קֵדָר *m.* a proper name,

1. *Of the son of Ishmael,* Gen. xxv. 13.
2. Of a tribe of Arabian nomades descended from him. Cant. i. 5. Isai. xlii. 11. lx. 7. Jer. xlix. 28. Ezek. xxvii. 21. also called בְּנֵי קֵדָר, Isai. xxi. 7. In Plinius, (H. N. v. 11.) *Cedrei.*

קִדְרוֹן (*the turbid,* comp. Job vi. 16.) a brook and valley of the same name, between Jerusalem and the mount of Olives. The brook flows into the Dead sea. 2 Sam. xv. 23. 1 Kings ii. 37. xv. 13. 2 Kings xxiii. 4. Jer. xxxi. 40. LXX. Κεδρων, John xviii. 1.

קַדְרוּת *fem. blackness, darkness,* Isai. l. 3.

קְדַרְנִית adv. *in grief, mournfully,* Mal. iii. 14.

קָדַשׁ and קִדֵּשׁ, (Numb. xvii. 2.) *fut.* יִקְדַּשׁ, in six conjugations; in *Kal,*

1. *To be holy, sacred,* Exod. xxix. 37. xxx. 29. *To become sacred,* Exod. xxix. 21. Isai. lxv. 5: קָדַשְׁתִּיךָ *I am holier than thou,* for: קָדַשְׁתִּי מִמֶּךָּ. The primary sense was, probably, *to be clean;* comp. Levit. xi. 43, 44. Deut. xxiii. 14. 2 Sam. xi. 4.
2. *To be consecrated, to fall to the sanctuary,* Deut. xxii. 9.

Niph. נִקְדַּשׁ.

1. *To be sanctified,* Exod. xxix. 43. Isai. v. 16.
2. *To be considered,* or, *to be treated as holy, to be hallowed.* Levit. x. 3: בִּקְרֹבַי אֶקָּדֵשׁ *I will be hallowed by them who approach me.* xxii. 32.
3. *To shew one's self holy* or *glorious,* in a person; with בְּ, partly, either by benefits, e. g. Ezek. xx. 41. xxviii. 25. xxxvi. 23. xxxviii. 16. xxxix. 27. or, by judgements. Ezek. xxviii. 22. Numb. xx. 13.

Piel. קִדֵּשׁ.

1. *To make holy, to consecrate, dedicate,* e. g. to the office and dignity of a priest, Exod. xxviii. 41. xix. 1. 1 Sam. vii. 1; an altar, Exod. xxix. 36, 37. Levit. viii. 10; a people, Exod. xix. 10, 14. Josh. vii. 13. Compare Job i. 5. a finished edifice, Neh. iii. 1. Especially, *to consecrate as an offering. Deo consecrare.* Exod. xiii. 2. Compare *Hiph.*
2. *To keep, regard as holy,* e. g. the priest, Levit. xxi. 8; the sabbath, Exod. xx. 8. Deut. v. 12. Jer. xvii. 22; God, Deut. xxxii. 51. Ezek. xxxvi. 23: *I will maintain my name holy.*
3. *To declare, pronounce holy,* (of Jehovah), e. g. the sabbath, Gen. ii. 3. Exod. xx. 11: the people. Levit. xx. 8: כִּי אֲנִי יְהוָה מְקַדִּשְׁכֶם *for I am Jehovah that sanctify you.* xxi. 8. xxii. 32. Ezek. xx. 12.
4. *To appoint, institute, to proclaim,* something holy, e. g. קַדֵּשׁ צוֹם *to appoint a fast.* Joel i. 14. ii. 15. (Parallel קָרָא). קַדֵּשׁ קָהָל *to convoke an assembly of people,* Joel ii. 16. קַדֵּשׁ עֲצָרָה *to convoke a festival assembly,* 2 Kings x. 20. קַדֵּשׁ מִלְחָמָה *to*

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sanctify a war, bellum convocare, i. e. to prepare one's self for it, (which was connected with religious solemnity.) Comp. Ps. cx. 3. 1 Sam. vii. 9, 10. Joel iv. 9. Jer. vi. 4. Micah iii. 5.

5. *To separate as holy,* or, *appropriate to holy purposes,* Exod. xix. 23.

Pual, passive.

1. Of *Piel,* No. 1. *to be sanctified, consecrated,* Ezek. xlviii. 11. Ezra iii. 5.

2. Passive of *Piel,* No. 4. *to be devoted, convoked.* Isai. xiii. 3: אֲנִי צִוִּיתִי לִמְקֻדָּשָׁי *I have commanded my consecrated ones,* i. e. those whom I have consecrated for war.

Hiph. הִקְדִּישׁ.

1. As *Piel,* No. 1. *Deo consecrare.* Levit. xxvii. 14, &c. Judg. xvii. 3. 2 Sam. viii. 11. 2 Kings xii. 19. Neh. xiii. 47.

2. As *Piel,* No. 2. *to keep holy, to regard as holy,* Isai. viii. 13 xxix. 13. Numb. xx. 12.

3. As *Piel,* No. 3. *to declare, pronounce holy,* e. g. a prophet, Jer. i. 5. the temple, 1 Kings ix. 3.

4. *To set apart, to devote,* Jer. xii. 3: וְהַקְדִּישֵׁם לְיוֹם הֲרֵגָה *and devote them to the day of slaughter,* comp. Zeph. i. 7.

Hithp. הִתְקַדֵּשׁ.

1. *To sanctify one's self, to purify one's self,* (by washing, lustration.) Exod. xix. 22. 2 Chron. v. 11. xxix. 15, 34. xxx. 15, 24. Isai. lxvi. 17. 2 Sam. xi. 4.

2. *To show, prove one's self holy,* Ezek. xxxviii. 23.

3. *To be solemnized, celebrated,* of a festival. Isai. xxx. 29. Derive besides the words alphabetically, קָדִישׁ, קָרוֹשׁ, מִקְדָּשׁ.

קָדֵשׁ *m.* from קָדַשׁ.

1. *A male prostitute, a sodomite, puer mollis,* properly, one *consecrated, dedicated.* Deut. xxiii. 18. 1 Kings xiv. 24. xv. 12. xxii. 47. Job xxxvi. 14. *fem.* קְדֵשָׁה *a female prostitute, a harlot,* Gen. xxxviii. 21, 22. Deut. xxiii. 18. Hos. iv. 14. In the idolatrous worship of the Aramites, girls and boys were obliged to prostitute themselves in honour of the idols, which abomination was at times introduced among the Israelites. Comp. Numb. xxv. 1—15. *Herodot.* I. 199. and the quoted passages.

2. קָדֵשׁ בַּרְנֵעַ and קָדֵשׁ, Numb. xxxiv. 4. Deut. i. 2, 19. ii. 14. the name of a place in the wilderness, which is situated in the south of Palestine, between Idumea and Egypt. Gen. xiv. 7. Numb. xiii. 13. xxvii. 14. xxxiii. 36, 37. See *Reland's Palæstina,* p. 114.

קֶדֶשׁ a proper name.

1. Of a town in the south of the tribe of Judah. Josh. xv. 23.

2. Of a town in the tribe of Naphtali. Josh. xii. 22. xix. 37. xxi. 32. Judg. iv. 6. 1 Chron. vi. 61. Also קֶדֶשׁ, Judg. iv. 9.

3. Of a town in the tribe of Issachar, 1 Chron. vi. 57. which is also called קִשְׁיוֹן, Josh. xix. 20. xxi. 28.

קֹדֶשׁ *m.* once קוֹדֶשׁ, Dan. xi. 30. With suffix. קָדְשִׁי, *plur.* קָדָשִׁים also קָדָשִׁים (read *Kodashim*). *Stat. const.* קָדְשֵׁי.

1. *Holiness, sanctity.* Ps. lxxxix. 36: נִשְׁבַּעְתִּי בְקָדְשִׁי *I have sworn by my holiness.* Used commonly in the genitive after another noun as a circumlocution of the adjective. שֵׁם קָדְשִׁי *my holy name,* Levit. xx. 3. xxii. 2, 32. הַר קָדְשִׁי *my holy mountain.* Ps. ii. 6. Isai. xi. 9. שֶׁמֶן קָדְשִׁי *my holy ointment.* Ps. lxxxix. 21. רוּחַ קָדְשְׁךָ *thy Holy Spirit,* Ps. li. 13.

2. *Sanctuary,* of the tabernacle of the congregation, and temple. Exod. xxviii. 43. xxix. 30. xxxv. 19. xxxix. 1. Levit. x. 18. Ps. cxiv. 2. Dan. viii. 14. Particularly for הֵיכָל *the holy place before the oracle.* 1 Kings viii. 8.

3. *Any thing holy,* abstr. *pro concreto,* Levit. xii. 4. xxi. 6: *and they* (*the priests*) וְהָיוּ קֹדֶשׁ *shall be holy.* Jer. ii. 3: קֹדֶשׁ יִשְׂרָאֵל לַיהוָה *Israel was holy unto Jehovah.*

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4. *Any thing devoted, consecrated, a holy gift.* Especially in *plur.* הַקֳּדָשִׁים *the sacred gifts,* Levit. xxi. 22. xxii. 3, 6. vii. 12. קָדְשֵׁי בְּנֵי יִשְׂרָאֵל *the holy gifts of the children of Israel,* Levit. xxii. 2, 3, 15. קָדְשֵׁי דָוִד *the consecrated gifts of David,* 1 Kings vii. 51. כֶּסֶף הַקֳּדָשִׁים *the silver consecrated to the temple,* 1 Chron. xxvi. 20, 26. xxviii. 12. צֹאן קָדָשִׁים, Ezek. xxxvi. 38.

5. קֹדֶשׁ קָדָשִׁים

(*a*) *Something very holy,* e. g. of the altar and holy utensils, Exod. xxix. 37. xxx. 10, 29, 36; of the holy gifts, and the like. *Plur.* קָדְשֵׁי קָדָשִׁים, *idem,* Levit. xxi. 22. Ezek. xlii. 13. xliv. 13. 2 Chron. xxxi. 14.

(*b*) *The most holy place of the temple,* otherwise called דְּבִיר. Exod. xxvi. 33, 34. Ezek. xliii. 12. Dan. ix. 24. More fully בֵּית קֹדֶשׁ הַקָּדָשִׁים, 2 Chron. iii. 8, 10. Once expressed by הַקֹּדֶשׁ, Ezek. xli. 23.

קָהָה in two conjugations; in *Kal,*

1. *To be blunted, to be set on edge,* applied to the teeth. Jer. xxxi. 29, 30: תִּקְהֶינָה שִׁנָּיו *his teeth shall be set on edge,* Ezek. xviii. 2.

Piel, קֵהָה, *idem,* intrans. (applied to iron.) Eccles. x. 10. only: אִם קֵהָה הַבַּרְזֶל *if the iron be blunt.* Compare כָּהָה.

קָהַל, in two conjugations; in *Hiph. to collect, call together, to assemble* (*the people*). Numb. viii. 9. x. 7. xx. 8, &c.

Niph. to assemble, to meet, to come together. Numb. xvi. 3. Esth. ix. 2, 16, 18. In Syr. ܩܗܠ, *idem.* Derivat. besides the words in the alphabetic order, מַקְהֵלִים, מַקְהֵלוֹת.

קָהָל *m. assembly, congregation.* Especially of the Israelites. This assembly is called הַקָּהָל, Levit. iv. 1, 3, 14, 21. xvi. 33. קְהַל יִשְׂרָאֵל, Deut. xxxi. 30. Josh. viii. 35; and קְהַל יְהוָה, Numb. xvi. 13. xx. 4.—קְהַל גּוֹיִם, Gen. xxxv. 11. and קְהַל עַמִּים, Gen. xxviii. 3. xlviii. 4. *a multitude of nations.*

קְהִלָּה *fem. a congregation, assembly,* Deut. xxxiii. 4. Neh. v. 7.

קְהֵלָה the name of an encamping place in the desert, Numb. xxxiii. 22.

קֹהֶלֶת *Koheleth,* the name by which Solomon is indicated in the book so named. It is usually construed as *masc.* and without the article. Eccles. i. 1, 2, 12. xii. 9, 10. Once with the article, xii. 8. (like several other proper names which have an apellative signification, see *Heb. Gram.* p. 155.), and once construed as *fem.* vii. 27, in reference to the feminine termination. This feminine form is in several personal names of the masculine gender, e. g. סֹפֶרֶת, Ezra ii. 55. פֹּכֶרֶת, ii. 57, also in appellatives, e. g. פֶּחָה, כֶּנֶת, (q. v.) and in Arabic still more frequently. There is great difficulty in the interpretation of this proper name, which is evidently significant. From the Hebrew idiom have been proposed:

(*a*) *The assembler,* or rather *concionator, speaker* before the assembly, *preacher, moral instructor.* LXX. ἐκκλησιαστής Vulg. *Ecclesiastes.* Luth. *Prediger.*

(*b*) *Compiler,* e. g. of sentiments, maxims, and the like. Symm. ταροιμιαστής. But קָהַל signifies only *to assemble,* never, to gather, relative to things. In Arab. قهل signifies *exaruit* cutis pecul. *ex multa spirituali exercitatione.* Conj. V. *lente incessit, debili et infirmo statu fuit,* compare كهل, *to be old.* According to this, קֹהֶלֶת would signify an aged man, who at the close of life is weary of incessant meditation and exertion of the mind. This feminine form is also more frequently used in Arabic. See *Bocharti Hieroz.* tom. I. p. 88. *Jahn's Einleitung in das A. T.* Th. II. p. 828. *Carpzov Introductio in V. T.* tom. II. p. 200. *Dindorf: quomodo nomen Kohelet Salomoni tribuatur?* Leip. 1791—4.

קָו and קַו with suffix. קַוָּם, *m.*

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I. *A line, cord,* 1 Kings vii. 23, especially, *measuring line,* Ezek. xlvii. 3. נָטָה קָו עַל *to draw the measuring line over any thing.* Job xxxviii. 5. Lam. ii. 8. Isai. xliv. 13. 2 Kings xxi. 13: נָטִיתִי עַל יְרוּשָׁלַם אֶת קַו שֹׁמְרוֹן *I will draw over Jerusalem the measuring line of Samaria,* i. e. I will destroy it like Samaria, compare Isai. xxxiv. 11. The same phrase is used of rebuilding. Zech. i. 16: *and the measuring line shall be extended over Jerusalem,* i. e. it shall be rebuilt. With the first is perhaps connected, Isai. xviii. 2: גּוֹי קַו־קַו *people of measuring lines,* i. e. bent upon destruction. Others, *people of strength,* compare גִּיד *line* and *strength.* Metaph. perhaps, *a rule, precept;* in German, *Richtschnur,* Isai. xxviii. 10. Compare צָו.

2. *Musical chord,* hence, *sound,* Ps. xix. 5.

קוּא in two conjugations; in *Kal, to spue out, to vomit.* Metaph. Levit. xviii. 28.

Hiph. idem. Prov. xxiii. 8. xxv. 16. Jonah ii. 11. Metaph. Levit. xviii. 28: וְלֹא תָקִיא אֶתְכֶם הָאָרֶץ *that the land spue not you out—as it spued out.* Deriv. קֵא, קִיא.

קוֹבַע i. q. כּוֹבַע *m. a helmet,* 1 Sam. xvii. 38. Ezek. xxiii. 24.

קָוָה in three conjugations; in *Kal, to wait on,* only in the part. קוֶה Ps. xxxvii. 9. Isai. xlix. 23.

Piel קִוָּה *to expect, wait, hope for something,* with the accus. Job xxx. 26; with אֶל, Ps. xxvii. 14. xxxvii. 34; with לְ, Jer. viii. 15. xiv. 19. Especially,

(*a*) קִוָּה יְהוָה and לַיהוָה *to wait upon Jehovah,* i. e. to trust in him, Ps. xxv. 5. xxxix. 8. xl. 2.

(*b*) *To wait, watch for one,* Ps. cxix. 95: לִי קִוּוּ רְשָׁעִים *the wicked wait for me.* lvi. 7: כַּאֲשֶׁר קִוּוּ נַפְשִׁי *when they lay wait for my life.*

Niph. to gather themselves together, of people, Isai. iii. 17; of waters, Gen. i. 9. The significations, *to remain,* (*manere*), *to wait, expect, to meet together,* may certainly be connected, wherefore, *Niph.* is not to be separated from *Kal.* Deriv. תִּקְוָה, מִקְוֶה, מִקְוָה.

קָוֶה, 1 Kings vii. 23, in Chethib, for קָו.

קוֹחַ, Isai. lxi. 1. See פְּקַחְ־קוֹחַ.

I. קוּט in three conjugations; in *Kal, to loathe, nauseate, to abhor,* as קוּץ, q. v. With בְּ, *of the thing.* Fut. יָקוּט, Ps. xcv. 10. for the preterite form קָט we find נָקַט, Job x. 1.

Niph. idem. Ezek. xx. 43: נְקֹטֹתֶם בְּפְנֵיכֶם *and ye shall loathe yourselves.* xxxvi. 31. In Ezek. vi. 9, occurs נָקְטוּ for the third person, (as if derived from קָטַט).

Hithpo. הִתְקוֹטֵט, *to be disgusted; to be grieved.* Ps. cxix. 158. cxxxix. 21.

II. קוּט or קוֹט, i. q. גָּזַר *to be cut off,* once in the *fut. Kal,* Job viii. 14: אֲשֶׁר יָקוֹט כִּסְלוֹ *cujus spes præciditur.* So the Syr. Chald. Kimchi and Jarchi. It is also distinguished in form from יָקוּט, the fut. of the preceding.

קוֹל *m. plur.* קוֹלוֹת and קֹלוֹת.

1. *Voice,* (Syr. ܩܠܐ *idem.* Arab. قَالَ *to speak*). In the accus. קוֹלִי, *with all my voice,* i. e. with a loud voice, Ps. cxlii. 2. קוֹל גָּדוֹל Ezek. xi. 13. Ezra x. 12, more frequently with בְּ, Gen. xxxix. 14: בְּקוֹל גָּדוֹל *with a loud voice.* קוֹל אֶחָד, Exod. xxiv. 3. *with one voice,* i. e. unanimous. קוֹלִי *with (all) my voice,* i. e. with a loud voice. קוֹל יְהוָה *the voice of Jehovah,* i. e. the thunder, Ps. xxix. 3, &c. Used pleonastically in such phrases as the following: *the voice of crying,* 1 Sam. iv. 14; *the voice of supplication,* Ps. xxviii. 6; *the voice of prayer,* Ps. lxvi. 19; *the voice of words,* Deut. i. 34. v. 25. Job xxxiii. 8.

2. *Sound, noise,* of inanimate things, e. g. קוֹל הַשּׁוֹפָר *the sound of the trumpet,* 2 Sam. xv. 10: קוֹל כְּנָפַיִם *the noise of wings,* Ezek. i. 24; קוֹל רַגְלַיִם *the noise of feet,* 1 Kings xiv. 6. 2 Kings vi. 32.

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3. *Report, rumour,* Gen. xlv. 16. Jer. iii. 9: קוֹל זְנוּתָהּ *the report of her whoredom.*

The following phrases are yet to be remarked. נָתַן קוֹל *to lift up one's voice.* Gen. xlv. 2: וַיִּתֵּן אֶת־קֹלוֹ בִּבְכִי *and he lift up his voice to weep,* Ps. civ. 12. Of Jehovah, *to thunder,* Ps. lxxvii. 18. With לְ, *to call to,* Prov. ii. 3. נָתַן קוֹל בְּ *to announce, proclaim,* in a country, 2 Chron. xxiv. 9. comp. הֶעֱבִיר קוֹל בְּ, p. 572. נָתַן בְּקוֹל, i. q. נָתַן קוֹל applied to the roaring of thunder, Ps. xlvi. 7. lxviii. 34. and to the roaring of wild beasts, Jer. xii. 8. שָׁמַע בְּקוֹל *to listen to one's voice,* i. e. to obey him, Numb. xxi. 3. Deut. viii. 20. also with לְקוֹל, Gen. iii. 17.

קוּם *fut.* יָקוּם, apoc. וַיָּקָם. Once after the Arab. form קָאַם, (Hos. x. 14.) It occurs in five conjugations; in *Kal,*

1. *To rise,* very frequently, often pleonastically, as Gen. xxii. 3: וַיָּקָם וַיֵּלֶךְ *he rose and went,* Job i. 20. Imp. קוּמָה יְהוָה *arise Jehovah!* Numb. x. 35. Ps. iii. 8. vii. 7. ix. 20. x. 12. with a redundant pronoun in the dative, קוּמִי לָךְ, Cant. ii. 10. The person against whom one rises, is construed with עַל, Ps. iii. 2. liv. 5. lxxxvi. 14. Isai. xxxi. 2; with אֶל, Gen. iv. 8; with בְּ, Ps. xxvii. 12. Job xvi. 8, (in the two last passages, it signifies, *to stand up as a witness against one,* compare עָנָה בְּ). In the part. it is expressed simply by suffixes, e. g. קָמַי *they who rise against me.* Ps. xviii. 40, 49. Jer. li. 1. Lam. iii. 26. קָמָיו, Deut. xxxiii. 11. קָמֵינוּ, Ps. xliv. 6.

2. *To stand,* in various relations.

(*a*) *To last, endure, subsist,* Job xv. 29: לֹא יָקוּם חֵילוֹ *his property shall not last.* Amos vii. 2: מִי יָקוּם יַעֲקֹב *how shall Jacob subsist?* verse 5. 1 Sam. xxiv. 21: וְקָמָה בְיָדְךָ מַמְלֶכֶת יִשְׂרָאֵל *and (that) the kingdom of Israel shall subsist in thine hand,* xiii. 14.

(*b*) *To continue,* with ל, Levit. xxv. 30: וְקָם ... לְקוֹנֵהוּ *and it shall continue (in the possession) of the purchaser.* Isai. xxxii. 8: וְהוּא עַל נְדִיבוֹת יָקוּם *and he shall continue in his magnanimity.*

(*c*) *To succeed,* Job xxii. 28: *if thou decree a thing* וְיָקָם לָךְ *it shall succeed,* Isai. viii. 10. xiv. 24. Prov. xix. 21.

(*d*) *To come to pass,* of a prediction, i. q. בּוֹא, No. 2. letter (*b.*) Jer. xliv. 28: דְּבַר מִי יָקוּם *whose word shall come to pass.* verse 29. in opposition to נָפַל, No. 1. letter (*h*).

(*e*) *To be valid, legal,* e. g. of a deposition, Deut. xix. 15; of a vow, Numb. xxx. 5; of an estimation, Levit. xxvii. 14.

(*f*) *To assist,* with לְ, Ps. xciv. 16: מִי יָקוּם לִי עִם מְרֵעִים *who will assist me (in the battle) with the evil-doers.*

(*g*) *To stand before one, to withstand him,* with לִפְנֵי, Josh. vii. 13.

(*h*) קָמוּ עֵינַיִם, 1 Kings xiv. 4. compare 1 Sam. iv. 15, *the eyes stand stiff, motionless,* a description of blindness occasioned by the *gutta serena.*

(*i*) Passive of *Piel, to be confirmed.* Gen. xxiii. 17: וַיָּקָם שְׂדֵה עֶפְרוֹן־לְאַבְרָהָם לְמִקְנָה *and the field of Ephron was confirmed as a possession to Abraham,* ver. 20.

Piel קִיֵּם, (especially in the later writings), causative of *Kal,* No. 2. in several relations.

1. *To confirm, to declare valid, to ratify,* Ruth iv. 7. Esth. ix. 29, and at the beginning of verse 31.
2. *To impose,* as a duty or obligation, with עַל, (compare in Chald. עַל קַיֵּם, *to bind one by an oath*). Esth. ix. 21, and in the middle of verse 31.
3. קִיֵּם עָלָיו *to take upon one's self,* Esth. ix. 27, and at the end of verse 31.
4. *To fulfil, to keep* (an oath), Ps. cxix. 106.
5. *To cause to come to pass,* Ezek. xiii. 6.

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6. *To preserve, keep alive,* Ps. cxix. 28. (In the Targ. more frequently).

Poel קוֹמֵם.

1. Causat. of *Kal,* No. 1. *to raise up,* e. g. foundations, ruins, Isai. xliv. 26. lviii. 12. lxi. 4.

2. Intrans. *to rise up, to rise in opposition,* Micah ii. 8.

Hiph. הֵקִים.

1. *To cause to rise, to raise up,* e. g. judges, Judg. ii. 18; prophets, Jer. xxix. 15; a priest, 1 Sam. ii. 35 In relation to inanimate things, *to erect,* e. g. a tent, Exod. xxvi. 30; a statue, Deut. xvi. 22. הֵקִים שֵׁם לְ, Deut. xxv. 7. Ruth iv. 5, 10, and הֵקִים זֶרַע לְ, Gen. xxxviii. 8. *to raise up a name,* or, *posterity to one,* i. e. to propagate his family by the *nuptiæ Leviraticæ.*

2. *To cause, to make to stand,* hence, *to appoint, ordain,* e. g. a king, Deut. xxviii. 36.

3. *To make to stand still, to stop, check, quiet,* Ps. cvii. 29.

4. Causative of *Kal,* No. 2. (*d*). *to bring to pass,* hence, *to fulfil,* e. g. an oath, Gen. xxvi. 3; a promise, 1 Sam. i. 23. iii. 12. 1 Kings vi. 12. Neh. v. 13. ix. 8. Dan. ix. 12; a command, 1 Sam. xv. 11, 13; a vow, Jer. xliv. 25.

5. Causative of *Kal,* No. 2. (*e*). *to cause to be, to make valid, to establish,* Numb. xxx. 14, 15.

Hoph. הוּקַם.

1. Passive of *Hiph.* No. I. Exod. xl. 17.

2. Of No. 4. Jer. xxxv. 14.

Hithp. הִתְקוֹמֵם reflectively, *to raise up,* Ps. xvii. 7. With לְ, against one, Job xx. 27, also simply with suffix מִתְקוֹמְמַי *my opponent, adversary,* Job xxvii. 7. Ps. lix. 2. Derivatives, out of the alphabetic order, יְקוּם, מָקוֹם, קִים, קִימָה, קָמָה, תְּקוּמָה, תְּקוֹמֵם.

קוּם Chald.

1. *To rise up,* Dan. iii. 24.

2. *To stand,* Dan. iii. 3. vii. 17.

Pael קַיֵּם, e. g. קַיֵּם קְיָם *to issue, establish a decree, to give a command,* Dan. vi. 8. Compare the Targum on Esth. ix. 27.

Aph. הֲקִים, once אֲקִים, (Dan. iii. 1.) *plur.* הֲקִימוּ, *part.* מְהָקִים, *fut.* יְקִים and יְהָקִים.

1. *To set up, erect,* e. g. a statue, Dan. iii. 1, &c.

2. *To raise, to appoint,* e. g. a prince, Dan. vi. 2.

Hoph. הֳקִים, (after the Hebrew form), *to stand,* Dan. vii. 4. Deriv. קְיָם, קַיָּם.

קוֹמָה *fem. height,* Gen. vi. 15. Isai. xxxvii. 14: קוֹמַת אַרְזָיו *the height of its cedars,* i. e. its high cedars. Of persons, *tallness, stature,* 1 Sam. xvi. 7: גְּבַהּ קוֹמָתוֹ *the tallness of his stature.* xxviii. 20: מְלֹא קוֹמָתוֹ *his whole length.* Ezek. xiii. 18: כָּל־קוֹמָה *every stature,* i. e. people of every size.

קוֹמְמִיוּת *adv. upright,* Levit. xxvi. 13.

קון only in *Poel* קוֹנֵן *to set up a lamentation, to lament,* 2 Sam. i. 17. Ezek. xxxii. 16. with עַל and אֶל *to lament over* a person or thing, 2 Sam. iii. 33. Ezek. xxvii. 32. Deriv. קִינָה.

קוס see קָסַם.

קוּץ, Ezek. xxiii. 23, probably by paranomasy connected with שׁוּעַ, according to the Hebrew interpreters, Vulg. and others, *prince, nobleman.* Perhaps properly *admissarius,* (compare the Arab. قَاظَ, conj. I. VIII.) then metaph. *princeps,* (as עָתוּד). Or שׁוּעַ וְקוּץ form an antithesis, *high* and *low,* kindred, with כע, the derivatives of which signify, *low, ignoble, base.*

קוֹף *m. ape, monkey,* 1 Kings x. 22, whence in Greek κηπος κῆβος κεῖβος, which denote several species of monkies.

I. קוּץ, i. q. קוּט, in two conjugations; in *Kal,*

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1. *To be disgusted at, to loathe, to abhor;* with בְּ of the person, Levit. xii. 23. Numb. xxi. 5. Gen. xxvii. 46. 1 Kings xi. 25. (In Chald. *idem.* and in the Targum frequently used for the Hebrew מָאַס).

2. *To dread, to be afraid of,* with מִפְּנֵי, Exod. i. 12. Numb. xxii. 3. Isai. vii. 16: *the land* אֲשֶׁר אַתָּה קָץ מִפְּנֵי שְׁנֵי מְלָכֶיהָ *of whose two kings thou art afraid.* (Comp. קָנַט in Chald. *to loath,* Syr. *to fear*).

Hiph. הִקְיִץ *to throw into fear, to besiege,* (a town). Isai. vii. 6. So long ago Kimchi; and in Arabic the same idiom prevails.

II. קוּץ only in *Hiph.* הֵקִיץ intrans. *to awake,* i. q. יָקַץ, Ps. iii. 6. lxxiii. 20. Imper. הָקִיצָה, i. q. עוּרָה *awake,* Ps. xxxv. 23. xliv. 24. lix. 6. Applied to *awaking* out of sleep. Job xiv. 12. Dan. xii. 2.

III. קוּץ or קִיץ, once in the pret. *Kal,* Isai. xviii. 6. probably denomin. from קַיִץ, *to pass the summer.* (Arab. قَاظَ, *med. je idem*). See חָרַף, No. II.

קוֹץ *m. plur.* קוֹצִים קוֹצֵי *thorn, thorns, a hedge of thorn.* Gen. iii. 18. Isai. xxxii. 13. xxxiii. 12. Jer. iv. 3. xii. 13.

קְוָצוֹת *fem. plur. locks of hair, curls.* Cant. v. 2, 12. Syr. ܩܘܨܐ, *idem.* Arab. قُصَّةٌ, *antiæ, capillus frontis.*

קוּר in three conjugations; in *Kal, to dig,* especially for water, Isai. xxxvii. 35. Deriv. מָקוֹר.

Hiph. to cause, or *to let spring up,* e. g. water, Jer. vi. 7.

Pilp. קִרְקֵר *to destroy, exterminate,* as the Chald. קְרֵקֵר. (See *Buxtorf, Lex. Chald. et Talmud.* p. 2152), Isai. xxii. 5: מְקַרְקַר קִר *they destroy the wall.* (Talmud: קרקורא דקיר *destructio parietis.* It appears to be denom. from קִיר *a wall,* with a privative signification. Numb. xxiv. 17: וְקַרְקַר כָּל־בְּנֵי־שֵׁת *and it shall destroy all the arrogant,* literally, *all the children of arrogance.* LXX. προνομεύσει. Vulg. *vastabit.*

קוּרִים *m.* plur. *thin threads, cobwebs.* Isai. lix. 5, 6. Arabic قُورٌ, *funiculus.*

קוֹרָה *fem. the beam* (of a house), perhaps so called from beams meeting and crossing each other. (See קָרָה in *Piel*). 2 Kings vi. 2, 5. Cant. i. 17. Per Synecdoche, for *a house,* as the Greek μέλαθρον. Gen. xix. 8.

קוּשׁ i. q. יָקַשׁ *to lay snares, traps,* only in the *fut. Kal.* Isai. xxix. 21: יְקֹשְׁשׁוּן or according to other MSS. יְקוֹשְׁשׁוּן.

קָט adv. *only,* as the Arab. قَطُّ, Ezek. xvi. 47.

קֶטֶב *m.* and קֹטֶב with suffix. קָטְבְּךָ, (read *Kotobcha*). Hos. xiii. 14.

1. *Ruin, overthrow,* commonly from קטב, in Chald. and Arab. *secuit.* Isai. xxviii. 2: שַׁעַר קֶטֶב *a destructive storm,* i. e. a storm which spreads destruction.

2. *A contagious disorder, pestilence.* Deut. xxxii. 24: קֶטֶב מְרִירִי *a venomous disease.* Ps. xci. 6. Hos. xiii. 14. in the last two passages it occurs with דֶּבֶר, *plague.*

קְטוֹרָה *fem. incense.* Deut. xxxiii. 10.

קָטַט, Ezek. vi. 9, compare קוּט.

קָטַל *fut.* יִקְטֹל *to kill,* only in *Kal,* and in the following passages: Ps. cxxxix. 19. Job xiii. 15. xxiv. 14, but more frequently in Syr. and in Chald.

קְטַל Chald. *idem.* part. act. קָטִיל, Dan. v. 19. Pret. pass. קְטִיל, Dan. v. 30. vii. 11.

Pael קַטֵּיל *idem,* applied to the killing of more than one. Dan. ii. 14. iii. 22. (In Syr. in *Pe.* it signifies *interfecit unum, Pa. interfecit plures*).

Ithpe. pass. Dan. ii. 13. and *Ithpa.* pass. Dan. ii. 13.

קֶטֶל *m. slaughter, murder.* Obad. 9.

קָטַן *fut.* יִקְטַן, in two conjugations; in *Kal, to be little, small.* 2 Sam. vii. 19. Gen. xxxii. 11: קָטֹנְתִּי מִכֹּל הַחֲסָדִים *I am least worthy of all the favours.*

Hiph. הִקְטִין, *to make small, diminish,* Amos viii. 5.

קָטֹן *fem.* קְטַנָּה, *plur.* קְטַנִּים, and קָטֹן, *adj.* from the verb קָטַן.

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1. *Little, small,* very frequently.
2. *Young, younger in age, minor natu.* Gen. ix. 24. xxvii. 15.
3. *Small, unimportant,* of persons, Isai. xxxvi. 9, of things, Exod. xviii. 22, 26.
4. Subst. *the little finger.* With suffix. קְטֻנִּי (*Kəṭŏni*) *my little finger,* 1 Kings xii. 10.

קָטַף *fut.* יִקְטֹף, in two conjugations; in *Kal, to pluck, to tear off.* Deut. xxiii. 26. Job xxx. 4. Ezek. xvii. 4, 22.

Niph. to be cut off, only in Job viii. 12.

קָטַר, (in Arab. قَتَرَ *to emit fragrance*), in four conjugations; in

Piel קִטֵּר, *to perfume, to burn perfume* or *incense in honor of a deity,* with לְ, Jer. vii. 9. xi. 13: לַבַּעַל *in honor of Baal.* לֵאלֹהִים אֲחֵרִים *in honor of strange gods,* i. 16. x. 4. xliv. 8. always in relation to offerings made to idols. Part. *fem.* מְקַטְּרוֹת *altars of incense,* 2 Chron. xxx. 14.

Pual, מְקֻטָּרֶת *incense, perfumes.* Cant. iii. 6.

Hiph. as *Piel.* 1 Kings iii. 3. xi. 8. Mostly construed with the accus. *of the incense, sacrifice.* Exod. xxix. 18: וְהִקְטַרְתָּ אֶת־כָּל־הָאַיִל הַמִּזְבֵּחָה *and thou shalt burn the whole ram upon the altar,* Levit. i. 9, 17. ii. 2, 16.

Hoph. הָקְטַר, pass. Levit. vi. 15. Part. *Hoph.* מֻקְטָר *incense,* Mal. i. 11. Deriv. מְקֻטָּרָה, קְטֹרֶת, קִטֵּר, מִקְטָר, מְקֻטָּרֶת.

קְטַר Chald. only in *plur.* קְטָרִין, *stat. const.* קִטְרֵי *knots,* especially

(*a*) *Joints,* Dan. v. 6.

(*b*) Metaph. *knots,* difficult propositions or *problems,* Dan. v. 12, 16. Root קְטַר, i. q. קָשַׁר *to tie, bind.*

קָטֵר, Ezek. xlvi. 22. only: חֲצֵרוֹת קְטֵרוֹת, probably, *uncovered courts.* Compare the Syr. ܒܝܬ ܠܐ ܟܕ *domus sine tecto.*

קְטֹרֶת *fem.* with suffix. קְטֹרְתִּי.

1. *Incense.* Exod. xxx. 1, &c. Levit. iv. 7. x. 1, &c.
2. *Offering.* Ps. lxvi. 15: קִטֹּרֶת אֵילִים *offering of rams.*

קִיא *m. vomit.* Isai. xxviii. 8. Root קוּא *to vomit.*

קָיָה, i. q. קוּא, *to spew, to vomit.* Once in the imperitive of *Kal,* קִי, Jer. xxv. 27.

קַיִט, Chald. i. q. Heb. קַיִץ *summer.* Dan. ii. 35.

קִיטוֹר *m.* from קָטַר

1. *Smoke.* Gen. xix. 28. Ps. cxix. 83.
2. *Vapour, cloud,* Ps. cxlviii. 8.

קִים, i. q. קָם *adversary, opponent, enemy,* Job xxii. 20. LXX. ὑπόστασις, as reading יְקוּם.

קִים *m.* Chald. *command, edict,* Dan. vi. 8. In the Targum it is used frequently for the Hebrew חֹק and בְּרִית. Syr. ܩܝܡܐ, *idem.*

קַיָּם Chald. *established, constant.* Dan. iv. 23.

קִימָה *fem. the act of rising,* Lam. iii. 63. Root קוּם.

קִימוֹשׁ, see קְמוֹשׁ.

קַיִן *m.* Root probably Arab. قَانَ, *med. Je to forge.*

1. *Lance, spear,* 2 Sam. xxi. 16.
2. *Cain,* the name of the son of Adam, Gen. iv. 1. according to this passage from קָנָה, compare קָנָה, No. 4.
3. The name of a people, the *Kenites.* See קֵינִי. Numb. xxiv. 22. Judg. iv. 11.

קִינָה *fem.* (from קוּן). *Plur.* ־ִים and ־וֹת.

1. *Song of lamentation, elegy,* Jer. vii. 29. ix. 9, 19. xix. 1.
2. A city in the tribe of Judah, Josh. xv. 22.

קֵינִי *Nom. gent.* Gen. xv. 19. Judg. iv. 11, 17. קֵנִי, 1 Sam. xxvii. 10. קִינִי, 1 Chron. ii. 55. *Kenites,* a Canaanitish people, which, according to 1 Sam. xv. 6. (comp. Numb. xxiv. 20, 21.), lived among the Amalekites. According to Judg. i. 16. iv. 11. they derive their origin from חוֹבָב, the father-in-law of Moses, who, in the first passage, is also called a Kenite. LXX. Κιναῖος. Vulg. *Cinæus.* Syr. ܩܝܢܝ. Chald. in some passages שַׁלְמָאָה. See *Relandi Palæstina,* p. 146.

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קַיִץ *m.*

1. *Summer*, the warm season of the year, opposed to חֹרֶף, Gen. xviii. 22. Ps. xlvii. 17.

2. *Fruit, dried fruit*, perhaps, by way of eminence, *figs*. Jer. xl. 10, 12. Amos viii. 1, 2. 2 Sam. xvi. 1: מֵאָה קַיִץ *a hundred pieces of fruit*. LXX. Vulg. Chald. *hundred clusters of figs*. Comp. *Faber, zu Harmers Beobachtungen*, Th. I. p. 387 &c.

קִיצוֹן *fem.* קִיצוֹנָה *the last*, Exod. xxvi. 4, 10. xxxvi. 11, 17. It has its form from קֵץ, but the signification from the cognate forms קָצֶה, קֵץ.

קִיקָיוֹן *m.* Jonah iv. 6—10. According to Jerome, Syr. the *palma Christi*. (Lat. *ricinus*, Arab. *Elcheroa*, Egypt. *κίκι, κούκι*), a biennial plant, which shoots up to the height of a small tree, but, like all quick growing plants, easily withers from the least injury. According to LXX. *gourd, pumpkin*. See *Bocharti Hieroz.* P. II. p. 273—82. *Celsii Hieroz.* P. II. p. 273—282. *Faber, zu Harmers Beobachtungen*, Th. I. S. 140—151.

קִיקָלוֹן *m.* Hab. ii. 16. only. Probably compounded of קָלוֹן, קִי, (wherefore also nine MSS. write it in two words), *shameful spewing*. The first syllable קִי is equivalent to קִיא.

קִיר once קִר, Isai. xxii. 5. *Plur.* קִירוֹת, com. gen.

1. *A wall*, 1 Kings vi. 5. *Of the walls* or *side of an altar*, Levit. i. 15. v. 9; *of the heart*, Jer. iv. 19; *of a city*, Numb. xxxv. 4. Josh. ii. 15. Isai. xxv. 4: זֶרֶם קִיר *a tempest which breaks down walls*.

2. Probably i. q. קִרְיָה *a town*, hence the proper name,

(*a*) קִיר מוֹאָב, Isai. xv. 1. (*city of Moab,*) afterwards called *Karach*, *χαράκμωβα*. As synonymous with it, is considered

(*b*) קִיר חֶרֶשׁ, Isai. xvi. 11. Jer. xlviii. 31, 36. and קִיר חֲרֶשֶׁת, Isai. xvi. 7. 2 Kings iii. 25, likewise a city in Moab.

3. The name of a people and region under the dominion of the Assyrians, Isai. xxii. 6. into which the conquered Damascenes were carried captive, 2 Kings xvi. 9. Amos i. 5. and whence the Arameans had emigrated, Amos ix. 7. Most probably a country on the river Cyrus, where even at present the name *Kur, Kura Kur* is retained. See *J. D. Michaelis Supplem.* p. 2191.

קִישׁוֹן the proper name of a brook which rises on mount Tabor, and flows into the bay of Acco. Judg. iv. 7. v. 21. 1 Kings xviii. 40. Ps. lxxxiii. 10.

קִיתָרוֹס Chald. The Greek *κίθαρις, a guitar*. Dan. iii. 5, 7, 10 in Chethib.

קַל *fem.* קַלָּה, *plur.* קַלִּים, (from קָלַל) *adj. light, quick, swift*. קַל בְּרַגְלָיו *swift of foot*, 2 Sam. ii. 18. Amos ii. 14, 15. Isai. xxx. 16: עַל קַל נִרְכָּב *we will ride on swift animals*. Used adverb. Joel iv. 4. Isai. v. 26.

קָל *m.* Chald. i. q. the Hebrew קוֹל, *a voice*, Dan. iii. 5.

קַל, see קוֹל.

I. קָלָה, (Arab. قَلَى), in two conjugations; in *Kal, to roast in the fire*. Part. pass. קָלוּי, Levit. ii. 14. Josh. v. 11. Comp. קָלִי. Also applied to men, as a capital punishment, Jer. xxix. 22.

Niph. part. *any part burnt*, a *burn, inflammation*, Ps. xxxviii. 8.

II. קָלָה, i. q. קָלַל, in two conjugations; in *Niph.* נִקְלָה *to be esteemed lightly, to be disgraced, insulted*. Deut. xxv. 3: וְנִקְלָה אָחִיךָ לְעֵינֶיךָ *and thy brother be made vile in thy sight*. Isai. iii. 5. xvi. 14. Prov. xii. 9. So the ancient translators. Some moderns translate: *and thy brother be miserably beaten before thine eyes*.

Hiph. to esteem lightly, Deut. xxvii. 16. whence,

קָלוֹן *m.* from קָלָה, No. II.

1. *Contempt*, Prov. xiii. 18, *abuse*, xxii. 10.

2. *Disgrace, reproach*, Prov. iii. 35. vi. 33.

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3. *Pudenda.* Nah. iii. 5. Jer. xiii. 26.

4. *Vileness, baseness,* Prov. xviii. 3.

קָלִי *m.* (from קָלָה) and קָלִיא (with א *in otio*), 1 Sam. xvii. 17, *roasted grain,* or *legumes,* a kind of barley which the Orientals use for food. Levit. xxiii. 14. 2 Sam. xvii. 28.

קַלַחַת *fem. pot, kettle.* 1 Sam. ii. 14. Micah iii. 3. The etymology is uncertain.

קָלַט only in the part. pass. of *Kal,* קָלוּט, Levit. xxii. 23. *unusually small,* (of bodily dimensions). Arab. قلطي, *idem.*

קָלַל, in five conjugations; in *Kal,*

1. *To be light.* See *Hiph.* Whence

2. *To be small, to be lessened, abated.* Gen. viii. 11: כִּי קַלּוּ הַמַּיִם מֵעַל הָאָרֶץ *that the waters were abated from off the earth.* Verse 8.

3. *To be low, mean, despised,* Job xl. 4. Nah. i. 14. Comp. קָלָה, No. II.

4. *To be swift,* 2 Sam. i. 23. Jer. iv. 13. Hab. i. 8. Job vii. 6: יָמַי קַלּוּ מִנִּי אֶרֶג *my days are swifter than a weaver's shuttle.* Ix. 25.

Niph. נָקַל and נָקֵל *fut.* יִקָּלוּ. (Isai. xxx. 16.) and יֵקַל, (for יִקַּל as יֵמַר).

1. *To be easy, facilem esse,* with the dative of the person. Prov. xiv. 6. The form נָקַל with לְ is used impersonally, *it is an easy matter,* 2 Kings xx. 10.

2. *To be small,* with בְּעֵינֵי, 1 Sam. xviii. 23. 2 Kings iii. 18. Used impers. נָקַל מִן *it is too small,* or *not sufficient,* Isai. xlix. 6: נָקַל מִהְיוֹתְךָ לִי עֶבֶד *it is not sufficient that thou be my servant.* Ezek. viii. 17. Part. נָקֵל, *fem.* נְקַלָּה *slight.* עַל נְקַלָּה *slightly,* Jer. vi. 14. viii. 11.

3. *To be esteemed slight, to be despised,* (as *Kal,* No. 3.) 2 Sam. vi. 22. Gen. xvi. 4: וַתֵּקַל גְּבִרְתָּהּ בְּעֵינֶיהָ *and her mistress was despised in her eyes.* Verse 5.

4. *To be swift,* Isai. xxx. 16.

Piel קִלֵּל, *to revile, curse,* with the accus. Gen. viii. 21. Levit. xix. 14, &c. Once with בְּ, Isai. viii. 21. 1 Sam. iii. 13: *because he knew* כִּי מְקַלְלִים לָהֶם בָּנָיו *that his sons were bringing a curse upon themselves.* Vulg. *indigne agere filios suos.* LXX. ὅτι κακολογοῦντες θεὸν, as if they had read אֱלֹהִים. Syr. *quod ignomia afficiebant populum.* The form מְקַלְלַנִי, more correct מְקַלְלֵנִי, Jer. xv. 10 is the participle with the termination of the finite verb, as מְשִׁתַּחֲוִיתֶם, a formation which in Hebrew is very rare, but in Syr. more frequent.

Pilp. קִלְקֵל.

1. *To move, to shake.* (Arab. قلقل). Ezek. xxi. 26: קִלְקַל בַּחִצִּים *he shakes the arrows,* for oracular purposes. Kimchi, according to No. 2. *expolivit tela,* and adds: *ita ut valde splenderent, et conjectores in iis viderent (futura),—quomodo in gladio vident et in speculo.*

2. *To smooth, to polish,* hence *to whet,* Eccles. x. 10. The adjective קָלָל has the signification *smooth.*

Hiph. הֵקֵל, *inf.* הָקֵל, *fut.* יָקֵל.

1. *To make light, easy,* with מֵעַל and מִן, *to lighten a thing,* (by taking it off) from. 1 Kings xii. 10: *thy father has made our yoke heavy* וְאַתָּה הָקֵל מֵעָלֵינוּ *but make thou it easy, and take it off from us.* 1 Sam. vi. 5. Without a noun, Exod. xviii. 22: הָקֵל *make it easy to thee.* Jonah i. 5.—1 Kings xii. 4: הָקֵל מֵעֲבֹדַת אָבִיךָ הַקָּשָׁה, *take (something) off from the heavy yoke of thy father.* Verse 9.

2. *To despise.* 2 Sam. xix. 44. Ezek. xxii. 7. Isai. viii. 23.

Hithpalp. to move one's self, to tremble, Jer. iv. 24. only: *and all the hills* הִתְקַלְקְלוּ *moved* or *trembled.*

קָלָל *m. adj.* Dan. x. 6. Ezek. i. 7. as a quality of metal, probably *smooth, polished.* The notion may be cognate with that of light. Compare in Chald. גְּלָל *politura.* Vulg. *æs candens.*

קְלָלָה *fem. stat. constr.* קִלֲלַת.

1. *Abuse, reproach,* 2 Sam. xvi. 12. Prov. xxvii. 14.

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2. *Curse.* Gen. xxvii. 12: מְקֵלָתְךָ *the curse which befalls thee.* As concrete *one accursed,* Deut. xxi. 23.

קָלַס, in two conjugations; in

Piel, to deride, scorn. Ezek. xvi. 31: *as a harlot* לְקַלֵּס אֶתְנָן *scorns the* (*offered*) *hire,* viz. to obtain the more. The Vulg. interpretation is appropriate: *nec facta es sicut meretrix fastidio augens pretium.* (According to the Chald. idiom it would signify, *who praises the hire*).

Hithp. הִתְקַלֵּס, *idem,* with בְּ, 2 Kings ii. 23. Ezek. xxii. 5. Hab. i. 10. Whence

קֶלֶס *m. derision.* Ps. xliv. 14. Jer. xx. 8.

קְלָסָה *fem. idem,* Ezek. xxii. 4.

קָלַע, in two conjugations; in *Kal,*

1. *To sling,* Judg. xx. 16. Metaph. Jer. x. 18.

2. *To curve, engrave,* 1 Kings vi. 29, 32, 35. probably from קֶלַע, as the Latin *funda, any cavity,* similar to that of a sling, *engraven work* in wood or stone. Deriv. מְקֻלַּעַת.

Piel, to sling, as *Kal,* only in the future tense, 1 Sam. xvii. 49. xxv. 29.

קֶלַע *m.* from קָלַע.

1. *Sling,* 1 Sam. xvii. 40.

2. *Curtain, veil,* Exod. xxvii. 9, &c. xxxv. 17. Numb. iii. 26. (In Chald. *idem.* Arab. *a sail*).

3. 1 Kings vi. 34, probably a false reading for צְלָעִים *the leaf of a folding door,* as in the former part of the verse, and used here in Cod. 150 of Kennicot.

קַלָּע *m. a slinger,* 2 Kings iii. 25.

קָלְקָל *light, poor, bad,* (of food). Numb. xxi. 5. Luther, *lose speise.* The form is similar to חֲצוֹצֵר.

קַלְשׁוֹן *m. a pointed instrument.* (In Chald. *idem,* Targum of Eccles. xii. 11.) 1 Sam. xiii. 21: שְׁלֹשׁ קַלְשֹׁן *a three pronged instrument, a pitch-fork,* or the like.

קָמָה *fem.* (from קוּם), *standing corn, a crop,* fit to be cut, but yet standing. Judg. xv. 5. Exod. xxii. 5. *Plur.* Judg. xv. 5.

קִמּוֹשׁ *m.* Isai. xxxiv. 13. and קִמּוּשׁ, Hos. ix. 6. *Plur.* קִמְשֹׁנִים, Prov. xxiv. 31. *a prickly* or *thorny plant,* e. g. *a nettle, thistle. Celsii Hierobot.* Tom. II. p. 206.

קֶמַח *m. flour, meal,* Gen. xviii. 6. Numb. v. 15. (Arab. *wheat, grain*).

קָמַט, in two conjugations; in *Kal,*

1. *To fetter, to tie* or *bind hands and feet.* Job xvi. 9: תִּקְמְטֵנִי *thou hast fettered me.* Symm. κατέδησάς με. In Talmud, *idem.*

2. *To seize fettered, to drag away.* (In Chald. *idem*).

Pual, passive of No. 2. Job xxii. 16: אֲשֶׁר קָמְטוּ וְלֹא עֵת *who are snatched away before their time.* LXX. συνελήφθησαν. Vulg. Chald. *sublati sunt.* Comp. קֶמֶט *to seize,* Targum of Prov. iv. 4.

קָמַל, only in *Kal, to languish, wither,* as trees, plants. Isai. xix. 6. xxxiii. 9. (In Syr. applied to men. In Arab. to plants, destroyed by insects).

קָמַץ, only in *Kal, to take,* especially *a handful.* Levit. ii. 2. v. 12. Numb. v. 26.

קֹמֶץ *m.* with suffix. קֻמְצוֹ.

1. *A handful,* Levit. ii. 2. v. 12. vi. 8.

2. *A sheaf, bundle of ears of corn, which one takes in his hand, manipulus.* Gen. xli. 47: לְקֻמָצִים *in full bundles,* i. e. in abundance.

קְמָשׁוֹן, see קִמּוֹשׁ.

קֵן *m.* with suffix. קִנּוֹ.

1. *Bird's nest,* Deut. xxii. 6. Isai. x. 14. Hence, *the nestlings, the young birds in the nest,* Deut. xxxii. 11.

2. Metaph. for *habitation,* (still retaining the metaphor). Numb. xxiv. 21: *thou foundest thy nest on a rock.* Job xxix. 18: *with my nest I will die.*

3. *Plur.* קִנִּים, *cells, little habitations,* Gen. vi. 14. Root קָנַן, perhaps in the signification of the Arab. قَانَ, *to form, build.*

קָנָא, in two conjugations; in *Piel,* קִנֵּא.

1. *To be zealous, to act with zeal* for a per-

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son or thing, *to defend his right with zeal,* with לְ of the person, Numb. xxv. 11, 13. 2 Sam. xxi. 2. 1 Kings xix. 10, 14. Ezek. xxxix. 25. Joel ii. 18. Zech. i. 14. viii. 2. Numb. xi. 29: הַמְקַנֵּא אַתָּה לִי *art thou the defender of my right,* i. e. have I appointed thee to it?

2. *To be jealous,* e. g. of one's wife, with the accus. Numb. v. 14. of a rival, with בְּ, Gen. xxx. 1.

3. *To envy one, to be envious of one,* with בְּ of the person, Gen. xxxvii. 11. Ps. xxxvii. 1. lxxiii. 3. Prov. xxiv. 19; with the accus. Gen. xxvi. 14. Isai. xi. 13. Ezek. xxxi. 9; with לְ, Ps. cvi. 16.

4. *To emulate,* Prov. iii. 31.

5. *To exert one's self with zeal* about any thing, with בְּ, Prov. xxiii. 17. xxiv. 1: אַל תִּתְקַנֵּא בְּאַנְשֵׁי רָעָה *exert thyself not with zeal about evil men.*

6. Transitively, *to excite one's jealousy,* by any thing, with בְּ, Deut. xxxii. 21. 1 Kings xiv. 22.

Hiph. to excite one's jealousy, as *Piel,* No. 6. Deut. xxxii. 16, 21. Ps. lxxviii. 58.

קְנָא Chald. *to buy, purchase,* Ezra vii. 17. Hebrew קָנָה.

קַנָּא *m. jealous,* i. e. one who does not suffer his rights to be injured, applied to Jehovah, אֵל קַנָּא *a jealous God,* Exod. xx. 5. xxxiv. 14. Deut. iv. 24. v. 9. Compare Isai. xlii. 8.

קְנָאָה *fem.* from קָנָא.

1. *Zeal, ardour,* 2 Kings x. 16: קִנְאָתִי לַיהוָה *my zeal for Jehovah.* Isai. ix. 6: קִנְאַת יְהוָה צְבָאוֹת *the zeal of Jehovah of hosts,* (for his people). קִנְאַת עָם *zeal for the people,* Isai. xxvi. 11. Ps. lxix. 10. cxix. 139. Also *ardent, sincere love,* generally. Cant. viii. 6.

2. *Jealousy,* Isai. xi. 13. especially in reference to love, Prov. vi. 34. xxvii. 4. Numb. v. 14.—Ezek. viii. 3: סֵמֶל הַקִּנְאָה הַמַּקְנֶה *the image of jealousy which excites* (God) *to jealousy.*

3. *Envy,* Eccles. iv. 4. ix. 6. Prov. xiv. 30.

4. *Wrath, anger,* Deut. xxix. 19. Ps. lxxix. 5.

5. *Impatience,* Job v. 2.

קָנָה, *fut.* יִקְנֶה, apoc. יִקֶן, in two conjugations; in *Kal,*

1. *To acquire, get,* Prov. iv. 7: קְנֵה חָכְמָה *acquire* or *get wisdom,* xv. 32. xvi. 16. xix. 8. Ps. lxxviii. 54: הַר זֶה קָנְתָה יְמִינוֹ *the mountain, which his right hand has acquired,* Ruth iv. 9, 10: *and also Ruth ... קָנִיתִי לִי לְאִשָּׁה I have taken to be my wife.*

2. *To buy,* Gen. xxv. 10. xlvii. 22. Exod. xxi. 2. Isai. xliii. 24, &c.

3. Especially, *to redeem, ransom,* e. g. from captivity, Isai. xi. 11. Neh. v. 8.

4. *To obtain, get possession,* Gen. iv. 1.

5. *To own, possess,* Isai. i. 3.

6. *To prepare, make, create, form.* (In Syr. *idem.* In Arab. تن *med. Je, formavit, concinavit,* appears to correspond). Ps. cxxxix. 13: כִּי אַתָּה קָנִיתָ כִלְיוֹתָי *for thou hast formed my reins,* (see LXX. Vulg.) Deut. xxxii. 6: אָבִיךָ קָנֶךָ *thy father who has formed thee.* Prov. viii. 22: יְהוָה קָנָנִי *Jehovah created me.* LXX. ἔκτισέ με. Chald. בְּרָאנִי. Syr. ܒܪܝܢܝ. Compare also Jesus Syr. i. 4, 8, 9.

Hiph. Zech. xiii. 5, probably as *Kal, to buy.* The form מַקְנֶה, Ezek. viii. 3 is used for מַקְנִיא, see קָנָא. Deriv. קִנְיָן, מִקְנֶה, מִקְנָה.

קָנֶה *m.*

1. *Cane, reed,* Isai. xlii. 3. xxxvi. 6. Ps. lxviii. 31: חַיַּת קָנֶה *the beast of the reeds,* i. e. the crocodile, as a symbol of Egypt.

2. *Sweet cane, calamus.* (*Acorus calamus,* Linn.) *calamus odoratus* of Pliny, (H. N. xii. p. 48). Isai. xliii. 24. Ezek. xxvii. 19. Cant. iv. 14. More definitely, קֶנֶה בֹשֶׂם, Exod. xxx. 23, and קֶנֶה הַטּוֹב, Jer. vi. 20.

3. *Stalk of corn,* Gen. xlvi. 5, 22.

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4. *Measuring-reed, staff, scale for measure, rule,* more fully קְנֵה הַמִּדָּה, Ezek. xl. 3, 5. Hence

5. *A measure of six cubits,* Ezek. xli. 8.

6. *A beam* or *lever of a balance, the balance* itself, Isai. xlvi. 7.

7. *The upper bone of the arm, os humeri.* Job xxxi. 22.

8. *A branch of a candlestick,* Exod. xxv. 31 &c. Plur. קָנִים, xxv. 32, and קָנוֹת, xxv. 36. xxxvii. 22.

קָנָה a proper name of a city in the tribe of Asher, Josh. xix. 28. Also the name of a brook on the confines of the tribes of Ephraim and Manasseh, Josh. xvi. 8. xvii. 9.

קַנּוֹא *m.* i. q. קַנָּא *jealous,* applied to God, Josh. xxiv. 19. Nah. i. 2.

קְנַז a proper name of a descendant of Esau, from whom a district of Arabia takes its name, Gen. xv. 11, 15, 42.

קְנִזִּי a Canaanitish people whose situation cannot be more nearly determined, Gen. xv. 19. Numb. xxxii. 12.

קִנְיָ see קֵינִי.

קִנְיָן *m.* (from קָנָה).

1. *Any thing which one gets, acquires, buys,* Prov. iv. 7. Levit. xxii. 11.

2. *Possession, property,* Gen. xxxiv. 23. Ezek. xxxviii. 12. Ps. cv. 21.

3. Perhaps *a creature,* after קָנָה, No. 6. Ps. civ. 24. LXX. κτίσις.

קִנָּמוֹן *stat. const.* קִנְמָן, (Exod. xxx. 23.) *cinnamon,* Prov. vii. 17. Cant. iv. 14. Herod. (iii. 3.) asserts positively that the Greeks obtained their κίνναμον or κιννάμωμον from the Phenicians, consequently the word is derived from the Semitic dialects. The derivation from קנם קנם *to smell strong and powerful,* is doubtful, because this word appears only to be used of the rancid smell of oil.

קִנֵּן denom. (from קֵן *nest,*) *to make a nest, to nest,* Ps. civ. 17. Isai. xxxiv. 15. Syr. ܩܢܢ *idem.*

Pual, Jer. xxii. 23 *idem.*

קִנְצֵי, Job xviii. 2, see קֵץ.

קְנָת (*possession*), the name of a city in the territories of the Gileadites, Numb. xxxii. 42. 1 Chron. ii. 23. *Relandi Palæstina,* p. 681.

קָסַם *fut.* יִקְסֹם *to predict, to divine,* only in *Kal.* It is applied, with a few almost dubious exceptions, to the prohibited predictions of false prophets. Deut. xviii. 10, 14. 2 Kings xvii. 17. Micah iii. 6, 7, 11, at least with the accompanying notion of contempt and blame, e. g. of Balaam, Josh. xiii. 22; of the prophets of the Philistines, 1 Sam. vi. 2; of a necromancer, xxviii. 8: קָסַם־נָא לִי בָּאוֹב *predict to me by necromancy.*—קֹסֵם, Isai. iii. 2, appears to be taken in a good sense, (compare however, Hos. iii. 4), קֶסֶם No. 3. As this word is used more frequently in Syriac, compare the remarks made under כְּמָרִים, כַּשָּׁף. See also סָנַד. Deriv. מִקְסָם.

קֶסֶם *m.*

1. *Prediction,* Ezek. xiii. 6, 23. xxi. 26. 1 Sam. xv. 23.

2. *Reward of prediction,* Numb. xxii. 7. (Compare פְּעֻלָּה).

3. Probably in a good sense, *oracle,* Prov. xvi. 10.

קָסַס only in *Poel,* קוֹסֵס i. q. קוֹצֵץ *to cut off,* Ezek. xvii. 9.

קֻסְּת *fem. a vessel, cup,* (Aram. קֻסְטָא *idem,* used mostly as a measure for liquids, *a sextary.* Ethiop. קשת *hydria*). Hence קֻסַּת הַסֹּפֵר *vessel of the writer, ink-stand, ink-horn,* Ezek. ix. 2, 3, 11.

קְעִילָה a proper name of a city in the tribe of Judah, Josh. xv. 44. 1 Sam. xxiii. 1. 1 Chron. iv. 19. see *Relandi Palæstina,* p. 698.

קַעֲקַע *m. a mark, cut* or *burnt into the skin,* Levit. xix. 28: פְּתֻבֶת קַעֲקַע. LXX. γράμ-

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ματα στικτά. Vulg. *figuræ* aut *stigmata*. Chald. רוּשְׁמִין חֲרִיתִין, *stigmata sculpta*. (In Talmud the verb קעקע and קיעקע, *sculpsit, inussit*). See *Buxtorf*, p. 2082.

קְעָרָה *fem. stat. const.* קַעֲרַת, *plur.* קְעָרוֹת, *stat. const.* קַעֲרוֹת, but with suffix. קְעָרוֹתָיו, *fem. dish, cup*, Numb. vii. 13, &c. (Arab. قعران, *a deep dish*, from قعر, *to be deep*).

קָפָא, in two conjugations; in *Kal*,

1. *To curdle, coagulate*, e. g. of milk. (See *Hiph.*) *To be congealed*, of the floods, Exod. xv. 8.

2. *To draw one's self together, to sit with one's feet folded under him*, Zeph. i. 12, compare Jer. xlviii. 11, where שָׁקַט is used in the same construction.

Hiph. causat. of No. 1. *To make to curdle, to coagulate*, Job x. 10. In Talmud *idem*. (In Syr. and Arabic under the cognate form קפף).

קְפָאוֹן *m. congelation, ice, frost*, Zech. xiv. 6.

קָפַד as in Chald. *to cut off*. It occurs only in *Piel*, Isai. xxxviii. 12: קִפַּדְתִּי כָאֹרֵג חַיַּי. Vulg. *præcisa est, velut a texente, vita mea*. (Chald. and Syr. אִתְקַפַּדוּ, ܐܬܩܨܘ *præcisæ sunt*). Whence

קֶפֶד or קֹפֶד, with ה parag. קְפָדָה *destruction, ruin*, Ezek. vii. 25.

קִפֹּד *m. hedge-hog*, Isai. xiv. 23. xxxiv. 11. Zeph. ii. 14. (Arab. قنفذ, Syr. ܩܨܦܐ, *idem*. Root ܩܨ, *horruit*. *Ethpe. contractus est*).

קִפּוֹז *m.* Isai. xxxiv. 15. according to the old translators, i. q. קִפֹּד, *hedge-hog*, which is the reading of six MSS. But this animal is described as laying eggs, and brooding over its young, which description does not answer to the hedge-hog. It is therefore better to translate it with *Bochart*, (*Hieroz.* T. II. p. 408.) *arrow serpent, serpent jaculus*. (Arab. قفازة, from قفز, which signifies in Arabic and in Chald. *to leap, spring, to seize with a spring*.

קָפַץ *fut.* יִקְפֹּץ, in three conjugations; in *Kal*, *to contract, to shut, to close*, e. g. the mouth. Job v. 16. Ps. cvii. 42. Isai. lii. 5; *the hand*, Deut. xv. 7. Metaph. applied to *compassion*, Ps. lxxvii. 10. The phrase, *to shut up one's hand against one*, signifies, to be parsimonious, incompassionate towards him, cognate with קָמַץ.

Niph. to be gathered, hence as נֶאֱסַף, *to die*, Job xxiv. 24.

Piel, to leap, spring, Cant. ii. 8. (Chald. קַפֵּץ, *idem*.)

קֵץ with suffix. קִצִּי *m.* (from קָצַץ), *end*, of time and space, Job xxviii. 3. vi. 11. Ps. xxxix. 5, &c. Isai. ix. 6: וּלְשָׁלוֹם אֵין קֵץ *and there shall be no end of peace*. Job xxii. 5. Eccles. iv. 8, 16.—אֵין קֵץ *without end*, used adverbially, Eccles. xii. 12.—מִקֵּץ *after*, e. g. מִקֵּץ אַרְבָּעִים יוֹם *after forty days*, Gen. viii. 6. xvi. 3. xli. 1. Exod. xii. 41. Numb. xiii. 25. In the later writings also לְקֵץ, 2 Chron. xviii. 2. Dan. xi. 6, 13. Especially

(*a*) *The end*, i. e. *destruction* of a people. Gen. vi. 13. Ezek. vii. 2. Amos viii. 2. עָוֹן קֵץ *a crime, which leads to the end*, or *brings destruction*. Ezek. xxi. 30, 34. xxxv. 5.

(*b*) *The end, fulfilment*, of a prophecy, Hab. ii. 3.

(*c*) עֵת קֵץ, Dan. viii. 17. or מוֹעֵד קֵץ, verse 19. *the time of the end*, also קֵץ הַיָּמִים, Dan. xii. 13, *the end of days*, according to the later theology of the Jews, the time immediately preceding the advent of the Messiah's kingdom, which was considered a time full of trouble and calamity.

Plur. stat. constr. קִצֵּי for קִצֵּי, (in which the Dagesh *forte* is resolved after the Chald. manner). Job xviii. 2: עַד־אָנָה תְּשִׂימוּן קִנְצֵי לְמִלִּין *when will ye make an end of your speeches*. Deriv. קִיצוֹן.

קָצַב *fut.* יִקְצֹב, only in *Kal*,

1. *To cut off*, e. g. a piece of wood. 2 Kings vi. 6. Comp. in Arab. قصب and قضب, *to cut, cut off*.

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2. *To shear*, sheep, Cant. iv. 2. Comp. חָצַב, חָמַב.

קֶצֶב *m.*

1. *Figure, form.* properly, *cut*, French, *taille.* 1 Kings vi. 25. vii. 37.

2. קִצְבֵי הָרִים, Isai. ii. 7, probably *the ends*, i. e. *the foundations of the mountains* (in the depths of the sea). Vulg. *extrema montium.* Chald. *radices montium.* Syr. *imum montium.* Root קָצַב, *to cut off*, as קֵץ from קָצַץ.

קָצָה, in three conjugations; in *Kal, to chop off, cut down*, as קָצַץ. Metaph. *to exterminate* (nations). Hab. ii. 10: קָצוֹת עַמִּים רַבִּים *in exterminating many nations.* LXX. συνετέραvας. Vulg. *concidisti.* Syr. and Chald. *deprædatus es.*

Piel, idem. Prov. xxvi. 6: מְקַצֶּה רַגְלַיִם *one whose feet are cut off.* 2 Kings x. 32: *Jehovah began* לְקַצּוֹת בְּיִשְׂרָאֵל *to cut off in Israel*, i. e. to take off one part after another.

Hiph. to scrape off, i. q. קָצַע, Levit. xiv. 41, 43. Deriv. out of the alphabetic order, מִקְצָת, קְצָת.

קָצֶה *m. stat. const.* קְצֵה, *plur. const.* קְצֵי, from קָצָה.

1. As קֵץ *the end, extremity*, e. g. of the earth, קְצֵה הָאָרֶץ *the end*, or, *extremity of the earth*, Isai. v. 26. xlii. 10. xliii. 6. קְצֵה הַשָּׁמַיִם *the end of heaven*, Isai. xiii. 5. Ps. xix. 7. מִקְצֵה שְׁלֹשֶׁת יָמִים *after three days*, Josh. iii. 2. ix. 16. 1 Kings ix. 10. 2 Kings viii. 3. xviii. 10. Ezek. xxxix. 14. (Otherwise מִקֵּץ). מִן הַקָּצֶה אֶל הַקָּצֶה *from one end to the other*, Exod. xxvi. 28. מִקְצֵה *from (every) end* or *quarter*, Gen. xix. 4: כָּל־הָעָם מִקָּצֶה *all the people from all ends*, or *quarters.* Jer. li. 31: עִירוֹ מִקָּצֶה *his city from all ends.* Hence

2. *The whole, sum.* Gen. xlvii. 2: מִקְצֵי אֶחָיו לָקַח חֲמִשָּׁה אֲנָשִׁים *from the whole number of his brethren, he took five.* Ezek. xxxiii. 2: אִישׁ אֶחָד מִקְצֵיהֶם *a man out of the midst of them.* Comp. Numb. xxii. 41. Isai. lvi. 11. Comp. the *fem.* קָצָה, No. 2.

קֶצֶה *m. an end*, Isai. ii. 7. Nah. ii. 10. iii. 3, 9.

קְצָה *fem. plur. stat. constr.* קְצוֹת, i. q. קָצֶה.

1. *End, extremity*, Exod. xxv. 19. xxxvii. 8, &c. Job xxvi. 14: הֵן־אֵלֶּה קְצוֹת דְּרָכָיו *behold! these are only the extreme parts, (outlines) of his deeds.*

2. *Sum, crowd, multitude.* 1 Kings xii. 31: *and he made priests* מִקְצוֹת הָעָם *out of the multitude of the people*, xiii. 33.

קְצָו *m. end*, only in *plur. stat. constr.* קְצֵי אֶרֶץ *the ends of the earth*, Ps. xlviii. 11. lxv. 6. Isai. xxvi. 15.

קֶצַח *m.* only in Isai. xxviii. 25, 27, *black cumin*, or *caraway, nigella melanthium*, according to the LXX. Vulg. and Rabbins. See *Celsii Hierobot.* P. II. p. 70.

קָצִין *m.*

1. *Judge, magistrate.* Isai. i. 10. xxxvi. 7. Micah iii. 9. Root קצה in Arab. with ض, *to determine, judge*, cognate قصي, *to cut, cut off*, whence قاضي, *judge, cadi.* The נ is therefore not radical.

2. *Leader in war, general*, Josh. x. 24. Judg. xi. 6, 11. Dan. xi. 18. Comp. שֹׁפֵט.

3. *Prince, chief*, Prov. vi. 7. xxv. 15.

קְצִיעוֹת *plur. fem. the Arabian cassia*, a bark similar to cinnamon, probably *wild cinnamon, laurus cassia, Linn.* Ps. xlv. 9. See *Celsii Hierobot.* T. II. p. 360.

קָצִיר *m.* from קָצַר.

1. *Harvest, reaping*, Gen. viii. 22, &c. Hence

(*a*) *The gathered corn*, Levit. xix. 9. xxiii. 22.

(*b*) Collect. *the reapers*, Isai. xvii. 5.

2. *Branch, bough*, Ps. lxxx. 12. Job xiv. 9.

קָצַע, probably *to cut off*, i. q. קָצָה. In Arab. قطع, *idem.* It occurs in the two conjugations; in

Hiph. to scrape off, i. q. קָצָה *in Hiph*, Levit. xiv. 41.

Hoph. Part. מְרֻקָּצָעוֹת, i. q. מְקֻצּוֹעִים *cor-*

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ners. Ezek. xlvi. 22. Properly *the thing cut off, place in which something is cut off.* Deriv. מַקְצוֹעָה, מִקְצֹעִים.

קָצַף *fut.* יִקְצֹף, in three conjugations; in *Kal, to be angry, provoked,* with עַל *against one.* Gen. xl. 2. xli. 10. Exod. xvi. 20. Levit. x. 16. Numb. xxxi. 14. once with אֶל, Josh. xxii. 18.

Hiph. הִקְצִיף *to excite to anger, to provoke* (Jehovah), Deut. ix. 7, 8, 22.

Hithp. as *Kal.* Isai. viii. 21 only.

קָצַף Chald. *idem.* Dan. ii. 12.

קֶצֶף *m.* with suffix. קִצְפִּי.

1. *Anger, wrath,* especially *of the wrath of Jehovah.* Josh. ix. 20: וְלֹא יִהְיֶה עָלֵינוּ קֶצֶף *lest the wrath of (Jehovah) come upon us.* xxii. 20. Zech. i. 2. 2 Chron. xix. 10.

2. *Brush-wood, splinter, chip.* LXX. φρυγανον. (Arab. قصف, *debile, flaccum fuit lignum*). Whence also

קְצָפָה *fem. any thing broken,* or *spoiled by bending.* Joel i. 7. LXX. συγκλασμός.

קָצַץ in two conjugations; in *Kal, to cut off,* e. g. the hand, Deut. xxv. 12. the mustaches, Jer. ix. 25. xxv. 23: קְצוּצֵי פֵּאָה *cut mustaches.* (Arab. قصّ, *to cut the nails and hair*).

Piel קִצֵּץ and קֵצֵּץ.

1. *To cut off,* e. g. a rope, Ps. cxxix. 4. the hands, thumbs, Judg. i. 6. 2 Sam. iv. 12. Ps. xlvi. 10: קִצֵּץ חֲנִית, properly, *he cut (the point) of the spear,* i. e. he blunted the spear.

2. *To cut* (into wires), Exod. xxxix. 3.

3. *To cut off from, to deprive, to strip,* 2 Kings xviii. 16. xxiv. 13.

קְצַץ Chald. *Pael, to cut off, cut down,* Dan. iv. 11.

קָצַר, in three conjugations; in *Kal,*

1. With the future יִקְצֹר, *to cut down,* especially *corn,* hence *to mow, reap, gather.* Jer. xii. 13. Levit. xix. 9. xxv. 5. Deut. xxiv. 19. Part. קוֹצֵר, *reaper,* Ruth ii. 3 &c. 1 Sam. vi. 13. Frequently metaph. Job iv. 8: זֹרְעֵי עָמָל יִקְצְרֻהוּ *they who sow mischief shall reap it.* Prov. xxii. 8. Hos. viii. 7.

2. קָצַר (as it appears from the *adject.*) with the *fut.* יִקְצַר, intrans. *to be short,* Isai. xx. 28. Especially

(*a*) קָצְרָה יָדִי *my hand is (too) short, I am (too) weak,* Numb. xi. 23. Isai. lix. 1. with מִן before the *inf.* Isai. l. 2.

(*b*) קָצַר רוּחִי and קָצְרָה נַפְשִׁי *I am grieved, impatient,* Numb. xvi. 4, 5. Judg. xvi. 16. Job xxi. 4. Micah ii. 7. With בְּ, *concerning,* or *about* a thing. Judg. x. 16. Zech. xi. 8.

Piel קִצַּר *to shorten,* Ps. cii. 24, only.

Hiph. הִקְצִיר.

1. *To shorten,* as *Piel.* Ps. lxxxix. 46.

2. *To reap, gather,* Job xxiv. 6, in Chethib.

קָצֵר *m. short,* Ezek. xlii. 5. Especially

(*a*) קְצַר יָד *weak, feeble, unable,* Isai. xxxvii. 27.

(*b*) קְצַר רוּחַ, Prov. xiv. 29. and קְצַר אַפַּיִם, Prov. xiv. 17, *impatient, irascible.*

(*c*) קְצַר יָמִים *of short duration, short-lived,* Job xiv. 1.

קֹצֶר *m.* only in the phrase קֹצֶר רוּחַ *impatience,* Exod. vi. 9.

קָצָת *fem.* (for קָצָאת, after the form מָנָת, from the Root קָצָה), i. q. קָצֶה, *an end.* Dan. i. 5, 15.: מִקְצַת יָמִים עֲשָׂרָה *after the end,* or *expiration of ten days.* Instead of which לִמְקֻצַת, verse 18. *Plur.* קְצָוֹת *the ends,* Exod. xxxviii. 5. especially *the ends* (of the earth). Ps. lxv. 9.

קְצָת, *stat. constr.* קְצַת *fem.* Chald.

1. *A part,* Dan. ii. 42.

2. *End,* Dan. iv. 31.

קָר *Plur.* קָרִים, *adj.* from obsolete קָרַר.

1. *Cold, cool,* Prov. xxv. 25. Jer. xviii. 14. (Root קּר and קר, *to be cold*).

2. *Quiet, tranquil,* Prov. xvii. 27, according to the Chethib: קַר רוּחַ *of a tranquil mind.* See קָרַר, No. 5. (Arab. قر, *quievit*).

קָר, see קִיר.

קַר *m.* (from קרר) *cold,* Gen. viii. 22.

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I. קָרָא, in three conjugations; in *Kal*,

1. *To call*, Ps. xxxiv. 7. lxxxi. 8, &c. Various constructions and subordinate significations are,

(*a*) *To call* a person or thing, with the dative of the object, Levit. ix. 1. Hos. xi. 1. Isai. xlvi. 11; with אֶל, Gen. iii. 9. xlix. 1. Ps. xlii. 8: תְּהוֹם אֶל תְּהוֹם קוֹרֵא *deep called unto deep*, with the accus. Gen. xxvii. 1. Exod. ii. 8. 1 Sam. iii. 16. Prov. xviii. 6: *his mouth called for strokes*.

(*b*) *To call to*, i. e. to impart a thing by calling, with אֶל, Isai. vi. 3: וְקָרָא זֶה אֶל־זֶה, *and one called to the other*. Exod. iii. 4.

(*c*) *To call upon one*, especially for help, to invoke, implore him, with אֶל, Ps. iv. 4. xxx. 9, and the accus. Hos. vii. 11. especially in reference to Jehovah, Ps. xiv. 4. xviii. 7. liii. 5. lxvi. 17. lxxxviii. 10. cxxx. 1. Isai. xliii. 22. Hos. vii. 7.

(*d*) *To call together, to convoke*, e. g. עֲצָרָה *a solemn assembly*, Joel i. 14. מִקְרָא, *idem*. Isai. i. 13. קְרוֹאֵי הָעֲדָה *they who were convoked to the congregation*, Numb. i. 16. Hence

(*e*) *To invite*, 1 Sam. xix. 13, 22. 1 Kings i. 9, 10. xli. 49.—לְ לְשָׁלוֹם קָרָא *to invite one to peace, to offer him peace*, Deut. xx. 10. Judg. xxi. 13.

(*f*) *To make known, announce, declare, proclaim*, Joel iv. 9: קִרְאוּ זֹאת בַּגּוֹיִם *make this known*, or *proclaim among the people*. Jer. ii. 2: וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר *and declare in the ears of Jerusalem thus*. iii. 12. vii. 2. xix. 2. li. 61. Zech. vii. 7: *are these not the words* אֲשֶׁר קָרָא יְהוָה בְּיַד הַנְּבִיאִים *which Jehovah announced by his prophets*.—לְ קָרָא דְרוֹר *to announce*, or *proclaim liberty to one*. Isai. lxi. 1. Jer. xxxiv. 8, 15, 17. Used absolutely, *to preach*, Jonah i. 2: קְרָא עָלֶיהָ *preach against it*.

(*g*) *To extol, praise*, (as אָמַר, with the accus.) Prov. xx. 6: יִקְרָא אִישׁ חַסְדּוֹ *every one praises his own kindness*.

(*h*) *To call, to choose, to appoint*, i. q. בָּחַר. Isai. xlii. 5: אֲנִי יְהוָה קְרָאתִיךָ *I Jehovah have called thee*, i. e. elected thee. xlviii. 12: יִשְׂרָאֵל מְקֹרָאִי *Israel whom I have called to me*, i. e. whom I have chosen, elected. Synonymous, but stronger, is the phrase קָרָא בְּשֵׁם פ׳ *to call*, or *choose one by name*. Isai. xliii. 1: קְרָאתִי בְשִׁמְךָ לִי אַתָּה *I have called thee by name* (individually), *thou art mine*. xlv. 3, 4. Comp. Exod. xxxi. 2.

(*i*) *To call for*, with בְּ. Isai. lix. 4: אֵין קוֹרֵא בְּצֶדֶק *none calls for justice*. Especially קָרָא בְּשֵׁם יְהוָה *to invoke*, or *praise the name of Jehovah*, Gen. iv. 26. xii. 8. Exod. xxxiii. 19. Ps. lxxix. 6. cv. 1. Isai. lxiv. 6. Joel ii. 32. (iii. 5.) Jer. x. 25. Zeph. iii. 9. 1 Chron. xvi. 8. Also applied to the *calling upon idols*, 1 Kings xviii. 26. Used without בְּ in the same signification, e. g. Lam. iii. 55. Ps. xcix. 6. Deut. xxxii. 3. (in which the Samaritan reads בשם), compare Ruth iv. 14. More rarely applied to men. Ps. xlix. 12: קָרְאוּ בִשְׁמוֹתָם עֲלֵי אַדְמוֹת (*so that*) *men praise their names upon earth*. Ruth iv. 11: וְיִקָּרֵא שֵׁם בְּבֵית לֶחֶם *and thy name be praised in Bethlehem*. (Compare iv. 14.) In a somewhat different construction, Isai. xliv. 5: זֶה יִקְרָא בְשֵׁם יַעֲקֹב *this one praises the name of Jacob*, i. e. adheres to him.

2. *To name*, with the accus. of the name, and the dative of the person or thing. Gen. i. 5: וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם *and God called the light day*. Verses 8, 10. xxxi. 47. 1 Sam. iv. 21. Ruth i. 20, 21 and very frequently. Seldom with a double accus. Isai. lx. 18. Numb. xxxii. 41. The following construction is most usual. Gen. iv. 25: וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת *and she called his name Seth*. iv. 26. v. 2, 3, 29. xi. 9. xix. 22. xxvii. 36. xxix. 34.—לְ קָרָא שֵׁם לְ *to give a name to a person, to assign one a name*. Ruth iv. 17: וַתִּקְרֶאנָה לוֹ שֵׁם *and they gave him a name*. Gen. xxvi. 18.

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Ps. cxlvii. 3: לְכֻלָּם שֵׁמוֹת יִקְרָא *he gave names to them all.*

3. *To read, to read to,* Exod. xxiv. 7. Deut. xvii. 19. Jer. xxxvi. 14, &c. The forms occuring in *Kal,* are *fut.* יִקְרָא, *inf.* קְרֹא, once קְרֹאת, Judg. viii. 1; imperitive קְרָא: *plur. fem.* קְרֶאנָה, Exod. ii. 20. Pret. once קָרֵאת for קָרְאָה, Isai. vii. 14.

Niph. נִקְרָא.

1. *To be called,* Jer. xliv. 26. Esth. iii. 12. vi. 1. viii. 9.

2. *To be named.* Properly with the dative of the person. Gen. ii. 23: לְזֹאת יִקָּרֵא אִשָּׁה *this shall be called woman.* 1 Sam. ix. 9. Isai. i. 26. xxxii. 5. lxii. 4, 12. Also with double nominative. Zech. viii. 3: נִקְרָאָה יְרוּשָׁלַיִם עִיר הָאֱמֶת *Jerusalem shall be called the faithful,* or *true city.* Isai. xlviii. 2. liv. 5. lvi. 7. lxi. 6. and with שֵׁם, e. g. Gen. xvii. 5: לֹא יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם *thy name shall not be called any more Abram.* xxxv. 10. Deut. xxv. 10. Dan. x. 1. With בְּ, *to be named after any one.* Gen. xxi. 12: כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע *for thy posterity shall be named after Isaac;* with בְּשֵׁם, *to call one's self after the name of a person,* i. e. to profess, to count one's self to belong to him. Isai. xliii. 7. xlviii. 1.—נִקְרָא שְׁמִי עַל *my name is given to a thing,* i. e. it is called after me. 2 Sam. xii. 28: וְנִקְרָא שְׁמִי עָלֶיהָ *lest it (the conquered city) be called after my name.* Isai. iv. 1: רַק יִקָּרֵא שִׁמְךָ עָלֵינוּ *only let us be called by thy name.* Hence, *it belongs to me, is dedicated to me;* e. g. applied to the Israelites relatively to Jehovah, Deut. xxviii. 10. Isai. lxiii. 19. Jer. xiv. 9. Amos ix. 12. 2 Chron. vii. 14; to the temple, 1 Kings viii. 43. Jer. vii. 10. xi. 14, 30. xxxiv. 15; to Jerusalem, Dan. ix. 18, 19; to the prophets, Jer. xv. 16.

Pual, קֹרָא.

1. *To be called,* Ezek. x. 13. Isai. xlviii. 12.

2. *To be named,* Isai. lxv. 1. Mostly with the dative, Isai. xlviii. 8. lviii. 12. lxi. 3. lxii. 2. Deriv. קָרִיא, קְרִיאָה, מִקְרָה.

II. קָרָא, i. q. קָרָה, in three conjugations; in *Kal, to happen to,* or *to befall* a person, of an event, fate, destiny, with the accus. of the person. Gen. xlix. 1: אֵת־אֲשֶׁר יִקְרָא אֶתְכֶם *what will happen to you.* xlii. 4, 38. Levit. x. 19. Deut. xxxi. 29. Isai. li. 19. Jer. xiii. 22. Job iv. 14: פַּחַד קָרָאנִי *terror befel me. Inf.* properly קְרָאָה, (as יְרָאָה), whence לְקָרַאת, but always *per Syriasm* לִקְרַאת as preposition, with suffix. לִקְרָאתִכֶם, לִקְרָאתִי.

1. *Towards, to meet, obviam,* Gen. xlvi. 29. Exod. iv. 27. xviii. 7. Judg. xix. 3: וַיִּשְׂמַח לִקְרָאתוֹ *he rejoiced to meet him,* went joyfully towards him. 1 Sam. xvi. 4: וַיֶּחֶרְדוּ לִקְרָאתוֹ *and they were anxious to meet him,* i. e. respecting his arrival, xxi. 2. Josh. xi. 20: לְחַזֵּק אֶת לִבָּם לִקְרַאת הַמִּלְחָמָה *to harden their hearts to meet war,* i. e. that they insisted upon the war with obstinacy.

2. *Over against, opposite,* Gen. xv. 10. 1 Sam. iv. 2.

Niph. נִקְרָא.

1. *To meet with one* (of persons), with עַל, Exod. v. 3; with לִפְנֵי, 2 Sam. xviii. 9, *to fall in the way of a person. To come upon one by chance.* Of things, Deut. xxii. 6.

2. Without a case. *To happen to be, to happen accidentally,* 2 Sam. i. 6. xx. 1.

Hiph. To cause to happen, of misfortune, Jer. xxxii. 23 only.

קָרָא Chald. *fut.* יִקְרֵה, יִקְרֵא.

1. *To call,* Dan. iii. 4. iv. 11. v. 7.

2. *To read,* Dan. v. 8. xvi. 17.

קֹרֵא *m. a partridge,* properly, *the caller,* or *cryer,* (as sportsmen use the word 'call' of the partridge), 1 Sam. xxvi. 20. Jer. xvii. 11. An allusion is made in the latter passage to the ancient notion in natural history, (see *Bocharti Hieroz.* T. II. p. 84, 85.) viz. that the partridge steals eggs of other birds, and broods over them. According

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to Faber, (*zu Harmers Beobacachtungen*, Th. I. p. 305.) *partridge of Damascus, tetrao orientalis.*

קָרַב and קָרֵב, (1 Sam. xvii. 41. 2 Sam. xviii. 25. Zeph. iii. 2.) *fut.* יִקְרַב, *inf.* קְרֹב, also קִרְבָה. It occurs in three conjugations; in *Kal, to approach,* of persons and things, Josh. x. 24. With אֶל of the person or thing. Gen. xxxvii. 18. Exod. xiv. 20, more rarely with לְ, Job xxxiii. 22; with בְּ, Ps. xci. 10; with לִפְנֵי, especially in reference to Jehovah. Exod. xvi. 9. Levit. xvi. 1. Ps. cxix. 169. The more peculiar constructions are,

(*a*) *To approach with help,* applied to Jehovah, Ps. lxix. 19. Lam. iii. 57.

(*b*) קָרַב אֶל אִשָּׁה *to draw near to a woman,* i. e. to lie with her. Gen. xx. 4. Levit. xviii. 14, 19. Isai. viii. 3.

(*c*) *To draw near, to advance,* in a hostile manner, Deut. xx. 2, 3. With עַל, Ps. xxvii. 2. Compare קָרָב.

(*d*) With the *infin.* of another verb: *to be near to a thing.* Gen. xlvii. 29: וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לָמוּת *and the days of Israel were near to death,* or *approached death.* 1 Kings ii. 1.

Niph. נִקְרַב, *to come near, to step forward,* as *Kal,* Exod. xxii. 7. Josh. vii. 14.

Piel קֵרַב.

1. *To cause to approach, to bring near,* Jer. xli. 21. xlvi. 13, *to grant access,* Ps. lxv. 5. In a hostile sense, *to let advance* (*against*). Job xxxi. 37. Hos. vii. 6. (in the latter passage also as *Kal.*)
2. *To bring,* or *join two things together,* Ezek. xxxvii. 17.
3. *To be near,* as *Kal,* with לְ before the *inf.* Ezek. xxxvi. 8.

Hiph. הִקְרִיב.

1. *To let approach,* Ezek. xxii. 4; of persons, *to cause to come near,* Numb. viii. 9, 10. Exod. xxviii. 1. Josh. vii. 16, 17, 18. *to grant access,* Jer. xxx. 21.
2. *To offer, bring,* a gift, Judg. iii. 18. v. 25. Ps. lxxii. 10. Mal. i. 8. a sacrifice; Numb. ix. 13. Levit. vii. 8, 38 and frequently, see קָרְבָּן.
3. *To bring, join together,* Isai. v. 8.
4. Intrans. *to approach,* Exod. xiv. 10.
5. With the *inf.* of another verb, *to be near* doing a thing, Gen. xii. 11. Isai. xxvi. 17.

Deriv. קָרוֹב.

קָרֵב *m. adj.* of the preceding; *approaching,* Deut. xx. 3. 1 Kings iv. 27. (v. 7.)

קְרֵב Chald. *plur.* קְרִבוּ, *to draw,* or *come near,* Dan. iii. 26. vi. 13. vii. 16.

Pael, to bring, offer, Ezra vii. 17.

Aph. To bring near, Dan. vii. 13. Also *to bring, offer,* as *Pael.* Ezra vi. 10, 17.

קְרָב *m.* (with Kametz impure), *battle, war, contest,* from קָרַב, (letter *c*). In Hebrew used almost constantly in the poetical style. Ps. xxvii. 2. lv. 19, 22. Job xxxviii. 23. Ps. lxviii. 31. cxliv. 1.

קְרָב Chald. *idem,* Dan. vii. 21. In the Targum frequently for מִלְחָמָה.

קֶרֶב *m.* with suffix. קִרְבִּי.

1. *The inner, middle part.* Hence בְּקֶרֶב, a prep. *in the midst, within,* and simply *in, among,* (as בְּתוֹךְ) with the accus. and ablat. e. g. בְּקֶרֶב הָאָרֶץ *in the land,* Exod. viii. 18. בְּקֶרֶב הַכְּנַעֲנִי *among the Canaanites,* Judg. i. 32.
2. *The interior* or *inner parts of the body.*

(*a*) *Bowels, entrails,* Gen. xli. 21. Exod. xxix. 13, 22. Levit. iii. 3, 9, 14. iv. 8, &c.

(*b*) *The heart,* as seat of thoughts and affections, Ps. v. 10. lxiv. 7.

קִרְבָה *fem. stat. const.* קִרְבַת, *an approaching,* Ps. lxxiii. 28. Isai. lviii. 2.

קָרְבָּן *m. stat. const.* קָרְבַּן, *plur.* קָרְבְּנֵיהֶם, Levit. vii. 38. (Other MSS. have קָרְבָּנֵיהֶם, which is more correct). Arab. قربان, *oblation, offering,* applied to any kind of offerings, Levit. ii. 1. iv. 12, 13. vii. 13. ix. 7, 15. Numb. vii. 13. xxiii. 29, 35, &c. See הִקְרִיב, No. 2.

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קָרְבָּן *m. the act of offering,* Neh. x. 35. xiii. 31.

קַרְדֹּם *m. an axe.* With suffix. קַרְדֻּמּוֹ, 1 Sam. xiii. 20. *Plur.* קַרְדֻּמִּים, 1 Sam. xiii. 21, also וֹת, Ps. lxxiv. 5. (Arab. كرزم *idem.* It appears to be cognate with כִּרְסֵם, q. v.)

קָרָה *fem.* (from קָרַר) *cold,* Prov. xxv. 20. See קַר.

קָרָה *fut.* יִקְרֶה *apoc.* יִקַר, in three conjugations; in *Kal, to meet* any one, construed with the accus. of the person, Deut. xxv. 18. and of *chance, fate, destiny,* e. g. Eccles. ii. 14: מִקְרֶה אֶחָד יִקְרֶה אֶת־כֻּלָּם *one fate happens to them all.* ix. 11. Gen. xliv. 29. Esth. iv. 7. vi. 13. Numb. xi. 23: הֲיִקְרְךָ דְבָרִי *whether what I have promised will happen to thee.* 1 Sam. xxviii. 10: אִם יִקְרְךָ עָוֹן *no punishment shall happen to thee.* Ruth ii. 3: וַיִּקֶר מִקְרֶהָ חֶלְקַת הַשָּׂדֶה לְבֹעַז properly, *and her chance was to light on a piece of land which belonged to Boaz.* With לְ, Dan. x. 14, only. Without a case, Isai. xli. 22.

Niph. נִקְרָה.

1. *To meet,* as *Kal,* (of persons only), with עַל, Exod. iii. 18. (compare v. 3.); with אֶל, Numb. xxiii. 4, 16; with לִקְרַאת, verse 3. verse 15: אָנֹכִי אֵקָרֶה כֹּה *I will meet* (*Jehovah*) *here.*
2. *To happen accidentally, to be by chance,* 2 Sam. i. 6.

Piel קֵרָה, *to lay beams, contignare,* properly, *to make, that the beams meet, cross one another.* (Comp. קוֹרָה, *a beam*). 2 Chron. xxxiv. 11. Neh. ii. 8. iii. 3, 6, also for, *to erect, build,* generally. Ps. civ. 3.

Hiph. הִקְרָה.

1. *To cause to meet;* with לִפְנֵי, Gen. xxvii. 20. xxiv. 12: הַקְרֵה־נָא לְפָנַי הַיּוֹם *let it meet me this day,* (the object of my journey).
2. *To make proper, suitable,* i. e. to choose something suitable, *obvium facere,* Numb. xxxv. 11: הַקְרִיתֶם לָכֶם עָרִים *choose yourselves convenient cities.*

Obs. This verb in this signification is written frequently with א instead of ה. See קָרָא, No. 11. Deriv. קוֹרָה, קֶרִי, קְרִיָּה, מִקְרֶה, מִקְרֶה.

קָרוֹב *m. adj.*

1. *Near,* in space or time. Gen. xlv. 10. Deut. xxii. 2. Isai. xiii. 6, &c. With suffix. קְרֹבוֹ for לוֹ קָרוֹב, Ps. cxlviii. 14.— Ps. lxxv. 2: קָרוֹב שִׁמְךָ *near is thy name* (*to us*), i. e. is in our mouth. (Perhaps also, *known,* as in Arabic.) *Plur.* קְרוֹבַי *my nearest friends,* Job xix. 14.
2. *Related,* with לְ and אֶל. Ruth ii. 20: קָרוֹב לָנוּ הָאִישׁ *the man is related to us.* Numb. xxvii. 11. Neh. xiii. 4.
3. *Short, short time.* (Arab. قريب, *idem*). Job xvii. 12. מִקְרוֹב *for a short time.* Job xx. 5: כִּי רִנַּת רְשָׁעִים מִקָּרוֹב כִּי *for the triumphing of the wicked is but for a short time; shortly, soon,* Ezek. vii. 8.

קָרַח intrans. in four conjugations; in *Kal,*

1. *To be bald, smooth.*
2. *To make smooth,* hence *to shave, to make a bald place,* Levit. xxi. 5. Micah i. 16.

Niph. to shave, to make one's self bald, with לְ, *in honor of a person,* only in the *fut.* יִקָּרֵחַ Jer. xvi. 6.

Hiph. i. q. *Kal,* Ezek. xxvii. 31 only.

Hoph. pass. מָקְרָח, *shaved, shorn,* only in Ezek. xxix. 18. Whence

קֶרַח *m.*

1. *Ice,* so called from its smoothness. Job vi. 16. xxxvii. 10. xxxviii. 29.
2. *Crystal,* as the Greek κρύσταλλος, from its resemblance to ice, Ezek. i. 22.
3. *Cold,* Gen. xxxi. 40. Jer. xxxvi. 30.

קֹרַח *m.*

1. As קֶרַח, No. 1. *ice;* applied to *hail,* Ps. cxlvii. 17.
2. A proper name,

(*a*) Of a son of Esau, Gen. xxxvi. 5, 14.

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(*b*) Of a son of Eliphaz; also of an Idumean country, Gen. xxxvi. 16.

(*c*) Of a Levite who rebelled against Moses, Exod. vi. 21. Numb. xvi. 1, &c. Hence, *the children of Korah,* a Levitic family, consisting of singers, the authors of several Psalms, e. g. xlii. xliv. lxxxiv. lxxxv.

קֵרֵחַ *m.* from קָרַח, No. 1. *one who has a bald place on the back part of the head,* different from גַּבֵּחַ, Levit. xiii. 40. 2 Kings ii. 23. Chald. קְרִיחַ, קְרֵיחַ *idem.* (Syr. ܩܪܝܚܐ, *having a smooth forehead.*)

קָרְחָה, once קָרְחָא *fem. a bald place on the back part of the head,* different from נִבְּחַת, Levit. xxi. 5, as a sign of mourning, Jer. xlviii. 37. Ezek. vii. 18. Used also for *a bald place on the forehead,* (otherwise נִבְּחַת), Deut. xiv. 1.

קָרַחַת *fem.*

1. As קָרְחָה *a bald place on the back part of the head,* xiii. 42, 43.

2. Metonymically applied to the bareness on the wrong side of a piece of cloth, Levit. xiii. 55.

קְרִי *in pausa* קֶרִי *m.* (from קָרָה), *the act of being against, contrariness, opposition,* only in the phrase הָלַךְ קְרִי עִם *to act in opposition to one,* literally, *to walk contrary to one,* Levit. xxvi. 21, 23; with בְּקֶרִי, verses 24, 27, 40, 41. With this is connected verse 28: הָלַכְתִּי עִמָּכֶם בַּחֲמַת קֶרִי *I will act against you in anger.*

קָרִיא *m.* (from קָרָא, No. 1.) *called, invited, deputed,* Numb. xvi. 2, and i. 16 in Chethib.

קְרִיאָה *fem. proclamation, exclamation,* Jonah ii. 3.

קְרִיָה *fem. a city,* i. q. עִיר, but almost peculiar to the poetical style, Isai. i. 21, 26. xxii. 2. xxv. 2. xxvi. 5. xxxii. 13. Chald. קִרְיָא, Ezra iv. 12. (In Syr. and Arab. *idem,*) in the latter it signifies rather, *a small city, village.* It is either primitive, and in that case cognate with קִיר, No. 2. עִיר, or what is better, a verbal noun from קָרָה *to build, contignare.* (The following proper names of cities are compounded with it:

(*a*) קִרְיַת אַרְבַּע, Gen. xxiii. 2. Josh. xv. 54. xx. 17. an old name for the city of Hebron. It is not to be translated, *four-city,* but *city of Arba,* comp. אַרְבַּע as a proper name. With the article קִרְיַת הָאַרְבָּע it signifies *the city of Arba,* the article belongs properly to the governing noun, as הַר הַקֹּדֶשׁ *the holy mountain,* compare in German, Neustadt, *und die Neustadt.*

(*b*) קִרְיַת־חֻצוֹת (*city of streets*), in the territory of the Moabites, Numb. xxii. 39 only.

(*c*) קִרְיַת־יְעָרִים (*city of forests*), in the tribe of Judah, on the western confines of the tribe of Benjamin. Josh. ix. 17. xviii. 15. Judg. xviii. 12. 1 Sam. vi. 21. With the article קִרְיַת הַיְּעָרִים (*the city of forests*), and corrupted into קִרְיַת עָרִים, Ezra ii. 25. A different name only is קִרְיַת־בַּעַל, Josh. xv. 60. xviii. 14.

(*d*) קִרְיַת־סַנָּה (*city of law,*) Josh. xv. 49, and קִרְיַת סֵפֶר (*city of book*), a city in the tribe of Judah, otherwise called דְּבִיר, Josh. xv. 15, 16. Judg. i. 11, 12.

(*e*) קִרְיָתַיִם (*double city.*)

(*α*) A city in the tribe of Reuben, Numb. xxxii. 37. Josh. xiii. 19. afterwards under the dominion of the Moabites, Jer. xlviii. 1, 3. Ezek. xxv. 9.

(*β*) A city in the tribe of Naphtali, 1 Chron. vi. 61, also called קִרְיָתָן, (an old dual form from קִרְיָה), Josh. xxi. 32.

קָרַם only in *Kal, to draw over, to cover;* with עַל, as all other verbs of covering. (Comp. e. g. כָּסָה.) Ezek. xxxvii. 6: קָרַמְתִּי עֲלֵיכֶם עוֹר *I will cover you with skin.* In-

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trans. with the fut. יִקְרַם, verse 8: וַיִּקְרַם עוֹר עֲלֵיהֶם *and skin covered them.*

קֶרֶן *fem.*

1. *Horn.* Hence,

(*a*) *Vessel of horn* or, *a horn used as a vessel,* 1 Sam. xvi. 1, 13. 1 Kings i. 39.

(*b*) *A horn,* as a musical instrument, Josh. vi. 5.

(*c*) *A horn,* as a symbol of strength, retaining more or less the metaphor (taken from the steer). Jer. xlviii. 25: נִגְדְּעָה קֶרֶן מוֹאָב *the horn of Moab is destroyed,* i. e. his power is weakened, comp. Lam. ii. 3. Ps. lxxv. 11. cxxxii. 17: שָׁם אַצְמִיחַ קֶרֶן לְדָוִד *there will I cause the horn of David to shoot up,* i. e. promote his power, comp. Ezek. xxix. 21. Amos vi. 13: לָקַחְנוּ לָנוּ קַרְנַיִם *we have gained strength,* (comp. *Hor. Od.* iii. 21, 18: *et addis cornua pauperi,* Ovid A. A. i. 139). Ps. xviii. 3: קֶרֶן יִשְׁעִי *the horn of my salvation,* i. e. my mighty saviour, helper. (Others *the top of my salvation,* according to No. 2. *a peak.*)

(*d*) Used in several constructions where we should use the word *head,* Job xvi. 15: *I covered my horn,* i. e. my head, *with dust,* הֵרִים קֶרֶן פְּ *to raise* or *exalt the horn,* i. e. the head of any one, i. e. to grant him honour and power, &c. Ps. lxxxix. 18. xcii. 11. cxlviii. 14. 1 Sam. ii. 10. Lam. ii. 17. *to lift up one's horn,* head, i. e. *to be arrogant.* Ps. lxxv. 5, 6. *my horn,* (head) *rises,* i. e. I acquire new strength, fresh courage, Ps. lxxxix. 25. cxii. 9. In this first signification the dual is used instead of the plural, as קַרְנַיִם and קְרָנַיִם, Dan. viii. 3. vi. 20. (as derived from קָרַן), rarely the plur. קְרָנוֹת, Zech. ii. 1, 4. Ps. lxxv. 11.

(*e*) קַרְנוֹת שֵׁן *horns of ivory,* Ezek. xxvii. 15. an expression arising from the incorrect notion of the ancients, that ivory consisted of the horns of an animal. (*Plin.* 18. §. 1. *cornua elephanti et uri.* Comp. the Ethiopic, where ivory is called *Karna nage,* ivory horn, and simply, *akronoth.*)

2. *The top* or *summit of a mountain;* with this expression, the Swiss, *horn,* for a top or peak, has been appropriately compared. e. g. *Schreckhorn, Buckhorn.* (Arab. *idem.*) Several analogies are given by Lowth on this passage.

3. קַרְנוֹת הַמִּזְבֵּחַ, *horns of the altar,* i. e. projecting points, which were fixed on the four corners of the altar, probably in the form of horns, Levit. iv. 7, 18, 25, 30, 34. viii. 15. ix. 9. xvi. 18. It cannot be understood of the corners themselves, consistently with the passage, Exod. xxvii. 2.

4. *A beam, ray,* the dual קַרְנַיִם is applied to the *flashes of lightning,* Hab. iii. 4. The Arabian poets also compare the rays of the sun with horns, hence the poetical expression, *antelope,* for, *sun,* (see אַיֶּלֶת). Whence the verb

קָרַן, in two conjugations; in *Kal, to emit rays of light, to eradiate, shine,* (of the countenance of Moses), Exod. xxxiv. 29, 30, 35. But Aqu. and Vulg. render it, *to be horned.* Hence Christian painters have represented Moses with horns.

Hiph. to have horns, only in Ps. lxix. 32: מַקְרִין *having horns.*

קֶרֶן *stat. emph.* קַרְנָא, Chald. *horn,* Dan. iii. 5, &c. vii. 8. Dual קַרְנַיִן also used for the plural, Dan. vii. 8. xx. 24.

קָרַס perhaps, *to be bent, bowed down,* as the parallel כָּרַע, comp. קֶרֶס. (According to the versions: *to be broken in pieces, to be in ruins,* with which may be compared the Arab. قرش *amputavit,* or the transposed كسر *to break in pieces.*) Whence

קֶרֶס *m. hook* or *pin,* in which loops were fixed, Exod. xxvi. 6, 11, 33. xxxv. 11. xxxix. 33, always in *plur.* as קְרָסִים, קַרְסֵי, קַרְסָיו.

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קַרְסֻלַּיִם or קַרְסַלַּיִם *plur.* or *dual.* Probably, *ankles.* Ps. xviii. 37. 2 Sam. xxii. 37. Vulg. *tali.* (So also used in the Targum of Ezek. xlvii. 3, for *ankles,* and in Judg. i. 6, for *great toes*).

קָרַע, in two conjugations; in *Kal,*

1. *To rend, to tear in pieces,* especially the clothes, as a sign of mourning, Gen. xxxvii. 29, 34. xliv. 13, &c. קְרוּעֵי בְגָדִים *with their garments rent,* or *torn,* 2 Sam. xiii. 31. 2 Kings xviii. 37. Applied to God who rends or divides the heavens, Isai. lxiii. 19. (lxiv. 1.) *to tear* or *lacerate one's breast,* Hos. xiii. 8.
2. *To tear open,* קָרַע עֵינַיִם בַּפּוּךְ, Jer. iv. 30. *to tear open the eyes with stibium,* in reference to the mode of procedure in painting the eyes, (see כָּחַל); a strong expression, probably used designedly.
3. *To tear off,* Levit. xiii. 56. Ezek. xiii. 20. Hence, 1 Sam. xv. 28: קָרַע יְהוָה אֶת מַמְלְכוּת יִשְׂרָאֵל מֵעָלֶיךָ *Jehovah has torn away the kingdom of Israel from thee.* xxviii. 17. 1 Kings xi. 11, 12, 13, 31. xiv. 8. 2 Kings xvii. 21.
4. *To cut in pieces,* (with a knife), Jer. xxvi. 23.
5. *To cut out.* Jer. xxii. 14: קָרַע לוֹ חַלּוֹנִי *he cuts himself out windows.*
6. *To revile, slander, verbis proscindere,* Ps. xxxiii. 15. (Arab. قرع, Conj. II. *increpuit, corripuit.* Comp. נָקַב, Nos. 1, 2, 3.)

Niph. נִקְרַע passive, e. g. of the rending of the altar, 1 Kings xiii. 3, 5.

קְרָעִים *m. plur. torn garments, rags,* 1 Kings xi. 30, 31. Prov. xxiii. 21.

קָרַץ, (Arab. with ص.), in two conjugations; in *Kal, to bite, to pinch, nip.* Especially

1. With שִׂפְתַיִם *to bite one's lips,* a gesture indicative of malice, Prov. xvi. 30.
2. With עַיִן, Prov. x. 10. Ps. xxxv. 19, and בְּעֵינַיִם, Prov. vi. 13. *to wink with the eyes,* indicative of falseness.

Pual, Job xxxiii. 6: מֵחֹמֶר קֹרַצְתִּי גַּם אָנִי literally, *I also am nipt off from the clay.* The metaphor is taken from the potter, who nips off a piece of clay from the mass, to form a vessel.

קֶרֶץ *m. destruction, annihilation,* Jer. xlvi. 20 only. (Root قرض *consumsit, exterminavit.*)

קְרַץ *m.* Chald. *a piece,* from the Hebrew קֶרֶץ. Only in the phrase אֲכַל קַרְצֵי דִי *to devour the pieces of one,* a metaphorical expression, signifying, *to pick up all the faults of one, to calumniate, to accuse him before a court of justice,* Dan. iii. 8. vi. 25. Compare Ezek. xxii. 9. Prov. xi. 13. xx. 19. Levit. xix. 16. Targ. (In Arabic *to eat one's flesh,* for *to calumniate,* also simply اكل IV. *to vilify, calumniate;* اكلة *calumniation*).

קַרְקַע *m.* quadrilit. *ground, bottom.*

1. *The floor* of the tent of congregation, or temple, Numb. v. 17. 1 Kings vi. 15, 16, 30.
2. *The bottom of the sea,* Amos ix. 3. In Chald. *idem,* in Arabic قرق *solum planum et æquabile.*
3. A proper name of a place, Judg. viii. 10, otherwise unknown.

קָרַר *to be cold, cool,* an obsolete root. Derivatives קַר, קֹר, קָרָה, מְקֻרָה.

קֶרֶשׁ *m. board, plank,* Exod. xxvi. 15, &c. xxxvi. 20, &c. Ezek. xxvii. 6. The etymology is uncertain, perhaps from קרשׁ قرش *amputavit.*

קֶרֶת *fem.* i. q. קִרְיָה, *a city,* Job xxix. 7. Prov. viii. 3. ix. 3, 14. xi. 11. Chald. קַרְתָּא *idem.* This form is still retained in the names of cities, as in *Cirta, Tigranocerta,* and others.

קַרְתָּה a proper name of a place in the tribe of Zebulun, Josh. xxi. 34.

קַרְתָּן a proper name of a city in the tribe of Naphtali, otherwise called קִרְיָתַיִם, Josh. xxi. 32. the termination ָן is an old dual form, and both names are synonymous.

קָשָׁה and קַשְׁוָה, only in *plur.* קְשָׁוֹת, Exod.

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xxv. 29. xxxvii. 16. 1 Chron. xxviii. 17. *Stat. const.* קְשׂוֹת, Numb. iv. 7, *dishes, bowls.* (Chald. קַסְוָא, קַסְוָה, *idem.*)

קְשִׂיטָה *fem.* Gen. xxxiii. 19. Josh. xxiv. 32. Job xlii. 11, probably a sort of coin, of unknown value, or a certain weight which was used for payment, (comp. قسط, *balance,* also, a certain measure; قسط, conj. V. *to divide equally*), perhaps also, a vessel used in traffick by exchange, barter, (comp. in Syr. ܩܣܛܐ, i. q. קֶסֶט in Hebrew, *vessel*). *Faber zu Harmer's Beob. üb. den Orient.* Th. II. p. 15—19. The old translators render it mostly by *lamb.* According to Rabbi Akiba, (*Bocharti Hieroz.* T. I. 3. c. 43.) it was in Africa, still, the name of a certain coin, in later times.

קַשְׂקֶשֶׂת *plur.* קַשְׂקַשִּׂים, (1 Sam. xvii. 5.) and קַשְׂקְשׂוֹת, Ezek. xxix. 4. *fem. scale, scales,* Levit. xi. 9, &c. Deut. xiv. 9, 10: שִׁרְיוֹן קַשְׂקַשִּׂים *a coat of mail of scales,* 1 Sam. xvii. 5.

קַשׁ (from קָשַׁשׁ) *straw, halm,* Exod. xv. 7, 12. *stubble,* Isai. v. 24. xlvii. 14. Joel ii. 5. Especially *flying stubble, chaff,* Job xiii. 25. xli. 20. Ps. lxxxiii. 14.

קִשְׁאִים *m. plur.* Numb. xi. 5. a kind of cucumbers or melons, the fruit of which is oblong and green, and of a sweet taste. Arab. قثّا, which is now called in Egypt *chate,* hence *cucumis chate,* Linn. Deriv. מִקְשָׁה, No. II. *a melon garden.*

קָשַׁב *To be attentive, to pay attention, to hearken.* It occurs in two conjugations; in *Kal,* only in Isai. xxxii. 3.

Hiph. הִקְשִׁיב, with אָזְנוֹ, *to incline one's ear attentively,* Ps. x. 17. Prov. ii. 2. Also without אָזְנוֹ, intrans. as *Kal;* with בְּ, Ps. lxvi. 10; with לְ, Ps. v. 3. Isai. xlviii. 11; with אֶל, Ps. cxlii. 7. Neh. ix. 34; with עַל, Prov. xvii. 4. xxix. 12; with the accus. Job xiii. 6. Ps. xvii. 1. lxi. 2.

קֶשֶׁב *m. attention,* Isai. xxi. 7.

קַשָּׁב *m. adj. attentive,* Ps. cxxx. 2.

קַשָּׁבָה *fem.* מַקְשֶׁבֶת *idem,* Neh. i. 6, 11.

קָשָׁה, Arab. قسا, in four conjugations; in *Kal,*

1. *To be hard, severe,* applied to words, 2 Sam. xix. 44. Also *to be cruel, terrible,* applied to anger, Gen. xlix. 7.

2. *To be heavy, hard,* 1 Sam. v. 7: *his hand lies heavy upon us.* Deut. xv. 18: לֹא יִקְשֶׁה בְּעֵינֶיךָ *let it not be heavy or hard to thee.* Metaph. to be difficult, of a case in law, Deut. i. 17.

Niph. part. נִקְשֶׁה *burdened, troubled, oppressed,* Isai. viii. 21.

Piel, To render, make hard, Gen. xxxv. 16: וַתְּקַשׁ בְּלִדְתָּהּ *and she had a hard birth,* or *labour.* In verse 17, the same is expressed in *Hiph.*

Hiph. הִקְשָׁה *fut. apoc.* וַיַּקְשׁ.

1. *To harden.* Hence the phrase

(*a*) הִקְשָׁה אֶת־לֵב פ׳ *to harden one's heart,* i. e. to make obdurate, Exod. vii. 3. with רוּחַ, Deut. ii. 30. Also הִקְשָׁה אֶת לִבּוֹ *to harden his own heart,* Ps. xcv. 8. Prov. xxviii. 14.

(*b*) הִקְשָׁה אֶת עָרְפּוֹ *to make stiff his neck, to be stubborn,* Deut. x. 16. 2 Kings xvii. 14. Neh. ix. 29 and frequently. Without עֹרֶף, Job ix. 4: מִי הִקְשָׁה אֵלָיו וַיִּשְׁלָם *who hath resisted him, and remained unpunished.*

2. *To make hard, difficult,* 1 Kings xii. 4. 2 Kings ii. 10: הִקְשִׁיתָ לִשְׁאוֹל *thou hast asked a hard thing.* Exod. xiii. 15: כִּי הִקְשָׁה פַּרְעֹה לְשַׁלְּחֵנוּ *when Pharaoh made difficulties about dismissing us.*

קָשֶׁה *m.* קָשָׁה *fem. adj.*

1. *Hard,* e. g. of words, Gen. xlii. 7, 30. 1 Sam. xx. 10. 1 Kings xii. 13; of servitude, Exod. i. 14. vi. 9. 1 Kings xii. 4. Isai. xiv. 3. Ps. lx. 5: *thou didst let thy people feel severity.* Job קְשֵׁה־יוֹם *one whose day is hard,* i. e. an unhappy man. חָזוּת קָשָׁה *a hard oracle,* i. e. announcing evil. Especially,

(*a*) Combined with עֹרֶף, *stiff-necked, stubborn,* Exod. xxxii. 9. xxxiv. 9, &c.

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(*b*) With פָּנִים, *of a bold countenance, impudent*, Ezek. ii. 4.

(*c*) With לֵב, *of a hard, an inflexible heart*, Ezek. iii. 7. Without addition, the same, Isai. xlviii. 4.

2. *Heavy*, Judg. iv. 24; with רוּחַ, *dejected, melancholy*, 1 Sam. i. 15. Metaph. *difficult*, Exod. xviii. 26. With No. 1. are connected

3. *Firm*, Cant. viii. 6.

4. *Violent*, of the wind, Isai. xxvii. 8. of a battle, 2 Sam. ii. 17.

5. *Powerful, mighty, gravis auctoritate*, 2 Sam. iii. 39. Deriv. קְשִׁי, מִקְשֶׁה, מַקְשֶׁה, No. 1.

קְשׁוֹט Chald. *truth, veracity*, (see קֹשֶׁט in Hebrew). Dan. iv. 34. מִן קְשׁוֹט *in truth, certainly*, Dan. ii. 47.

קָשַׁח, Arab. قسح, i. q. קָשָׁה *to be hard*, only in *Hiph.* הִקְשִׁיחַ,

1. *To harden* (the heart), Isai. lxiii. 17.

2. *To treat harshly*, Job xxxix. 16.

קֹשֶׁט *m.* Ps. lx. 6, and קְשֹׁט, Prov. xxii. 21. *truth*. (Aram. קוּשְׁטָא, صصط, *idem*. In Arab. قسط, *to be just, fair*).

קִשְׁי *m.* from קָשָׁה, *hardness, stubbornness*, Deut. ix. 27.

קִשְׁיוֹן the name of a city in the tribe of Issachar. Josh. xix. 20. xxi. 28. According to 1 Chron. vi. 57, called also קֶדֶשׁ.

קָשַׁר *fut.* יִקְשֹׁר, in five conjugations; in *Kal*,

1. *To bind, fetter*, Gen. xxxviii. 28. Deut. vi. 8. Metaph. Gen. xliv. 30: וְנַפְשׁוֹ קְשׁוּרָה בְּנַפְשׁוֹ *since his heart was bound to his* (*the boy's*) *heart*, Prov. xxii. 15. Comp. in *Niph.* 1 Sam. xviii. 1.

2. *To enter into a conspiracy*, with עַל, *against one*. 1 Kings xv. 27: וַיִּקְשֹׁר עָלָיו בַּעְשָׁא *and Baasha conspired against him*. xvi. 9, 16. 2 Kings x. 9. Amos vii. 10. More fully expressed by קֶשֶׁר קָשָׁר.

3. Part. pass. קְשׁוּרִים *bound, close*, hence, *strong, stout*, (sheep), in opposition to עֲשֻׁפִים, *the weak*, Gen. xxx. 42. For this transition of meaning, compare חָזָק, No. 3.

Niph. נִקְשַׁר.

1. Pass. of *Kal*, No. 1. Metaph. 1 Sam. xviii. 1.

2. *To be joined together, to be closed*, applied to a wall; hence, *to be finished*, Neh. iii. 38. iv. 6.

Piel, i. q. *Kal*, No. 1. Job xxxviii. 31.

Pual, part. מְקֻשָּׁרוֹת *the stout* (sheep), Gen. xxx. 41. See *Kal*, No. 3.

Hithp. הִתְקַשֵּׁר, *to conspire*, as *Kal*, No. 2. 2 Kings ix. 14. 2 Chron. xxiv. 25, 26.

קֶשֶׁר *m.* with suffix. קִשְׁרוֹ, *conspiracy*, see קָשַׁר, No. 2. 2 Kings xi. 14: קֶשֶׁר קָשַׁר *to form a conspiracy*, 2 Kings xii. 21. xiv. 19. xv. 30. The confederacy between the Syrians and Israelites against Judah, is so called, in Isai. viii. 19, as being directed against the people of God, and was a perfidious unnatural confederacy.

קִשֻּׁרִים *m. girdles, bands*, as female ornaments, Isai. iii. 20. Jer. ii. 32.

קָשַׁשׁ in three conjugations; in *Kal*, only in Zeph. ii. 1. See *Hithpo.*

Piel, קֹשֵׁשׁ *to pick up, to gather together*, e. g. straw, Exod. v. 7, 12; wood, Numb. xv. 32, 33. 1 Kings xvii. 10, 12.

Hithpo. Zeph. ii. 1: הִתְקוֹשְׁשׁוּ וְקוֹשׁוּ *collect yourselves*, i. e. go into yourselves, examine yourselves. The old translators: *assemble, yourselves together*. Deriv. קָשׁ.

קָשֶׁת *plur.* קְשָׁתוֹת, קְשָׁתוֹת, comm. (*Masc.* 2 Sam. ii. 22. *fem.* Ps. xviii. 35.)

1. *A bow for shooting*, דָּרַךְ קֶשֶׁת *to bend* or *stretch the bow*. See דָּרַךְ.—בֶּן־קֶשֶׁת *the son of the bow*, i. e. *the arrow*, Job xli. 20. *To break one's bow*, i. e. to destroy his power, Hos. i. 5. Jer. xlix. 35. compare Ps. lxxvi. 4.

2. *Rainbow*, Gen. ix. 13, &c. Ezek. i. 28.

3. 2 Sam. i. 18, *the song of the bow*, the title of an elegy on Saul and Jonathan, so called from the accidental mentioning of the bow in the twenty-second verse. This mode of superscription among the Orientals is suffi-

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ciently known from the titles of their works, and particularly of the chapters of the Koran. Comp. *Lowth de Sacr. Poesi Heb.* p. 464. *ed. Michaelis. Harmer's Beob. üb. den Orient.* Th. II. p. 170, &c. Whence the denom.

קַשָּׁת, *archer*, Gen. xxi. 20.

קִתְרוֹס Chald. Dan. iii. 5, 7, 10, 15. everywhere in *Kri* for קִיתָרוֹס, *harp, guitar*. It is the more usual form in the Targum, and for that very reason less to be admitted.

ר

Resh, the twentieth letter of the alphabet, as numeral 200. The name רֵישׁ=ראשׁ signifies *head*, and has a reference to the Phenician form of the letter (ϙ), whence comes by inversion the Greek (P). Examples of the transition of this letter into ל and נ have been given under those articles. Here remains yet to be observed,

1. That the ר, as also נ, sometimes assimilates itself to the following letter, and mostly with this peculiarity, that the form with the assimilation is found in one dialect, and the form without it in another dialect. E. g. אַבַּר according to the LXX. Αρχαδ, a geographical name; אֲשֶׁר, whence שֶׁ with Dagesh following. (Concerning the omission of א, see p. 2. cols. 1, 2.) דַּרְמֶשֶׂק, usually דַּמֶּשֶׂק Damascus, יַבֹּק, Arab. زرقاء, the name of a river; כָּרֵא, Hebr. כִּסֵּא *throne*.

2. That a ר is commonly inserted between the first and second radical letters, and then a *Quadriliteral* is formed. E. g. כִּרְבֵּל, i. q. כִּבֵּל *to bind, fetter*; סַרְעָפָה and סָעִיף *branch*; שַׂרְעַפִּים and שְׂעָפִים *thoughts*; שִׁבֶּט Aram. שַׁרְבִּיט, *sceptre*; פִּגֵּם, Aram. פַּגֵּם and פַּרְנֵם *to spoil by tenderness*. See *Bocharti Hieroz.* T. I. p. 609. *J. D. Michaelis Gramm. Syr.* p. 87.

רָאָה, *fut.* יִרְאֶה, *apoc.* יֵרֶא, with ו conversive וַיַּרְא, in the second person תֵּרֶא and וַתֵּרֶא, first person אֶרְאֶה, וָאֵרֶא. *Inf. absol.* רָאוֹ, רָאוֹ, *const.* רְאוֹת, (once רְאֹה, Gen. xlviii. 11.) It occurs in six conjugations; in *Kal*,

1. *To see*, very frequently. Commonly with the accus. once with לְ, Ps. lxiv. 6; with עַל *to look upon a thing*, Exod. v. 21; with בֵּין *to see a difference between*, Malach. iii. 18.—רָאָה פְּנֵי מֶלֶךְ *to see the countenance of the king*, i. e. to be his confidential person, 2 Kings xxv. 19. Esth. i. 14. Jer. lii. 25.—Eccles. xii. 3: רֹאוֹת בָּאֲרֻבּוֹת *they who look through the windows*.

2. With בְּ, *to see any thing with interest*.

(*a*) *With delight, satisfaction*, hence, *to rejoice* in a thing. Job iii. 9. xx. 17. Isai. lxvi. 5. Ps. cvi. 5. Especially, in the destruction of one's enemies, Ps. xxii. 18. xxxvii. 34. liv. 9: וּבְאֹיְבַי רָאָתָה עֵינִי *that mine eye rejoiceth in mine enemies*. cxii. 8: עַד־אֲשֶׁר יִרְאֶה בְצָרָיו *until he rejoiceth in his enemies*, i. e. in their destruction. cxviii. 7. Obad. 12.

(*b*) *To see with sorrow*. Gen. xxi. 16: אַל אֶרְאֶה בְּמוֹת הַיֶּלֶד *lest I see the death of the child*. xliv. 34. Esth. viii. 6. Numb. xi. 15. (Compare בְּ, No. 17. p. 70.)

3. *To look at, on, after something; to view*. Levit. xiii. 3, 5, 17. Prov. xxiii. 31. Cant. i. 6. With בְּ, Gen. xxxiv. 1. Cant. vi. 11. Eccles. xi. 4: רֹאֶה בֶּעָבִים *he that views the clouds*. Especially of God, *to look upon* a thing, in order to help, Exod. iv. 31: וְכִי רָאָה אֶת־עָנְיָם *and that he had looked upon their affliction*. Ps. ix. 14. xxv. 18. xxxi. 8. 2 Kings xiv. 26; with בְּ, Gen. xxix. 32: רָאָה יְהוָה בְּעָנְיִי *Jehovah has looked upon my affliction*. 1 Sam. i. 11. Ps. cvi. 44.

4. *To look*, or *see to a thing*, i. e. to be

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concerned about it, with the accus. (as יָדַע). Gen. xxxix. 23: אֵין שַׂר בֵּית־הַסֹּהַר רֹאֶה אֶת־כָּל־מְאוּמָה בְּיָדוֹ *the keeper of the prison looked not to any thing that was under his hand.* Ps. xxxvii. 37: רְאֵה יָשָׁר *look upon righteousness.* Prov. xxiii. 33: עֵינֶיךָ יִרְאוּ זָרוֹת *thine eyes look after strange women.* 1 Kings xii. 16: רְאֵה בֵיתְךָ דָוִד *David! see to thine own house,* i. e. take care for thine house. Isai. xxvi. 10.

5. *To see, know, discern.* Jer. xx. 12: *he sees the heart and the reins.* Eccles. i. 16: *my heart has seen (discerned) much wisdom and knowledge.*

6. *To visit,* 2 Sam. xiii. 5. 2 Kings viii. 29. 2 Chron. xxii. 6.

7. *To choose, select.* Gen. xxii. 8: אֱלֹהִים יִרְאֶה לוֹ הַשֶּׂה לְעֹלָה *God will choose himself a lamb for a whole offering.* xli. 33. Deut. xii. 13. Part. pass. 1 Sam. xvi. 1, 17. רָאוּי *selected, chosen,* Esth. ii. 9.

8. *To see happiness* or *unhappiness,* i. e. to feel, experience, enjoy it. E. g. רָאָה טוֹב *to enjoy good things,* Ps. xxxiv. 13. Eccles. iii. 13. vi. 6. רָאָה חַיִּים *to enjoy life,* Eccles. ix. 9. With בְּ, Jer. xxix. 32. Eccles. ii. 1. Micah vii. 9; רָאָה עָנִי *to see,* or *suffer misery,* Lament. iii. 1. רָאָה רָעָה, *idem.* Prov. xxvii. 12. Jer. xliv. 17. רָאָה מָוֶת *to suffer death,* Ps. lxxxix. 49. רָאָה שַׁחַת *to see the grave,* i. e. to have a part in it, Ps. xvi. 10. xlix. 10. With בְּ, Obad. 13.

Niph. נִרְאָה.

1. *To be seen,* 1 Kings vi. 18. Prov. xxvii. 25. Judg. v. 8.

2. *To let one's self be seen, to show one's self, to appear.* With אֶל, Levit. xiii. 19: וְנִרְאָה אֶל־הַכֹּהֵן *and he shall shew himself to the priest,* verse 7. 1 Kings xviii. 1: הֵרָאֵה *show thyself to Ahab.* נִרְאָה אֶת־פְּנֵי יְהוָה *to appear before Jehovah,* i. e. to visit his sanctuary, temple, Exod. xxxiv. 23, 24. Deut. xxxi. 11. 1 Sam. i. 22. Ps. xlii. 3. Especially of Jehovah, Gen. xii. 7: וַיֵּרָא יְהוָה אֶל אַבְרָם *and Jehovah appeared to Abraham.* xvii. 1. xviii. 1. xxvi. 2, 24, &c. More rarely with לְ, Jer. xxxi. 3.

Pual, רֻאוּ *to be seen,* only in Job xxxiii. 21.

Hiph. הֶרְאָה and הִרְאָה *fut.* apoc. וַיַּרְא, (like *Kal*), 2 Kings xi. 4.

1. *To cause to see, to shew,* with double accus. 2 Kings viii. 13. Nah. iii. 5. Amos vii. 1. iv. 7. viii. 1, &c.

2. Metaph. as *Kal,* No. 8, *to cause to see* or *experience happiness,* or *unhappiness,* Ps. lx. 5. lxxi. 20. lxxxv. 8. Eccles. ii. 24, also with בְּ of the thing. Ps. l. 23. xci. 16.

Hoph. הָרְאָה, properly, *to be made to see, to be shewn.* Exod. xxv. 40: אֲשֶׁר אַתָּה מָרְאֶה בָּהָר *which thou hast been shewn in the mount.* xxvi. 30. Deut. iv. 35: אַתָּה הָרְאֵתָ *thou hast seen,* literally, *thou hast been made to see.* Levit. xiii. 49: הָרְאָה אֶת הַכֹּהֵן *and it shall be shewn to the priest.* The accusative case is here, as in similar cases, retained with regard to the active construction; compare יִתֵּן אֶת־הָאָרֶץ הַזֹּאת *let this land be given,* Numb. xxxii. 5.

Hithp. הִתְרָאָה, *to look upon one another,* i. e. to be inactive, idle, and undetermined, Gen. xlii. 1. Also in a hostile sense: *to face each other in battle, try each other's strength.* 2 Kings xiv. 8: לְכָה נִתְרָאֶה פָּנִים *come! we will face each other in battle,* verse 11. Compare the old German proverb, *sich die Köppe* oder *das weisse in auge beschen,* for, *sich in Kampfe messen.* Deriv. out of the alphabetic order, מַרְאָה, מַרְאֶה. Chald. רֵי.

רָאָה, Deut. xiv. 13, probably, a false reading for דָּאָה, as in the parallel passage, Levit. xi. 14.

רֹאֶה *m.* part. from רָאָה.

1. *A seer, prophet,* according to 1 Sam. ix. 9, an older name for נָבִיא. It is applied to Samuel by way of pre-eminence, 1 Sam.

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ix. 9, &c. 1 Chron. ix. 22. xxvi. 28. xxix. 29; to another prophet, 2 Chron. xvi. 7, 10.

2. As רֳאִי, *a vision*, Isai. xxviii. 7.

רְאוּבֵן *Reuben*, the name of the eldest son of Jacob, (but deprived of the birth-right), and progenitor of the tribe called after his name. The natural etymology would be: *see, a son!* But a different etymology is given in Gen. xxix. 32.

רְאוּת *fem. the act of seeing*, Eccles. v. 10 in *Kri.*

רְאִי *m. a mirror*, Job xxxvii. 18. See מַרְאָה, No. 2. Arab. رِئْيٌ, *idem.*

רֳאִי *in pausa* רֹאִי,

1. *Sight, vision*, Gen. xvi. 13. See respecting this passage, בְּאֵר לַחַי רֹאִי, p. 71.

2. As מַרְאֶה *appearance*. 1 Sam. xvi. 12: טוֹב רֹאִי *of beautiful appearance*, or *countenance*. Job xxxiii. 21: *his flesh disappears* מֵרֹאִי *out of view*.

3 *Spectacle, example, warning, gazing-stock*, παράδειγμα. Nah. iii. 6: שַׂמְתִּיךְ כְּרֹאִי *I will set thee up as a warning*.

רְאִים. See רְאֵם.

רְאִישׁוֹן. See רִאשׁוֹן.

רָאַם, once in *Kal*, Zech. xiv. 10. i. q. רוּם, *to be high*. See under letter א, p. 2. col. 1.

רְאֵם *m.* Numb. xxiii. 22. Deut. xxxiii. 17, רְאִים, Ps. xxix. 11; רֵים, Job xxxix. 9, 10. *Plur.* רְאֵימִים, Ps. xxix. 6, also רֵמִים, *a wild bull, buffalo*. Arab. رِئْمٌ, *a kind of antelope*, which signification some apply to the Hebrew; but the Arab. signification is here only cognate, and not identical. The Greek βούβαλος, βούβαλις is also used of the antelope and wild buffalo, and the Arabs call stags and antelopes wild bulls. From the following passages, Ps. xxii. 13. 22. Ps. xxix. 6. Deut. xxxiii. 7. Isai. xxxiv. 7, and from Job's description, xxxix. 9—12, רֵמִים appears to correspond with the bull. See *Schultens zu Job am angef. Orte, De Wette's Commentar zu Ps.* xxii. 22, and compare *Bocharti Hieroz.* T. I. p. 948, &c. LXX. Vulg. *monoceros, unicornis, rhinoceros*, against which see *Bochart*, as quoted.

רָאמוֹת, properly *part. act. plur.* for רָמוֹת, (Prov. xxiv. 7.)

1. *Heights*, used as a proper name,

(*a*) Of a city in Gilead, otherwise called רָמַת מִצְפֶּה רָמוֹת, Deut. iv. 43. Josh. xx. 8. 1 Chron. vi. 65.

(*b*) Of a city in the tribe of Issachar, 1 Chron. vi. 58, perhaps i. q. רֵמֶת, Josh. xix. 21, and יַרְמוּת, xxi. 29.

2. *Precious goods, wares*; according to the Hebrew interpreters, *red coral*. Job xxviii. 18. Ezek. xxvii. 16.

רָאמַת נֶגֶב (height towards the south), the name of a city in the tribe of Simeon, Josh. xxix. 8, also called רָמוֹת נֶגֶב, Sam. xxx. 27.

רָאשׁ *poor*. See רוּשׁ.

רֵאשׁ *m.* a different orthography for רֵישׁ, *poverty*, Prov. xxx. 8.

רֵאשׁ Chald. i. q. רֹאשׁ in Hebrew.

1. *Head*. Dan. ii. 38: חֶזְוֵי רֵאשִׁי *the visions of my head*, or *of my phantasy*, or better simply, *my visions*, רֵאשִׁי being merely a circumlocution of the personal pronoun. Dan. iv. 2, 7, 10. vii. 15.

2. *Sum, amount*, Dan. vii. 1. *Plur.* רֵאשִׁין, Dan. vii. 6. also after the Hebrew form רָאשִׁין, *heads, chiefs*, Ezra v. 10.

I. רֹאשׁ (*per Syr.* for רְאֹשׁ, or רֹאֶשׁ). *Plur.* רָאשִׁים (for רְאָשִׁים), (once רֹאשָׁיו, Isai. xv. 2.) *subst.* primit. *m.*

1. *Head*, נָתַן בְּרֹאשׁ פ׳ *to let come upon one's head*, i. e. to let one feel, Ezek. ix. 10. xi. 21. xvi. 43. xvii. 19. xxii. 31. נָשָׂא רֹאשׁ *to raise, lift up one's head*. See נָשָׂא, No. 1, letter (*d*)—בְּרָאשֵׁינוּ *with the danger of our heads*, 1 Chron. xii. 19. Compare בְּנֶפֶשׁ under נֶפֶשׁ, No. 2. (*b*).

2. *The first, highest*, in its kind. Hence,

(*a*) *Head, chief, leader*, 1 Sam. xv. 17. רֹאשׁ אָבוֹת בֵּית רֹאשׁ, and simply *head of a family*. Exod. vi. 14, 25. Numb. vii. 2. xxxii. 28. xxxvi. 1. Josh. xxi. 1.

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(*b*) *Metropolis, capital,* Isai. xi. 10. vii. 8.

(*c*) *First in place, rank,* כֹּהֵן הָרֹאשׁ *high priest, chief priest,* 2 Chron. xix. 11, instead of which xxiv. 6. we find simply הָרֹאשׁ, after letter (*a*). Job xxix. 25: אֵשֵׁב רֹאשׁ *I sat at the top,* as chief. Amos vi. 7: בְּרֹאשׁ גֹּלִים *at the head of the captives.*

(*d*) *The highest part, top, summit;* of a mountain, Gen. viii. 5. Exod. xvii. 10. xix. 20. xxxiv. 2, &c; of a tower, Gen. xi. 4; of a column, 1 Kings vii. 19; of an ear of corn, Job xxiv. 24; of the sceptre, Esth. v. 2; Job xxii. 12: רְאֵה רֹאשׁ כּוֹכָבִים כִּי רָמוּ *behold the topmost of the stars, how high they are!* רֹאשׁ פִּנָּה *the head stone of the corner,* (not, *foundation stone*), Ps. cxviii. 22.

Metaph. רֹאשׁ שִׂמְחָה *the highest, greatest joy,* Ps. cxxxvii. 6. רָאשֵׁי בְשָׂמִים *the highest, best perfumes,* Cant. iv. 14. Ezek. xxvii. 22.

3. *The first,* e. g. רֹאשׁ הַחֳדָשִׁים *the first month,* Exod. xii. 2. hence, *the beginning.* מֵרֹאשׁ *from the beginning,* Isai. xl. 21. xli. 26. xlviii. 16. Eccles. iii. 11. אַרְבָּעָה רָאשִׁים *four beginnings, heads, of streams,* Gen. ii. 10. (Thus the Latin *caput,* Cæs. de Bello Gall. viii. 41. §. 4. Pomp. Mela, ii. 4.) רֹאשׁ דֶּרֶךְ *the beginning of the way, a cross way,* Ezek. xvi. 25. רֹאשׁ חוּצוֹת *the beginning, head, of the streets,* Lam. ii. 9. Isai. li. 20.

4. *Sum, the whole number.* Levit. v. 24: וְשִׁלַּם אֹתוֹ בְּרֹאשׁוֹ *and he shall restore it according to the sum.* Ps. cxix. 160: רֹאשׁ דְּבָרְךָ *the sum of thy words.* Hence נָשָׂא רֹאשׁ *to take the sum; to number, to count.* See נָשָׂא, No. 3, letter (*c*). Hence,

5. *Multitude, host,* especially of warriors. Judg. vii. 16, 20. ix. 34. xxxvii. 43. 1 Sam. xi. 11. Deriv. רִאשׁוֹן, רִאשִׁית, מְרֵאשׁוֹת.

II. רֹאשׁ and רוֹשׁ, (Deut. xxxii. 32.)

1. *A poisonous plant,* Deut. xxix. 17, which grows in the field, Hos. x. 4, bears grapes, (עִנְּבֵי רוֹשׁ, Deut. xxxii. 32. unless this be taken generally, for *poisonous berries,* according to No. 2.) and is bitter, Ps. lxix. 22. Lam. iii. 5. Hence the frequent combination with לַעֲנָה, *wormwood,* Deut. xxix. 17. Lam. iii. 19.—מֵי רֹאשׁ *poisonous water,* or *bitter water,* Jer. viii. 14. ix. 14. xxiii. 15. Its proper meaning cannot be determined. Perhaps *nightshade,* בְּאֻשִׁים); according to Michaelis, (*Supp.* p. 2220.) *darnel, lolium tremulentum;* according to Œdmann, *the poisonous coloquinteda;* according to Celsius, (*Hierob.* II. 46, &c.) *the cicuta.*

2. *Poison,* generally, Deut. xxxii. 23.

III. רֹאשׁ, Ezek. xxxviii. 2, 3, 39, the name of a Scythian people, mentioned with Tubal and Meshech, belonging apparently to the northern territories of Asia Minor. But the Byzantine authors make mention of an uncivilized people about the northern Taurus, Ρῶς, which probably is the same. See *J. D. Michaelis Supplem.* p. 2225. Bochart's comparison is far less probable, with الراس, the name of the river Araxes, and his supposition of a people bearing the same name.

רְאשָׁה *fem. plur.* רְאשׁוֹת *beginning,* i. q. רֹאשׁ, No. 3. The form of the word approximates to the Syr. ܪܫ, Ezek. xxxvi. 11.

רֹאשָׁה *fem.* i. q. רֹאשׁ, No. 2. in the combination הָאֶבֶן הָרֹאשָׁה *the chief corner-stone,* Zech. iv. 7.

רִאשׁוֹן (*per Syriasm* for רִאיׁשוֹן, Josh. xxi. 10. Job xv. 17. in *Pentateuch,* and in the *Samar.* constantly), an *adj.* from רֹא, (with interpolated י, as קִיצוֹן from קֵץ), *fem.* רִאשֹׁנָה *the first,* in time, order, rank. *Plur.* רִאשֹׁנִים, *the ancestors,* Deut. xix. 14. יָמִים רִאשֹׁנִים *the former days,* Deut. x. 10. Eccles. vii. 10. הָרִאשֹׁנוֹת *the former, earlier events,* Isai. xli. 22. xlviii. 3. lxv. 17.—רִאשֹׁנָה as *adv. first, foremost,* Gen. xxxiii. 2. xxxviii. 28. *before,* Dan. xi. 29, more

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frequently בָּרִאשֹׁנָה *first,* Numb. x. 13, 14. *at the first,* Gen. xiii. 4. לָרִאשֹׁנָה *at the first,* Judg. xviii. 29, only. See רִישׁוֹן.

רִאשֹׁנִי, *fem.* ־ִית, *idem,* Jer. xxv. 1.

רַאֲשׁוֹת, see מֵרַאֲשׁוֹת.

רֵאשִׁית *fem.* once רֵשִׁית (Deut. xi. 12.) *principium,* (denom. from רֹאשׁ, Chald. רֵאשׁ, *caput, princeps,* with the formation syllable ־ִית, which is added to primitive or derivative nouns, to form usually the fem. gend.

1. *A beginning,* Gen. i. 1. x. 10. Jer. xxviii. 1. xlix. 34. Ps. cxi. 10.

2. *Former state,* Job xlii. 12. In both significations opposed to אַחֲרִית.

3 *The first in its kind, firstling.* Gen. xlix. 3: רֵאשִׁית אוֹנִי *the first of my strength.* Deut. xxi. 17. Ps. lxxviii. 51. רֵאשִׁית דַּרְכּוֹ *the first fruits of his creation,* Prov. viii. 22, compare Job xl. 19. See דֶּרֶךְ. The Messias, to whom these appellations are applied in the New Testament, is therefore called, Rev. iii. 14: ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. Particularly applied to the *first-fruits* brought into the temple, as, of corn, musk, wool, bread, Levit. ii. 12. xxiii. 10. Deut. xviii. 4. xxvi. 10. Hence רֵאשִׁית גּוֹיִם *the first,* i. e. the most eminent, *of nations,* Numb. xxiv. 21. Amos vi. 1. (רֵאשִׁית שְׁמָנִים *the best ointments*). Amos vi. 6. רֵאשִׁית בְּנֵי עַמּוֹן *the first offsprings of the Ammonites.*

I. רַב in *Pausa* רָב, *fem.* רַבָּה, *plur.* רַבִּים, *adj.* from רָבַב.

1. *Much, many, numerous,* e. g. מִקְנֶה רַב *much cattle,* Numb. xxxii. 1. זָהָב רַב *much gold,* 1 Kings x. 2. עֲבָדָה רַבָּה *numerous servants,* Gen. xxvi. 14. רַבַּת בָּנִים *having many children,* 1 Sam. ii. 5. Exod. xix. 21: וְנָפַל מִמֶּנּוּ רַב *and many of them fall, perish.* *Plur.* יָמִים רַבִּים *many days, a long time,* Gen. xxi. 34. xxxvii. 34. מַיִם רַבִּים *much water,* Numb. xx. 11. As *adv. much, sufficient, enough, abundantly,* Ps. cxxiii. 3. Gen. xxxiii. 9. xlv. 28. Also with a *subst.* Ps. xviii. 15: בָּרָקִים רַב *lightnings in abundance.* (Compare מְעַט). רַב עַתָּה *it is now enough! cease!* 2 Sam. xxiv. 16. 1 Kings xix. 4. The same sense is expressed more frequently by רַב לְךָ *enough! stop!* Deut. iii. 26. רַב לָכֶם, Ezek. xlv. 9. Numb. xvi. 3. Construed with an infinitive, Deut. i. 6: רַב לָכֶם שֶׁבֶת בָּהָר הַזֶּה *ye have dwelled long enough in this mount;* with מִן, Ezek. xliv. 6: רַב לָכֶם מִכֹּל תּוֹעֲבוֹתֵיכֶם *cease from all your abominations.* 1 Kings xii. 28. Exod. ix. 28. *Fem.* רַבָּה, used likewise adverbially, *much, enough,* Ps. lxii. 3, more frequent in the *stat. const.* רַבַּת, Ps. lxv. 10. cxx. 6. cxxiii. 4. 2 Chron. xxx. 18.

2. *Great, mighty.* Ps. xxxi. 20: מָה רַב טוּבְךָ *how great is thy goodness!* cxlv. 7. Isai. lxiii. 1: רַב לְהוֹשִׁיעַ *mighty to save.* Prov. xiv. 29: רַב־תְּבוּנָה *of great understanding, wisdom.* *Plur.* רַבִּים *the great, mighty,* Job xxxv. 10. As subst. *greatness,* Ps. cxlv. 7. Isai. lxiii. 7.

3. *Older, major natu.* Gen. xxv. 23: רַב *the elder.* *Plur.* רַבִּים *the aged,* Job xxxii. 9.

4. Subst. *the head, principal, leader, chief, prince,* i. q. שַׂר, particularly in the later Hebrew, e. g. רַב טַבָּחִים *the chief of the body guard,* 2 Kings xxv. 8. רַב סָרִיסִים *the head of the eunuchs.* Dan. i. 3: רַב בֵּית הַמֶּלֶךְ *the principal officer of the royal palace,* Esth. i. 8.

II. רַב *m. an arrow.* Job xvi. 3: יָסֵבּוּ עָלַי רַבָּיו *his arrows surround me.* So unanimously expressed by the ancient versions. See רָבַב, No. 11. Others: *archer.*

רַב Chald.

1. *Great.* Dan. ii. 10, 31, 35, 45.

2. Subst. *the head, chief,* e. g. רַב חַרְטֻמִּין *the first of the astrologers, soothsayers,* v. 11. רַב סָגְנִין *the principal manager,* ii. 48. *Plur.* רַבְרְבִין, (from an obsolete *sing.* רברב), Dan. ii. 48. iii. 33. vii. 3, 17. מַלֵּל רַבְרְבָן *to speak great things,* i. e. to make arrogant or blasphemous speeches.

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Dan. vii. 8, 20. Comp. Rev. xiii. 5. and in Hebrew נִפְלָא.

רֵב, see רִיב.

רֹב (properly *inf.* from רָבַב *to be numerous,*) in the later books also written in full רוֹב, (Job xxxv. 9. Esth. x. 3.) before Makkeph רַב־, with suffix. רָבֵם, from רָבַב, No. 1.

1. *Quantity, multitude, number,* Levit. xxv. 16. Isai. i. 11. לָרֹב *in abundance, abundantly, very much,* Gen. xxx. 30. xlviii. 16. Deut. i. 10. x. 22. xxviii. 62. *Plur.* Hos. viii. 12. in *Keri.*

2. *Greatness.* רַב־כֹּחַ *greatness of power,* Ps. xxxiii. 16. רֹב חַסְדֶּךָ *the greatness of thy mercy,* Ps. li. 3. רֹב הַדֶּרֶךְ *the length of the way,* Josh. ix. 13.

I. רָבַב in two conjugations; in *Kal, to multiply, to become many, numerous,* Gen. vi. 1. *to be numerous,* Ps. iii. 2. lxix. 5. civ. 24. Isai. lix. 12, &c. It occurs only in the *pret.* and *infin.* רֹב, the rest of the tenses are formed from the more frequent root רָבָה.

Pual, denom. from רְבָבָה *to be multiplied,* or *increased to tens of thousands,* Ps. cxliv. 13: *that our sheep may bring forth thousands.* מְרֻבָּבוֹת בְּחוּצוֹתֵינוּ *and multiplied to tens of thousands in our fields.* Deriv. רַב, רְבָבָה, רַבָּה, רֹב, רְבוֹא, רְבִיבִים. The following verb, No. II. has been taken by Kimchi as a distinct root from No. I.

II. רָבַב or רָבַב, only in *Kal, to shoot arrows.* (Perhaps cognate with רָמָה, by the interchange of מ and ב, see ב). Hence in *pret.* רָבוּ *they shot arrows.* Gen. xlix. 23: וַיְמָרְרֻהוּ וְרָבּוּ *the archers provoked him and shot at him.* Some place here Ps. xviii. 15: בְּרָקִים רָב *he shoots out lightnings.* See however the derivat. רַב, No. II.

רְבָבָה *fem. ten thousand,* Judg. xx. 10. *Plur.* רְבָבוֹת, *tens of thousands,* mostly applied to an indeterminate large number, Ps. iii. 17. xci. 7. Deut. xxxiii. 17.

רָבַד, only in *Kal, overspread, to cover, deck,* Prov. vii. 16: So LXX. Syr. Chald. *Aqu. Theod.* Deriv. מַרְבַּדִּים.

רָבָה *fut.* apoc. יֶרֶב and יֵרַב, in three conjugations; in *Kal,*

1. *To be, become numerous, to increase, to multiply.* Gen. i. 22: פְּרוּ וּרְבוּ *be ye fruitful and multiply,* verse 28. ix. 1, 7. Exod. i. 20: וַיִּרֶב הָעָם *and the people multiplied.* xi. 9. Prov. xxix. 2, 16.

2. *To be great, large,* Gen. xiii. 34. Job xxxiii. 12. 1 Sam. xiv. 30; *to become great, to grow,* Deut. xxx. 16. Gen. xxi. 20 וַיְהִי רֹבֶה קַשָּׁת *and he became as he grew up an archer.* Vulg. *factusque est juvenis sagittarius.*

Piel רִבָּה.

1. *To make numerous, increase, augment,* Judg. ix. 29. Ps. xliv. 13: לֹא רִבִּיתָ בִּמְחִירֵיהֶם *thou hast not increased (thy riches) by their price,* i. e. hast sold them for nothing.

2. *To nourish, to bring up,* Ezek. xix. 2. Lam. ii. 22.

Hiph. הִרְבָּה *fut.* יַרְבֶּה apoc. יֶרֶב, *imper.* apoc. הָרֶב, *infin.* absol. הַרְבֵּה and הַרְבֵּה, (the latter used abverbially), *const.* הַרְבּוֹת.

1. *To make numerous, to increase,* Gen. iii. 16. Deut. i. 10. Isai. ix. 2. Prov. xxii. 16: *he oppresses the poor* לְהַרְבּוֹת לוֹ (*and it serves*) *to increase for himself* (*riches*), i. e. to enrich himself. Compare Ps. xliv. 13. Seldom with לְ, Hos. x. 1.

2. *To make great, to enlarge,* 1 Chron. iv. 10. Job xxxiv. 37: וְיֶרֶב אֲמָרָיו לָאֵל *and he enlarges his speeches against God,* i. e. he makes use of insolent, blasphemous language. (See רַב in Chald.)

3. *To have much,* or *many,* 1 Chron. vii. 4: הִרְבּוּ נָשִׁים וּבָנִים *they had many women and children.* iv. 27. viii. 40. xxiii. 11. Levit. xi. 42: מַרְבֵּה רַגְלַיִם *having many feet.*

4. *To give much.* Exod. xxx. 15, in opposition to הַמְעִיט.

5. Combined with an *infin.* with and without לְ, it forms a periphrasis for the adverb *much,*

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1 Sam. i. 12: הִרְבְּתָה לְהִתְפַּלֵּל *she prayed much.* Exod. xxxvi. 5: מַרְבִּים הָעָם לְהָבִיא *the people bring too much.* Ps. lxxviii. 38: הִרְבָּה לְהָשִׁיב אַפּוֹ *he abated much from his anger.* 2 Kings xxi. 6: הִרְבָּה לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה *he did many things which displeased Jehovah.* Amos iv. 4. The same is the case when followed by the finite verb, as in 1 Sam. ii. 3.—*Infin.* absol. הַרְבֵּה used adverbially, *much,* (properly, *making much,*) Eccles. v. 11. 2 Sam. i. 4. seldom הַרְבּוֹת, Prov. xxv. 27. הַרְבֵּה מְאֹד *very much,* Josh. xiii. 1. 1 Sam. xxvi. 21. Neh. ii. 2: וָאִירָא הַרְבֵּה מְאֹד *and I feared very much,* as πολλά in Greek. Compare Neh. iii. 33. As other adverbs, it is also added to substantives, e. g. 2 Sam. viii. 8: נְחֹשֶׁת הַרְבֵּה מְאֹד *very much brass.* xii. 2. 1 Kings v. 9. Neh. iv. 4: הֶעָפָר הַרְבֵּה *the rubbish is much.* Gen. xv. 1: שְׂכָרְךָ הַרְבֵּה מְאֹד *thy reward shall be very great;* with the *plur.* 1 Kings x. 11: אַלְגֻּמִּים הַרְבֵּה מְאֹד *very much almug-wood.* Also לְהַרְבֵּה, *idem, in abundance,* Neh. v. 18. 2 Chron. xi. 12. xvi. 8—הַרְבּוֹת, used as subst. *multitude, quantity.* Amos iv. 9. Deriv. out of the alphabetic order, אַרְבֶּה, מַרְבִּית, תַּרְבִּית, תַּרְבּוּת.

רָבָה Chald. *to become great, to grow,* Dan. iv. 8, 19. (iv. 11, 22.)

Pael, to make great, to extol. Dan. ii. 48.

רַבָּה *a chief city, capital,* compare the Syr. ܪܒܬܐ. Hence the proper name

1. Of the capital of the Ammonites, called in full רַבַּת בְּנֵי עַמּוֹן, Deut. iii. 11. also simply רַבָּה, 2 Sam. xi. 1. xii. 27. 1 Chron. xx. 1. Jer. xlix. 3.

2. A capital of the Moabites, otherwise called עָר and עָר־מוֹאָב, Josh. xiii. 25.

רִבּוֹ and רִבּוֹא *fem.* (for רִבּוֹת, by omission of ת, Syr. ܪܒܘ) *ten thousand,* i. q. רִבָּבָה, but only in the later writings, Ezra ii. 64. 1 Chron. xxix. 7. *Plur.* רִבֹּאוֹת, Dan. xi. 12.

רִבּוֹ Chald. *idem. Plur.* רִבְבָן, (Syr. ܪܒܒܐ) in *Keri* רִבְבָן, *tens of thousands,* Dan. vii. 10. Both forms are used in the Targum. See *Buxtorf,* p. 2180.

רִבּוּ Chald. *stat. emph.* רִבְוָתָא *greatness,* Dan. iv. 19, 33. v. 18.

רִבּוֹת *fem.* i. q. רִבּוֹ *ten thousand,* Neh. vii. 71. *Dual* רִבּוֹתַיִם, *two myriads,* Ps. lxviii. 18.

רְבִיבִים *plur.* from רָבַב, *showers of rain,* so called from the *quantity* of drops, Deut. xxxii. 2. Arab. ربب, *aqua copiosa.*

רָבִיד *m.* Ezek. xvi. 11. Gen. xli. 42, *band, necklace.* Root רָבַד, here probably i. q. רבט, *ligavit, revinxit;* distinct from רָבַד *stravit.*

רְבִיעִי *fem.* רְבִיעִית (*adj.* from אַרְבַּע רְבַע, *four,*) *the fourth,* Gen. i. 19, &c. בְּנֵי רְבִיעִים *the children of the fourth,* i. e. of the fourth generation, the grandchildren in the fifth line, 2 Kings x. 30. xv. 12. The *fem.* רְבִיעִית signifies also, the *fourth part,* as all feminines of the ordinal number, in which חֲלָקָה *part,* is to be supplied, Exod. xxix. 40.

רְבִיעָי *fem.* רְבִיעָאָה Chald. *idem,* Dan. ii. 40. vii. 23.

רַבִּית the name of a city in the tribe of Issachar, Josh. xix. 20.

רָבַךְ (Arab. ربك), *to intermix, to mingle with a liquid,* only in the participle *Hoph.* Levit. vi. 14. vii. 12. 1 Chron. xxiii. 29.

רִבְלָה the name of a city in the northern confines of Palestine, in the province of חֲמָת, Numb. xxxiv. 11. 2 Kings xxiii. 33. xxv. 6. Jer. xxxix. 5. lii. 10. The Babylonians, in their invasions of Palestine, used to direct their course over Riblah and Hamath. The opinion of the Hebrews that it was Antiochia, has been long since properly refuted by Cellarius. See also *J. D. Michaelis Suppl.* p. 2229.

I. רָבַע, in two conjugations; in *Kal,*

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1. *To lie down,* as רָבַץ, with a Chaldaic interchange of ע and צ. See רָבַע, No. I.
2. *To copulate, to lie with,* of beasts; construed with the accus. Levit. xviii. 23. xx. 16. (In Talmud and Chald. more frequently. See *Buxtorf,* p. 2194.)

Hiph. to let copulate, to let gender, Levit. xix. 19.

II. רָבַע only in the part. *Kal,* and *Pual,* part. pass. רָבוּעַ *four-cornered, four-square,* Exod. xxvii. 1. xxviii. 16. It is here, and in some forms a denom. from אַרְבַּע, *four.* Part. *Pual,* מְרֻבָּע *idem,* 1 Kings vii. 31.

I. רֶבַע *m.* with suffix. רִבְעִי from רָבַע, No. 1. *the act of lying down,* Ps. cxxxix. 3.

II. רֶבַע (from אַרְבַּע *four.*)
1. *The fourth part,* Exod. xxix. 40.
2. *Side, quarter,* when the subject refers to four sides or quarters, Ezek. i. 8, 17. xliii. 17.

I. רֹבַע *m.* (from אַרְבַּע) *the fourth part,* 2 Kings vi. 25. Arab. ربع, *idem.*

II. רֹבַע *multitude of people,* Numb. xxiii. 10. (Arab. ربع, *cœtus, caterva hominum.*) Others, *concubitus.* (See רָבַע, Nos. 1, 2.) hence *soboles.*

רִבְּעִים *m. plur.* posterity in the fourth degree, Exod. xx. 5. xxxiv. 7.

רָבַץ *fut.* יִרְבַּץ, (Arab. ربض.) It occurs in two conjugations; in *Kal,*
1. *To lie down, to rest,* in a recumbent posture on the breast, with the fore-feet stretched out, properly applied to quadrupeds, as the lion, dog, &c. Gen. xxix. 2. xlix. 9, 14. Isai. xi. 6. xiii. 21. xxvii. 10. Zeph. ii. 14. Ezek. 29. 3. Also in an inchoative sense, *to lay one's self down,* Numb. xxii. 27.
2. Metonymically applied to men in a state of peace and happiness, Job xi. 19. Isai. xiv. 30. xvii. 2; to a bird, sitting on its young, Deut. xxii. 6; to water, Gen. xlix. 25. Deut. xxxiii. 13; to malediction, Deut. xxix. 19: וְרָבְצָה בּוֹ כָּל־הָאָלָה *and all the curses shall lie* or *rest upon him;* to sin, Gen. iv. 7: לַפֶּתַח חַטָּאת רֹבֵץ *sin lieth at the door.*

Hiph. הִרְבִּיץ.
1. *To cause to lie down, to let rest,* of a flock, Cant. i. 7. Jer. xxxiii. 12; of men, Ezek. xxxiv. 15. Isai. xiii. 20. Ps. xxiii. 2.
2. *To lay,* (stones in mortar, cement), Isai. liv. 11. Deriv. out of the alphabetic order, מַרְבֵּץ, מִרְבָּץ.

רֶבֶץ *m.* from רָבַץ.
1. *A place of lying down, resting place* for beasts, Isai. lxv. 10.
2. Peaceful habitation (of men). Prov. xxiv. 15.

רִבְקָה Rebekah the wife of Isaac, Gen. xxii. 23. xxiv. 15, &c. (Root רבק *to feed, to fatten*).

רַבְרַב, see רַב Chald.

רַבְרָבָן *m.* Chald. *a noble,* a great officer of the empire, Dan. v. 1.

רֶגֶב or רֵגֶב *m. clod of earth.* Job xxxviii. 38: וּרְגָבִים יִדְבָּקוּ *and (when) the clods stick together.* Vulg. *et glebæ compingebantur.* Chald. *idem.* Job xxi. 33: מָתְקוּ לוֹ רִגְבֵי נַחַל *the clods of the valley lie softly upon him, est ei terra levis.*

רָגַז *fut.* יִרְגַּז, in three conjugations; in *Kal,*
1. *To tremble, to shake,* Ps. iv. 5. Isai. xxxii. 10, 11. 1 Sam. xiv. 15. Hab. iii. 16; with מִפְּנֵי *before, on account of,* any thing. Deut. ii. 25. Isai. lxiv. 1. Also of inanimate nature. Joel ii. 10. Isai. v. 25. Ps. xviii. 8. Micah vii. 17: יִרְגְּזוּ מִמִּסְגְּרוֹתֵיהֶם *they tremble out of their prisons,* i. e. they flee trembling from their prisons.
2. *To fall into commotion,* Isai. xiv 9; *to be disturbed,* 2 Sam. vii. 10.
3. *To be moved,* with grief, 2 Sam. xix. 1. (xviii. 33.) with anger; hence, *to be angry,* Prov. xxix. 9. Isai. xxviii. 21.
4. *To rage, to excite tumult,* with ל, Ezek. xvi. 43. See *Hithp.*

Hiph. הִרְגִּיז.
1. *To cause to tremble, to shake,* Isai. xiv.

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16. xxiii. 11. Of inanimate nature, Isai. xiii. 13. Job ix. 6: הַמַּרְגִּיז אֶרֶץ מִמְּקוֹמָהּ *he causeth the earth to tremble out of its place.*

2. *To disturb, disquiet,* 1 Sam. xxviii. 15; with לְ, Jer. l. 34.

3. *To excite to anger, to provoke,* Job xii. 6. See *Kal,* No. 3.

Hithpa. to rage, with אֶל, *against one.* Isai. xxxvii. 28, 29.

רְגַז Chald. *to be angry.* In the Targum frequently. See רָגַז, No. 4.

Aph. to provoke to anger, Ezra v. 12.

רְגַז Chald. *anger,* Dan. iii. 13.

רַגָּז *m. a trembling,* Deut. xxviii. 65. Root רָגַז.

רֹגֶז *m.* from רָגַז.

1. *Disquietude, trouble,* Job iii. 26. xiv. 1. Isai. xiv. 3.

2. *The act of raging, rage,* (compare the verb in *Hithpa.*) Job iii. 17: שָׁם רְשָׁעִים חָדְלוּ רֹגֶז *there the wicked cease to rage.* Applied to a horse, xxxix. 24; to thunder, xxxvii. 2.

3. *Anger,* Hab. iii. 2.

רַגָּזָה *fem. a trembling, shaking,* Ezek. xii. 18.

רָגַל (denom. from רֶגֶל), in two conjugations; *in Kal, to run about,* as a tale-bearer and as a spy. Hence *to calumniate,* Ps. xv. 3: לֹא רָגַל עַל לְשֹׁנוֹ *he that does not calumniate with his tongue.*

Piel רִגֵּל.

1. *To calumniate,* as *Kal,* with בְּ only in 2 Sam. xix. 28: וַיְרַגֵּל בְּעַבְדְּךָ אֶל אֲדֹנִי הַמֶּלֶךְ *and he has calumniated thy servant to my lord the king.*

2. *To spy out,* with the accus. Josh. xiv. 7: לְרַגֵּל אֶת־הָאָרֶץ *to spy out the land.* Judg. xviii. 2, 14, 17. 2 Sam. x. 3, &c. Part. מְרַגֵּל *a spy,* Gen. xlii. 9, &c. Josh. vi. 22. Compare רָכַל.

רֶגֶל comm. gend. (more frequently *fem.*) with suffix. רַגְלִי.

1. *Foot.* (In Arab. and Aram. *idem.*) בְּרַגְלֵי פְּ' *at the foot,* or *in the track of any one,* i. e. going behind, or following him. E. g. Exod. xi. 8: וְכָל־הָעָם אֲשֶׁר בְּרַגְלֶיךָ *and all people, which follow thee.* Judg. iv. 10. v. 15. viii. 5. 1 Sam. xv. 17. xxv. 27. 1 Kings. xx. 10. 2 Kings iii. 9. Deut. xi. 6: הַיְקוּם אֲשֶׁר בְּרַגְלֵיהֶם *the property,* (especially in cattle), *which followed them,* i. e. which they had with them. More rarely לֶרֶגֶל, Gen. xxx. 30. and לְרַגְלֵי, Hab. iii. 5: וְיֵצֵא רֶשֶׁף לְרַגְלָיו *and plague proceeds from behind them,* (opposed to לְפָנָיו). 1 Sam. xxv. 42. Job xiii. 11.—הִשְׁקָה בְּרֶגֶל, Deut. xi. 10. *to water with the foot,* i. e. by means of a machine which was trodden by the feet, and which is still made use of in Egypt, for watering their gardens. See Philo *de Confusione Linguar.* T. III. p. 330. and Niebuhr's *Reisebeschreibung,* Th. I. p. 149.

2. Metaph. *step, pace.* Gen. xxxiii. 14: לְרֶגֶל הַמְּלָאכָה *according to the pace of the cattle,* i. e. as it is able to travel. *Dual* רַגְלַיִם. Used also for the *plur.* Levit. xi. 23, 42.

Plur. רְגָלִים *times,* Latin *vices,* (as פְּעָמִים, properly, *steps*), שְׁלֹשׁ רְגָלִים *three times,* Exod. xxiii. 14. Numb. xxii. 28, 32, 33. Deriv. רַגְלִי, תִּרְגֵּל, רַגְלִי.

רֶגֶל and רַגַל Chald. *a foot. Dual* רַגְלַיִן, *stat. emph.* רַגְלַיָּא, Dan. ii. 41. vii. 7.

רַגְלִי *m.* (from רֶגֶל) *a traveller on foot, footman;* but used only in a military sense, *a foot-soldier.* Exod. xii. 37. Numb. xi. 21. *Plur.* רַגְלִים, Jer. xii. 5.

רֹגְלִים (*the fullers,* see עֵין רֹגֵל). Name of a place in Gilead, 2 Sam. xvii. 27. xix. 32.

רָגַם only in *Kal, to stone,* i. q. סָקַל; construed

(*a*) With the accus. of the person, Levit. xxiv. 14. mostly with the addition of בָּאֶבֶן, Levit. xx. 2, 27. Ezek. xvi. 40. בָּאֲבָנִים, Numb. xiv. 10. xv. 35. Deut. xxi. 21. or אֶבֶן, Levit. xxiv. 23. Josh. vii. 25.

(*b*) With בְּ of the person, Levit. xxiv. 16. and the addition of אֶבֶן, 1 Kings xii. 18. Properly, *to throw stones at a person.*

(*c*) With עַל of the person, Ezek. xxiii.

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47: רָגְמוּ עֲלֵיהֶם אֶבֶן *they shall throw stones at them.* In Arab. *idem.* But the cognate word רָגַם, signifies generally, *to heap up.* With this is connected in Hebrew,

רֶגֶמָה *multitude, crowd, band,* Ps. lxviii. 28. Others translate, *stone,* i. e. support, protection, as אֶבֶן, Gen. xlix. 24. So perhaps also LXX. Vulg. Syr. who render it by *principes.*

רָגַן in *Kal,* Isai. xxix. 24, and in *Niph.* Deut. i. 27. Ps. cvi. 25. *To murmur, to rebel, to be refractory,* with בְּ against one. The word נִרְגָּן, *whisperer,* (q. v.) does not belong to this root.

רָגַע in three conjugations; in *Kal,*

1. *To rest,* Job vii. 5: עוֹרִי רָגַע וַיִּמָּאֵס *my skin rests,* (i. e. closes up, is healed) *and breaks out anew.* See *Hiph.* No. 1. In Ethiopic רָגַע signifies *to draw together, to contract, to curdle;* compare קָפָא. Hence the Syriac version: *cutis contracta est.*

2. *To agitate, to put in commotion,* which occurs three times in the following phrase: רֹגַע הַיָּם וַיֶּהֱמוּ גַלָּיו *he sets the sea in commotion and its waves roar.* Isai. li. 15. (LXX. ταράσσων. Vulgate *conturbo.* Chald. *increpans*). Jer. xxxi. 35. Job xxvi. 12. Although this signification is in opposition to No. 1, yet the context is clear, and the ancient translators are almost unanimous in their interpretation; besides which the LXX. have expressed the noun רֶגַע, (Ps. xxx. 5. xxxv. 20.) by ὀργή, a proof that the signification was known to them. Compare also נָכַר.

Niph. to rest, only in the imper. הֵרָגְעִי, Jer. xlvii. 6. (applied to the sword).

Hiph. הִרְגִּיעָה.

1. *To be at rest, to dwell in peace,* Deut. xxviii. 65. Isai. xxxiv. 14. Compare the Deriv. רָגֵעַ, מַרְגֵּעַ, מַרְגּוֹעַ.

2. Trans. *to cause to rest, to give rest,* to a people, Jer. xxxi. 2. l. 34.

3. According to the Arabic idiom, *to restore.* (Arab. رجع, *to return,* VIII. *to bring back, replace, restore.*) Isai. li. 4: מִשְׁפָּטִי לְאוֹר עַמִּים אַרְגִּיעַ *I will restore my law for a light of the people.*

4. Denom. from רֶגַע, *to pass a moment, to do in a moment.* Jer. xlix. 19: כִּי אַרְגִּיעַ אָרִיצֵנּוּ *for I will in a moment make him run away.* Vulg. *qui subito currere faciam eum.* l. 44. Prov. xii. 19: *the word of truth is established for ever,* וְעַד אַרְגִּיעָה לְשׁוֹן שָׁקֶר *but the deceitful tongue only till I can pass a moment,* i. e. for a moment.

רָגֵעַ *m. living quietly* Ps. xxxv. 20. See the verb in *Hiph.* No. 1.

רֶגַע *m. a moment,* perhaps a quick agitation, movement, from רָגַע, No. 2. as *momentum* for *movimentum.* Exod. xxxiii. 5: רֶגַע אֶחָד *in a moment.* Isai. liv. 7. As *adv.* רֶגַע, Job xxxiv. 20. בְּרֶגַע, Job xxi. 13. and כְּרֶגַע, Ps. lxxiii. 19. Lam. iv. 6. *in a moment, suddenly.*—פִּתְאֹם רֶגַע, *idem,* Isai. xxvi. 20. Ezra viii. 9. *Plur.* with לְ, לְרָגָעִים.

1. *Every moment, at repeated times,* Job vii. 18. Isai. xxvii. 3.

2. *Suddenly,* Ezek. xxvi. 16. In Chald. רְגָעָה and מַרְגּוֹעָא, *idem.*

רָגַשׁ only in *Kal, to tumultuate, to rage;* applied to people; with עַל, *against any one,* Ps. ii. 1. In the Targum it is used frequently, for the Hebrew הָמָה.

רְגַשׁ Chald. i. q. the Hebrew. *Aph. idem.* Also *to run together in a tumult,* Dan. vi. 7, 12, 16. Compare the Targum of Ruth i. 19 where it is also construed with עַל.

רֶגֶשׁ Ps. lv. 15. and רִגְשָׁה *fem.* Ps. lxiv. 3. *a raging multitude;* and *a multitude of people* generally. In the Targums are frequently used, רְגוּשׁ and אִתְרְגוּשָׁא for the Hebrew הָמוֹן.

רָדַד in two conjugations; in *Kal, to spread out, to stretch on the ground; to subject, subdue, sternere,* e. g. a people. Ps. cxliv.

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2: הָרֹדֵד עַמִּים תַּחְתַּי *he that subdueth people under me.* Isai. xlv. 1 in which the *inf.* רַד is used for רֹד. Compare the cognate verb רָדָה.

Hiph. to spread out, extend, hence, *to overlay with metal.* 1 Kings vi. 32: וַיָּרֶד עַל הַכְּרוּבִים אֶת הַזָּהָב *and overlaid the cherubims with gold.* (In the Targums רְדַד is used for the Hebrew רָקַע. See Exod. xxxiii. 3.) Deriv. רָדִיד.

I. רָדָה *fut.* apoc. יֵרֵד, in three conjugations; in *Kal,*

1. *To tread (with the feet),* e. g. the wine-press, Joel iv. 13. With בְּ, *upon* a person, Ps. xlix. 15: וַיִּרְדּוּ בָם יְשָׁרִים *and the upright shall trample upon them.* With the accus. Isai. xiv. 6: רֹדֶה בָאַף גּוֹיִם *he that trampleth the people in wrath.*

2. *To govern, to rule over.* With בְּ, Gen. i. 28. Levit. xxvi. 17. Isai. xiv. 2, and the accus. Ezek. xxxiv. 4. Ps. lxviii. 28, also without a case, *to govern,* Numb. xxiv. 19. 1 Kings iv. 24. Lam. i. 13: *from above he has sent fire into my bones,* וַיִּרְדֶּנָּה *and it (the fire) prevails therein.*

Piel, Whence the *fut.* apoc. יְרַד, Judg. v. 13: אָז יָרַד שָׂרִיד לְאַדִּירִים עָם יְהוָה יָרַד־לִי בַּגִּבּוֹרִים *then he made them that remained to rule over the mighty among the people, Jehovah made me to rule over the heroes.* But the division of the verse as well as vowel points are very doubtful, and the LXX. (Vatic.) Syr. Chald. have read יָרַד, *descendit.*

Hiph. to cause to rule, Jer. xli. 2.

II. רָדָה *to take, to take away,* applied to the gathering of honey. Judg. xiv. 9: *and he took it* (וַיִּרְדֵּהוּ), *in his hands . . . but told them not, that he had taken* (רָדָה), *the honey out of the carcase of the lion.* LXX. ἐξεῖλε. Vulg. *sumpsit.* Chald. נְסַח, *avulsit.* According to the Rabbins: *divellere id quod cohæret,* e. g. applied to the taking one loaf of bread from the other out of the oven. See *Buxtorf,* p. 2214. The Syrian version has applied the Syr. signification, *to flow*; and it might indeed be so translated, if we point it in the first instance, as in *Hiph.* namely, *and he let it flow into his hands that the honey had flowed out of the carcase of the lion.*

רָדִיד *m. a wide and fine upper garment,* worn by women, and thrown over their other clothes when they went out, Isai. iii. 23. Cant. v. 7. (In Chald. and Syr. *idem*).

רָדַם occurs only in *Niph.* נִרְדַּם.

1. *To lie in a deep sleep,* Prov. x. 5. Jonah i. 5, 6.

2. *To sink down senseless.* Dan. viii. 18: נִרְדַּמְתִּי עַל פָּנַי אַרְצָה *I sank down senseless on the earth.* x. 9. Ps. lxxvi. 7: *at thy rebuke, O God of Jacob,* נִרְדָּם וְרֶכֶב וָסוּס *rider and horse are sunk down.* Compare Judg. iv. 21. Deriv. תַּרְדֵּמָה.

רְדָנִים 1 Chron. vii. 1. See דָּדָנִים.

רָדַף, *fut.* in five conjugations; in *Kal,*

1. *To run after, to follow,* with the accus. Ps. xxiii. 6. with אַחֲרֵי, Judg. iii. 28: רִדְפוּ אַחֲרַי *follow hastily after me.* 2 Kings v. 21. Ps. xxiii. 6: טוֹב וָחֶסֶד יִרְדְּפוּנִי *happiness and mercy follow me.* Metaph. *to pursue righteousness,* Deut. xvi. 20. Prov. xxi. 21; peace, Ps. xxxiv. 15; wickedness, Ps. cxix. 150; the wind, Hos. xii. 2.

2. *To pursue, persecute;* without a case, Gen. xiv. 14; with the accus. verse 15; with אַחֲרֵי, Gen. xxxv. 5. Exod. xiv. 4. Judg. iv. 16. 2 Sam. xx. 10; with לְ, Job xix. 28; with אֶל, Judg. vii. 25.

3. *To put to flight,* Levit. xxvi. 36.

Niph, pass. of *Kal,* Lam. v. 5.—Part. נִרְדָּף, Eccles. iii. 15, probably, *that which is past,* properly, *that which has escaped, fled.*

Piel as *Kal,* but only poetically.

1. *To run after,* a person or thing, Hos. ii. 9. Prov. xii. 11. xxviii. 19. E. g. righteousness, Prov. xv. 9. Prov. xix. 7: *he*

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runs after words, i. e. relies, depends on them.

2. *To persecute,* Nah. i. 8. Prov. xiii. 21. The form יְרַדֹּף is explained by Jewish grammarians as a *forma mixta* from *Kal* and *Piel;* and this remains the easiest explanation, since the existence of the *forma mixta,* according to the present vowel points, is not to be denied.

Pual, passive, Isai. xvii. 13.

Hiph. as *Kal, to pursue,* Judg. xx. 43. Deriv. מַרְדֵּף.

רָהַב in two conjugations; in *Kal,*

1. *To urge, press upon, to assail.* Prov. vi. 3: רְהַב רֵעֶיךָ *urge thy friend.* Isai. iii. 5: יִרְהֲבוּ הַנַּעַר בַּזָּקֵן *the young man presses the old man.* Parall. נָגַשׂ, *to press, force.* (In Aram. *to rage.*)

2. Perhaps, *to fear,* (as the Arabic intrans. رهب). So Isai. lx. 5, according to several MSS. where it occurs with פָּחַד. The usual reading is רָחַב.

Hiph. הִרְהִיב.

1. *To assail,* as *Kal.* Cant. vi. 5. *turn away thine eyes from me,* שֶׁהֵם הִרְהִיבוּנִי *they assail me,* i. e. they make a violent impression on my heart.

2. *To make proud, impetuous;* i. e. to encourage, to strengthen. Ps. cxxxviii. 3: תַּרְהִיבֵנִי בְנַפְשִׁי עֹז *thou encouragedst me, new strength is in my soul.* Aben Esra explains it by תְּחַזְּקֵנִי. Jarchi by הִגְדַּלְתָּנִי. See רַהַב, רָהַב.

רַהַב *m.*

1. *Rage, impetuosity, insolence, pride,* Job ix. 13: עֹזְרֵי רַהַב *the proud helpers.* Of the violence of the sea, Job xxvi. 12.

2. A poetical name of Egypt, Isai. xxx. 7. li. 9. Ps. lxxxvii. 4. lxxxix. 11. In the first passage an allusion is made to the derivation of רַהַב in Hebrew. But this affords no proof of its Hebrew origin; although no Egyptian etymology has as yet with any probability been adduced. See *Jablonskii Opusc. ed. de Water,* T. I. p. 228.

רָהָב *m. proud, haughty,* Ps. xl. 3.

רַהַב *m. pride,* and metonymically, *any thing of which one is proud,* Ps. xc. 10.

רָהָה *to be afraid,* as the parallel פָּחַד, once in the *fut. Kal,* Isai. xliv. 8: וְאַל־תִּרְהוּ *be ye not afraid.* So expressed by the ancient Versions, except the LXX.

רַהַט *m.*

1. *Watering-trough for cattle,* Gen. xxx. 38, 41. Exod. ii. 16.

2. Plur. *turns, windings,* hence probably, *braids of hair.* Cant. vii. 6. Root Aram. רָהַט, *to run,* i. q. רוּץ in Hebrew. (See letter ה).

רָהִיטִים *m.* plur. *wainscotted* or *vaulted ceilings.* Cant. i. 17. in *Kri.* Vulg. *laquearia.* The signification is connected with רַהַט, No. 1. Compare φάτνωμα from φάτνη *crib, manger.*

רֵוַי Chald. *look, appearance, form.* In the Targum occur the forms רֵוָא, רֵיוָא, רֵוִי, רֵוּת. Root Hebr. רָאָה *to see,* instead of it, חֲזָא, חֵזוּ, is otherwise generally used in Aram.

רוּב see רִיב.

רוּד, in two conjugations; in *Kal, to wander, ramble about.* (In Arab. *to run about, to search round*). Jer. ii. 31. Hos. xii. 1: יְהוּדָה עֹד רָד עִם אֵל *Judah wanders still far off from God,* עִם is used here properly for מֵעִם. Compare תָּמִים עִם אֵל, שָׁלֵם.

Hiph. הֵרִיד.

1. *To wander about,* (applied to an afflicted, distressed person), Ps. lv. 3. Synonymous with הִיּם.

2. *To desire, seek, to strive to accomplish.* Gen. xxvii. 40: וְהָיָה כַּאֲשֶׁר תָּרִיד וּפָרַקְתָּ עֻלּוֹ מֵעַל צַוָּארֶךָ *and it shall come to pass when thou shalt seek to accomplish it, (strenue agis) thou shalt break his yoke from off thy neck.* Deriv. מְרוּדִים.

רָוָה in three conjugations; in *Kal,*

1. *To be copiously supplied with drink, to*

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drink to satiety, as שָׂבַע, *to eat to satiety*. (In Aram. רְוָא has a somewhat stronger signification, *to become drunk*.) It is construed, as all verbs which express a fulness, with the accus., or with מִן, *of* that wherewith one is filled. Jer. xlvi. 10: רָוְתָה מִדָּמָם *it (the sword) shall satiate itself with their blood.*

2. Generally, *to enjoy abundantly*. Ps. xxxvi. 9: יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ *they shall refresh themselves with the fat*, (i. e. with the abundance of good nourishment) *of thy house*. Prov. vii. 8: נִרְוֶה דֹדִים *we will enjoy*, or *take our fill of the pleasures of love*.

Piel רִוָּה.

1. Intrans. as *Kal, to be satisfied with drink*, Isai. xxxiv. 5, 7.

2. Trans. *to water, wet, to moisten*, e. g. the fields, Ps. lxv. 11. With double accus. Isai. xvi. 9: אֲרַוֵּךְ דִּמְעָתִי *I will water thee with my tears*. (The form אֲרַוֵּךְ is transposed for אֲרַוְּיֵךְ).

3. *To refresh*. Jer. xxxi. 14: *I refresh the soul of the priests with fat*, i. e. let them enjoy themselves in abundance. Prov. v. 19: דַּדֶּיהָ יְרַוֵּךְ בְּכָל־עֵת, either according to the Vulg. *ubera ejus inebrient te in omni tempore*, or if דֹּדִים is taken for דַּדִּים: *let the pleasures of her love refresh thee at all times*.

Hiph. הִרְוָה.

1. *To satiate, fill with drink*, Jer. xxxi. 25. Lam. iii. 15. Prov. xi. 25. Hence, *to water* the field, Isai. lv. 10.

2. *To satisfy* with fat, (as Ps. xxxvi. 9. Jer. xxxi. 14.) Isai. xliii. 24.

רָוֶה *m. adj. filled, satisfied with drink, drunken*, Deut. xxix. 18. Hence *abundantly watered*, applied to a garden, Isai. lviii. 11.

רָוָיָה *fem. abundance of drink, plenty of water*, Ps. lxvi. 22. Ps. xxiii. 5: כּוֹסִי רְוָיָה *my cup is abundance*, i. e. is always full.

רוּחַ *Hiph.* הֵרִיחַ *to smell*. See רִיחַ.

רוּחַ com. gend. (comp. 1 Kings xix. 11.)

1. *Breeze, wind, air in motion*, Gen. viii. 1. Job i. 19. אַרְבַּע רוּחוֹת *the four winds*, hence also, *the four quarters of heaven*, Ezek. xxxvii. 9. xlii. 20. 1 Chron. ix. 24. כַּנְפֵי רוּחַ *the wings of the wind*, Ps. xviii. 11. רוּחַ יְהוָה *a wind of God*, Isai. xl. 7. lix. 19. (Applied according to some, also to Gen. i. 2, but erroneously.) 2 Kings ii. 16. 1 Kings xviii. 2. Ezek. iii. 14. xi. 24. רוּחַ הַיּוֹם, Gen. iii. 8. *the breeze* or *cool of the day*, i. e. the evening, because in the East, a refreshing breeze is wont to arise, a few hours before the setting of the sun. Compare Cant. ii. 17. iv. 6.

2. *A breathing, the breath*, Job vii. 7. רוּחַ פֶּה *the breath of the mouth* (*of Jehovah*), i. e. his creative power, Ps. xxxiii. 6. Hence, an image of any thing transient or vain. Job xv. 2: דַּעַת רוּחַ *vain knowledge*. xvi. 3. לָרוּחַ *in vain*. Eccles. v. 15. Also, *the vital breath*, Job xvii. 1. xix. 17. רוּחַ חַיִּים *the breath of life, animation*, Gen. vi. 17. vii. 15, 22.

3. *A snuffing*, of the nostrils, Job iv. 9. hence, *anger*, Judg. viii. 3. Isai. xxiv. 4. Zech. vi. 8.

4. *Anima, animal soul*, the vital principle of the animal body, for the seat of which we look to the *breath, spirit, life*, i. q. נֶפֶשׁ. 1 Sam. xxx. 12. Judg. xv. 19. 1 Kings x. 5: וְלֹא הָיָה בָהּ עוֹד רוּחַ *and there was no more life in her*, i, e. she was beside herself. Eccles. iii. 19, 21: *who knoweth the soul of man that ascendeth on high, and the soul of the beast that descendeth beneath the earth?* viii. 8. xii. 7. Ezek. xxxvii. 8. Numb. xvi. 22: אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר *God of the spirits of all flesh*. Inasmuch as we consider this spirit as immediately proceeding from God, (Eccles. xii. 7.) it is also called רוּחַ אֱלוֹהַּ, Job xxvii. 3. Metaph. applied to a (miraculous) *power of animation* in things otherwise inanimate. Ezek. x. 17: כִּי רוּחַ הַחַיָּה בָּהֶם *for it was an animating power in them*,

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(in the wheels of the chariot-throne). (Comp. *Voss. Mythol. Br.* I. 20.) Thus we explain Zech. v. 9: וְרוּחַ בְּכַנְפֵיהֶם *and a power of animation was in their wings.*

5. *Animus, rational soul, spirit, mind.* Gen. xli. 8: וַתִּפָּעֶם רוּחוֹ *and his spirit was troubled.* רוּחַ נְכֵאָה *a dejected mind* or *spirit,* Prov. xvii. 22. xviii. 14. דְּכְאֵי רוּחַ *whose spirit is oppressed.* Ps. xxxiv. 19. קְשֵׁת־רוּחַ *of low spirits,* 1 Sam. i. 15. גְּבַהּ רוּחַ *a proud spirit,* Prov. xvi. 18. Metaph. for *disposition inclination,* e. g. to jealousy, Numb. v. 14; to fornication, Hos. iv. 12; to justice, Isai. xxviii. 6; to contention, Judg. ix. 23. For *desire,* generally, Ezek. i. 12. Also *courage,* Josh. ii. 11. v. 1.

6. רוּחַ אֱלֹהִים or רוּחַ יְהוָה *the Spirit of God, of Jehovah.* More rarely by way of pre-eminence רוּחַ, הָרוּחַ, *the spirit,* Numb. xxvii. 18. Hos. ix. 7. or רוּחַ קָדְשׁוֹ *his (God's) holy Spirit,* Ps. li. 13. Isai. lxiii. 10, 11. It also denotes the *animating power* of God in men and beasts, Job xxvii. 3. xxxiii. 4. Ps. civ. 30. Gen. vi. 3 and even in inanimate nature, Job xxvi. 13. It is *this* which hovered over the chaotic mass of heaven and earth, at the creation. Gen. i. 3; and produces whatever is noble and good in man, by making him wise, Job xxxii. 8; by leading him to virtue, Ps. li. 13; and guiding him generally, Hagg. ii. 5. Ps. cxliii. 10. Neh. ix. 20. But especially applied to extraordinary powers and gifts, e. g. of the artist, Exod. xxxi. 3. xxxv. 31; of the warrior, Judg. iii. 10. vi. 34. xi. 29. xiii. 25. 1 Sam. xi. 6. 1 Chron. xii. 18; of the ruler, Isai. xi. 1, &c.; of the prophet, Numb. xxiv. 2. 1 Sam. x. 6, 10. xix. 20, 23. Isai. xlii. 1. lxi. 1. Micah iii. 8. Dan. iv. 5, &c; compare Neh. ix. 30. Zech. vii. 12. of the prophetic interpretation of dreams, Gen. xli. 38. Hence אִישׁ הָרוּחַ *the prophet,* Hos. ix. 7, and הָרוּחַ, 1 Kings xxii. 21. 2 Chron. xviii. 20. the *spirit of the prophet,* or *the power which inspires them* (*personified*). This spirit David obtains at his anointment, 1 Sam. xvi. 13. he begs to retain it, Ps. li. 13; it departs from Saul, 1 Sam. xvi. 14. That of Elijah comes upon Elisha, 2 Kings ii. 15; a part of the spirit of Moses is transferred upon the seventy elders, Numb. xi. 17. In the representations of the golden age, it is promised to all men, Joel iii. 1. (ii. 28.) Isai. xliv. 3. lix. 21. Under this signification, *divine power,* it is sometimes opposed to בָּשָׂר, *mortal, human power.* Isai. xxxi. 3: סוּסֵיהֶם בָּשָׂר וְלֹא־רוּחַ *their horses are flesh, and not spirit,* i. e. earthly, not divine. Zech. iv. 6: *not by (human) might, nor by (earthly) power,* כִּי אִם בְּרוּחִי *but by my divine power.*

7. In some passages, as Job vi. 4. Isai. xxx. 1. Ps. cxxxix. 7. it is to be considered, like נֶפֶשׁ, as a mere circumlocution of the personal pronoun.

רוּחַ Chald.

1. *Wind,* Dan. vii. 2.

2. *Spirit,* Dan. iv. 5. (iv. 8.)

רָוַח in two conjugations; in *Kal, to be spacious, easy.* Impers. יְרַוַח־לִי *I am relieved, my feelings have vent,* Job xxxii. 20. 1 Sam. xvi. 23. Opposed to צַר לִי *I am oppressed.*

Pual, מְרֻוָּח, *wide, spacious,* only in *plur.* Jer. xxii. 14.

רָוַח *m.*

1. *Width, space,* Gen. xxxii. 17.

2. *Relief, enlargement,* Esth. iv. 14.

רְוָחָה *fem. relief,* Exod. viii. 11. (15.) Lam. iii. 56.

רוּם *fut.* יָרוּם apoc. יָרֹם, with ו conversive וַיָּרָם. It occurs in seven conjugations; in *Kal,*

1. *To be lifted up, exalted,* Gen. vii. 17. Ezek. x. 4, 15, &c. Ps. lxvi. 7. Ps. xxi. 14: רוּמָה יְהוָה בְּעֻזֶּךָ *Jehovah be thou exalted in thy power.* Ps. lvii. 6: רוּמָה עַל הַשָּׁמַיִם *be thou exalted above the heavens.* Verse 12. cxviii. 16. Prov. xi. 11: תָּרוּם קָרֶת *the*

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city is exalted, i. e. rises in reputation.—רָם לֵב the heart is lifted up (with pride), Deut. viii. 14. xvii. 20. Dan. xi. 12. Hos. xiii. 6. רָמוּ עֵינַיִם *the eyes are lifted up* (with pride), Prov. xxx. 13. Ps. cxxxi. 1. With עַל, *to be exalted* (in triumph) *over one*, Ps. xiii. 3. xxvii. 6. Once *to grow up*, Exod. xvi. 20: וַיָּרֻם תּוֹלָעִים *and there grew up worms.*

(By the punctuation וַיָּרֻם, instead of וַיָּרֻם, the authors of the vowel points perhaps intended to indicate a derivation from רמם, a denom. from רִמָּה, *worm*). Also, *to be raised*, of a way, Isai. xlix. 11: מְסִלֹּתַי יְרֻמּוּן *my highways shall be raised.* Comp. סָלַל. *To be exalted, extolled, praised*, of God, Ps. xviii. 47. Ps. xlvi. 11. Micah v. 9: תָּרוֹם יָדְךָ עַל צָרֶיךָ *thy hand is exalted over thine enemies.* Hence, *to be victorious, mighty*, Ps. clx. 9. Numb. xxiv. 7. especially with יָד, Deut. xxxii. 27.

2. *To be remote, distant from doing a thing*, construed with an infin. Isai. xxx. 18: יָרוּם לְרַחֲמְכֶם *he is remote from showing mercy to you.* (Parall. חָכָה, *he waits*). Schultens and Rosenmuller on the passage furnish us with examples, in which the signification *to be high*, in Arabic, is frequently used for *to be distaut from.* Jarchi explains it by יִתְרַחֵק. Compare מָרוֹם.

Part. רָם, *fem.* רָמָה.

1. *High, elevated, exalted, lifted up*, בְּיָד רָמָה *with a high hand*, i. e. publicly, triumphantly, proudly, Exod. xiv. 8. Numb. xxxiii. 3. also *presumptuously, with design*, Numb. xv. 30, compare זְרוֹעַ רָמָה *the insolent, presumptuous arm*, Job xxxviii. 15. Distinct is the signification, Isai. xxvi. 11: רָמָה יָדְךָ *thy hand was lifted up*, i. e. to threaten evil. *Plur.* רָמִים, *heights of heaven*, Ps. lxxviii. 69.

2. *Great of stature, longus*, Deut. i. 28. ii. 10, 21.

3. *Mighty*, Deut. i. 28. with יָד, Deut. xxxii. 27.

4. *Loud*, of the voice, as *altus*, Deut. xxvii. 14.

5. *Proud*, Job xxi. 22. רָמוֹת עֵינַיִם *proud, lofty eyes*, Ps. xviii. 28.

6. *Difficult to understand, arduus intellectu.* Prov. xxiv. 7, in which it is written רָאמוֹת, after the Arabic form. Comp. שָׂגַב.

Niph. See under רָמַם.

Pilel, רוֹמֵם.

1. *To raise, lift up*, 1 Sam. ii. 7. Espec.

(*a*) *to lift up*, or *exalt* one that is low, Ps. xxxvii. 34.

(*b*) *To set up*, on a rock, i. e. to place in safety, to make secure, (see הִשְׂגִּיב). Ps. xxvii. 5: *he sets me up upon a rock*, xviii. 49.

(*c*) *To exalt, to cause to conquer*, Job xvii 4.

2. *To raise up*, (a building), Ezra ix. 9.

3. *To exalt, extol, praise*, Ps. xxx. 2. xxxiv. 4. cvii. 32.

4. *To cause to grow*, Ezek. xxxi. 4. Hence

5. *To bring up, to educate*, Isai. i. 2. xxiii. 4.

Pulal רוֹמַם, passive, *to be exalted*, Ps. lxxv. 11.

Part. *exalted*, Neh. ix. 5.

Hiph. הֵרִים.

1. *To lift up*, e. g. the head. Ps. iii. 4, the hand, Ps. lxxxix. 43. the horn of a person, i. e. to raise his power. See קֶרֶן. Ps. lxxv. 5, 6. cxlviii. 14.

2. *To raise, set up*, e. g. a banner, a monument, Gen. xxxi. 45. Isai. lxii. 10.

3. *To raise, lift up*, e. g. the hand, with בְּ *against one*, 1 Kings 11. 27. or as a gesture of swearing, Gen. xiv. 22. Dan. xii. 7. (Compare נָשָׂא, No. 1. letter *b*). the voice, Gen. xxxix. 18. 2 Kings xix. 22. with בְּ, 1 Chron. xv. 16. 2 Chron. v. 13: בְּהָרִים קוֹל בַּחֲצוֹצְרוֹת *and when they lift up their voice with trumpets.* Elliptically, 1 Chron. xxv. 5: לְהָרִים קֶרֶן *ad clangendum tuba*, as rendered by the Chaldee.—הֵרִים קוֹל לְ *to call to* a person, Isai. xiii. 2. Of *the raising* or *levying* a tribute, Numb. xxxi. 28.

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4. *To present, bring* (tributes, gifts, to the temple and priests, תְּרוּמָה.) Numb. xv. 19, 20. xxxi. 52. Also of the gifts and distributions made among the people. Lat. *visceratione*s, 2 Chron. xxx. 24. xxxv. 7, 9.

5. *To bring*, as an offering on the altar, Levit. ii. 9. iv. 8.

6. *To remove, take away*, as *tollere*. Ezek. xxi. 31. Isai. lvii. 15: *remove the stumbling block out of the way of my people.*

Hoph. passive of No. 4. Exod. xxix. 27. of No. 6. Dan. viii. 11.

Hithpa. To exalt one's self (*proudly*), Dan. xi. 36. Here belongs also the form אֵרוֹמֵם, Isai. xxxiii. 10 for אֶתְרוֹמֵם, by an assimilation of the ת. Deriv. out of the alphabetic order, תְּרוּמָה, תְּרוּמִיָּה, מָרוֹם, רָמָה, רָמוּת.

רוּם Chald. *idem*. *Peil* רִים, *to be lifted up*, Dan. v. 20.

Pal. רוֹמֵם *to exalt, extol, praise*, Dan. iv. 34.

Aph. to raise, lift up, Dan. v. 19.

Ithpal. to lift one's self, Dan. v. 23.

רוֹם *m. height*, Prov. xxv. 3. Combined with עֵינַיִם, Prov. xxi. 4. Isai. x. 12. and with לֵב, Jer. xlviii. 29, also without addition, ii. 11, 17. *pride, arrogance.*

רוּם Chald. *idem*, Dan. iii. 1.

רוֹם, Hab. iii. 10. and רוֹמָה, Micah ii. 3, used adverb. *haughtily, proudly, on high.*

רוֹמָה the name of a place, perhaps the same which is otherwise called אֲרוּמָה, 2 Kings xxiii. 36.

רוֹמָם *m. the act of exalting, exaltation, song of praise*, Ps. lxvi. 17. Plur. *fem.* רוֹמְמוֹת, Ps. cxlix. 6.

רוֹמְמוֹת *fem. a raising, lifting up, extolling*, Isai. xxxiii. 3. Properly, Syr. *inf. Palel.*

רוּן Arab. رَانَ, med. *Je, to conquer, to get the upper hand.* It occurs only in *Hithpo.* passive. Ps. lxxviii. 65: כְּגִבּוֹר מִתְרוֹנֵן מִיָּיִן *as a hero overcome by wine.* The same phrase is used in Arabic. In Hebrew comp. בָּלַע in *Niph.* הָלַם, עָבַר No. 5.

Obs. The fut. *Kal* יָרוּן belongs to the verb רָנַן.

I. רָוַע four conjugations; in *Kal*, only in the *pret.* רָע, *inf.* רַעַ, the future is formed from the equivalent יָרַע.

1. *To be envious, evil, wicked;*

(*a*) רָע בְּעֵינֵי פ׳ *it is disagreeable to a person, displeases him*, Numb. xi. 10.

(*b*) רָעָה עֵינִי בְּ *I am unkind, ill disposed*, to a person, or *I have an evil eye* against one, Deut. xv. 9.

2. *To be sorrowful, sad*, with פָּנִים, Eccles. vii. 3.

3. *To be destructive, pernicious*, with לְ, 2 Sam. xix. viii: זֹאת רָעָה לְךָ *this will be pernicious to thee.*

Niph. fut. יֵרוֹעַ.

1. *To get*, or *become worse*, (Opposed to, *to become wise*), Prov. xiii. 20.

2. *To experience ill, to suffer injury.* Prov. xi. 15: רַע יֵרוֹעַ כִּי עָרַב זָר *he that is surety for a stranger shall suffer for it.* The noun רַע is here added to give with strength to the sentence, as חֲרָדָה more חָרַד.

Hiph. הֵרַע and הֵרֵעַ, formed from רָעַע.

1. *To make evil, perform ill*, (what one does). Gen. xliv. 5: הֲרֵעֹתֶם אֲשֶׁר עֲשִׂיתֶם properly, *ye have made evil what ye have done*, i. e. ye have acted ill in so doing, Jer. xxxviii. 9. Hence with לַעֲשׂוֹת, *to act ill*, 1 Kings xiv. 9. Jer. xvi. 12; with מַעֲלָלִים, *idem*, Micah iii. 4. Hence

2. Without any addition, *to do evil, to sin*, Isai. i. 16. Jer. vii. 26. Prov. xxiv. 8. Part. מֵרַע, מֵרֵעַ, *an evil-doer*, Ps. xxxvii. 9. Isai. i. 4.

3. *To treat, to use ill*, with the dative of the person, Exod. v. 23. Numb. xi. 11. Ruth i. 21.; with the accus. Numb. xvi. 15. Ps. lxxiv. 3. Micah iv. 6; with עַל, 1 Kings xvii. 20; with בְּ, 1 Chron. xvi. 22; with

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עִם, Gen. xxxi. 7. Compare the opposite term הֵיטִיב.

Hithpo. הִתְרוֹעֵעַ, i. q. *Niph.* No. 2. *to experience ill, to suffer injury,* Prov. xviii. 24: אִישׁ רֵעִים לְהִתְרוֹעֵעַ *a man of many acquaintances shall suffer thereby, but a loving friend often sticketh closer than a brother.* The words רֵעִים and הִתְרוֹעֵעַ form a paronomasy, but רֵעִים *acquaintances,* and אֹהֵב *friend,* an opposition. Deriv. רָעָה, רַע, רֵעַ.

II. רוּעַ or רִיעַ only in *Hiph.* הֵרִיעַ.

1. *To cry aloud,* Job xxx. 5. Especially,

(*a*) *to shout, to rejoice,* Judg. xv. 14. 1 Sam. x. 24. With the dative הָרִיעוּ לֵאלֹהִים *shout to God,* Ps. xlvii. 2. lxvi. 1. lxxxi. 2.

(*b*) Less frequently *to cry, lament,* Micah iv. 9. Isai. xv. 4.

(*c*) *To shout for battle,* Josh. vi. 16. 1 Sam. xvii. 20. 2 Chron. xiii. 15.

2. *To blow, sound with the trumpet.* Numb. x. 9: הֲרֵעֹתֶם בַּחֲצֹצְרוֹת *then ye shall blow with the trumpet,* Joel ii. 1. In Numb. x. 7. it is distinguished from תָּקַע, and made equivalent with תָּקַע תְּרוּעָה *to sound an alarm,* Numb. x. 5, 6.

Pual רֹעַע *to be celebrated with rejoicing,* Isai. xvi. 10 only.

Hithpo. To shout, rejoice, Ps. lx. 10. lxv. 14. cviii. 10. Deriv. תְּרוּעָה.

רוּף, see רָפַף.

רוּץ, in three conjugations; in *Kal,*

1. *To run,* Prov. xviii. 10: בּוֹ יָרוּץ *he runs to it,* (for protection.) Metaph. Ps. cxix. 32: דֶּרֶךְ מִצְוֹתֶיךָ אָרוּץ *I will run the way of thy commandments,* i. e. pursue them with zeal. Hab. ii. 2: לְמַעַן יָרוּץ קֹרֵא בוֹ *in order that the reader may run,* i. e. read fluently, readily; of inanimate things, Ps. cxlvii. 15.

2. *To run, to rush upon, to assail,* with אֶל Job xv. 26; with עַל, xvi. 14; with the accus. Ps. xviii. 30.

Part. *plur.* רָצִים and רָצִין (2 Kings xi. 13.) *Runners,* state *couriers,* among the Persians, who announce the royal orders in the provinces. Esther iii. 13, 15. viii. 14. Among the Hebrews they formed a part of the royal body-guard under Saul, 1 Sam. xxii. 17. and under the later kings, 2 Kings x. 25. xi. 6, &c., and correspond probably to the פְּלֶתִי under David. Compare also 1 Kings i. 5. xiv. 27. 2 Sam. xv. 1.

Poel רוֹצֵץ, i. q. *Kal.* Nah. ii. 5.

Hiph. To cause to run, Jer. xlix. 19. l. 44. Hence, *to fetch quickly, to bring in haste.* Gen. xli. 14: וַיָּרִיצֻהוּ מִן הַבּוֹר *and they fetched him quickly out of the prison.* 1 Sam. xvii. 17. 2 Chron. xxxv. 13. Ps. lxviii. 32: כּוּשׁ תָּרִיץ יָדָיו לֵאלֹהִים. *Ethiopia hastens her hands to God,* i. e. stretches them out hastily, either to pray, or to bring presents. Deriv. מֵרוֹץ, מְרוּצָה.

Obs. Several forms of רוּץ, e. g. יָרוּץ, *Niph.* נָרוּץ, deriv. מְרוּצָה, have their signification from רָצַץ, q. v.

רוּק, see רִיק.

רוּר, only in *Kal, to run with, emit,* e. g. *spittle, matter.* Applied to a running issue in the body, Levit. xv. 3. Deriv. רִיר.

רוֹשׁ *poison.* See רֹאשׁ.

רוּשׁ in two conjugations; in *Kal, to suffer want, to be poor,* Ps. xxxiv. 11. Part. רָשׁ, sometimes רָאשׁ, (Prov. x. 4. xiii. 25.) *poor, needy,* xiv. 20. xviii. 23.

Hithpo. To appear, pretend to be poor, Prov. xiii. 7. Deriv. רֵישׁ, רִישׁ.

Obs. The passages Jer. v. 17. Mal. i. 4. belong to רָשַׁשׁ.

רוּת *Ruth,* the name of a female ancestor of the house of David, the heroine of the small book named after her.

רָז *m.* Chald. *a secret,* Dan. ii. 18, 19. (Syr. ܪܙܐ, also ܪܝܙ; *to keep secret,* ܪܝܙ *a secret,*).

רָזָה, in two conjugations; in *Kal,*

1. *To be lean, to make lean.* (Arab. رَزِيَ, *to be wearied, enervated*).

2. *To cause to waste away, to destroy,* (see

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רָזִי.) Zeph. ii. 11: רָזָה אֶת־כָּל־אֱלֹהֵי הָאָרֶץ *he destroys all the gods of the earth.*

Niph. to become lean, only in Isai. xvii. 4.

רָזֶה *m. lean,* of a country, Numb. xiii. 30.

I. רָזוֹן *m.* from רָזָה.

1. *Leanness, consumption,* Isai. x. 16. Hence *mortal disease* generally, Ps. cvi. 15.

2. *Diminution, smallness, scantiness,* Micah vi. 10: אֵיפַת־רָזוֹן *the scant ephah.*

II. רָזוֹן, i. q. רָזֵן, *a prince,* (after the form עָשׁוֹק, i. q. עָשֵׁק). Prov. xiv. 28.

רָזִי *m. destruction,* (see רָזָה, No. 2.) Isai. xxiv. 16: רָזִי לִי, equivalent with the parallel אוֹי לִי *woe unto me!*

רָזַם, only in *Kal,* by a transposition, (which is frequently the case with the sibilant letters), i. q. the Arab. رمز, and Aram. רְמַז, *to wink with the eyes,* here as a gesture of an arrogant person, Job xv. 12. The Syr. and Chald. have retained it. Some MSS. read יִרְמְזוּן, compare the synonym. קָרַץ.

רָזַן, only in *Kal,* Arab. رزن, *to be respected, honoured, to conduct one's self in a majestic manner.* It occurs only as part. רָזֵן, properly, *the honoured, respected,* or *the majestic,* used as a poetical epithet for *prince, king,* Judg. v. 3. Ps. ii. 2. Prov. viii. 15. xxxi. 4. Isai. xl. 23. See רָזוֹן, No. II.

רָחַב, in three conjugations; in *Kal, to be wide, large; to be enlarged,* e. g. of the heart, which becomes enlarged with joy, Isai. lx. 5. *To be opened wide,* of the mouth, 1 Sam. ii. 1.

Niph. part. נִרְחָב *wide, large,* Isai. xxx. 23.

Hiph. הִרְחִיב.

1. *To extend, to enlarge,* e. g. the boundary, Exod. xxxiv. 24. Isai. lvii. 8.

(*a*) With לְ of the person, *to make wide* or *large, round about one,* i. e. to make room, to procure access for him. Prov. xviii. 16: מַתַּן אָדָם יַרְחִיב לוֹ *a man's gift makes room for him* (among persons of distinction). Also, *to relieve in distress.* Ps. iv. 2: בַּצָּר הִרְחַבְתָּ לִי *thou hast relieved me in distress,* literally, *thou hast made me room in distress.*

(*b*) With פֶּה, *to open the mouth wide,* Ps. lxxxi. 11; with עַל, *against one,* as a gesture of derision, Ps. xxxv. 21. Isai. lvii. 4.

(*c*) With נֶפֶשׁ, *to expand, enlarge, one's desire,* i. e. to open wide one's jaws, with a strong craving, Isai. v. 14. Hab. ii. 5.

(*d*) With לֵב, *to open the heart* (to knowledge), Ps. cxix. 32. comp. רְחַב לֵב.

2. Intrans. according to the usual reading, Ps. xxv. 17: צָרוֹת לְבָבִי הִרְחִיבוּ *my distressed heart expands itself,* or, according to the old translators and Aben Ezra, *the distresses of my heart enlarge, (increase).* But the conjecture הַרְחִיב וּ is better, in which וּ is joined to the following word. Deriv. out of the alphabetic order, מֶרְחָב.

רָחָב *m. adj. wide, large;* e. q. of a country, Exod. iii. 8. רְחַב יָמִים *wide on both sides,* a stronger expression, Ps. civ. 25. Gen. xxxiv. 21. רְחַב לֵב Ps. ci. 5, and רְחַב נֶפֶשׁ Prov. xxviii. 25. *puffed up, haughty.* The first is also used substantively for *haughtiness, arrogance,* Prov. xxi. 4.

רַחַב *m. a wide place,* Job xxxvi. 16.

רֹחַב *m.*

1. *Breadth,* Gen. vi. 15. Ezek. xl. 6, &c. xli. 2, 3, &c.

2. With לֵב, *greatness of understanding, comprehensive mind,* 1 Kings v. 9. (iv. 29.)

רְחוֹב and רְחֹב, *fem.* (Dan. ix. 25.) *Plur.* רְחֹבוֹת, (as *masc.* Zech. viii. 5.)

1. *Street,* so called from being broad, (as the Greek πλατεῖα, *platea*). Gen. xix. 2. Judg. xix. 20. Cant. iii. 2.

2. *The extensive area,* before the gate of Oriental cities, where courts are held, and sales made, the *forum* of the Orientals. Hence, רְחוֹב שַׁעַר הָעִיר 2 Chron. xxxii. 6.

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compare Neh. viii. 1, 3, 16. Ezra x. 9: רְחוֹב בֵּית הָאֱלֹהִים *the place before the house of God.*

3. The name of a city in the tribe of Asher, in the vallies below Libanon. Numb. xiii. 21. Josh. xix. 28. xxi. 31. Also called בֵּית רְחוֹב, Judg. xviii. 28.

4. A Syrian people, 2 Sam. x. 8, likewise called בֵּית רְחוֹב, in Verse 6. compare 1 Chron. xix. 6.

רְחֹבוֹת (*streets, roomy places,* see Gen. xxvi. 22.)

1. A proper name of a well, Gen. xxvi. 22.

2. רְחֹבוֹת עִיר (*streets of the city*), an Assyrian town, Gen. x. 11. It does not occur elsewhere, and the ancient versions are contradictory. See *J. D. Michaelis Spicileg.* Tom. I. p. 240—244. Perhaps however not different from

3. רְחֹבוֹת הַנָּהָר, Gen. xxxvi. 37. with which some have compared رحبة, *Rachbah,* a city on the Euphrates, between Cercusium and Ana.

רְחַבְעָם (*enlargement of the people,* q. d. Ευρυδημος), *Rehoboam* son of Solomon, and first king of the two tribes of Judah and Benjamin, 1 Kings xi. 43. xii. 21, 23.

רַחוּם *m. compassionate, merciful,* only applied to God; commonly in conjunction with חַנּוּן, Deut. iv. 31. Ps. lxxxvi. 15. Root רָחַם, q. v.

רָחוֹק *m. adj.*

1. *Far, distant,* of a place; more rarely of time, 2 Sam. vii. 19. אֶרֶץ רְחוֹקָה *a distant land,* 1 Kings viii. 41. Also frequently as neut. *remoteness, distance:* בִּרְחוֹק *at a distance,* Ps. x. 1. מֵרָחוֹק Gen. xxii. 4, and לְמֵרָחוֹק Job xxxix. 29. *from a distance, far off.—God is at a distance,* i. e. he does not help, Prov. xv. 29. Ps. xxii. 2. Josh. iii. 4: אַךְ רָחוֹק יִהְיֶה בֵּינֵיכֶם וגו׳ *only a space shall be between you and it, about two thousand ells in length.*

2. *Dear, costly, precious,* (in price). Prov. xxxi. 10. (The same metaphor is used in Arabic. Compare in German *näher geben,* for *wohlfeiler geben.*)

רָחִיטִים, Eccles. i. 17. in Chethib, probably a false reading for רָהִיטִים, as in the *Keri.*

רֵחַיִם *dual, hand-mill* of the Orientals, consisting of two stones, of which the upper stone turns round upon the lower one, (see פֶּלַח and רֶכֶב). Exod. xi. 5. Numb. xi. 8. Isai. xlvii. 2. (Arab. رحي, dual رحوان, *a mill.*)

רָחִיק Chald. *far, distant,* Ezra vi. 6.

רָחֵל *fem.*

1. *An ewe,* Gen. xxxi. 38. xxxii. 14. Also for *sheep,* generally. Isai. liii. 7. Cant. vi. 6.

2. *Rachel,* the name of the wife of Jacob. Gen. xxix. 6.

רָחַם or רָחֵם, in three conjugations; in *Kal, to love,* Ps. xviii. 2. In Syr. and Arab. *idem.* It occurs in *Kal,* only in the cited passage but more frequently in *Piel* and *Pual.*

Piel רִחֵם, *to pity, to commiserate, to have compassion,* mostly with the accus. Exod. xxxiii. 19. Deut. xiii. 18. xxx. 3; with עַל, Ps. ciii. 13. It is only used of the love of God towards men, and of parents towards children, Ps. ciii. 13. Isai. xlix. 15.

Pual רֻחַם *to find mercy, to meet with compassion,* Prov. xxviii. 13. Hos. xiv. 4. compare i. 6.

רֶחֶם more rarely רַחַם *m.* once *fem.* (Jer. xx. 17.)

1. *Matrix, womb.* Job xxxi. 15: מֵרֶחֶם *from the womb.* Ps. xxii. 11. The phrase, *to shut up the womb,* is, to make unfruitful. (See סָגַר, עָצַר,) *to open the womb,* is, to make fruitful, see פָּתַח.

2. *A female, maiden,* from their distinguishing member, as זָכָר *man* (Arab. *idem,* also *sexual parts of the male*), Judg. v. 30.

רָחָם *m.* Levit. xi. 18, and רָחָמָה, Deut. xiv. 17. *the carrion-kite, vultur, percnopterus,*

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Linn. Arab. رخم and رخعة. See *Bocharti Hieroz.* T. II. p. 297—322. Root רחם, *pium esse;* from which this bird receives its name, (like חֲסִידָה, *the stork.*) See *Bochart,* p. 318, 319.

רַחֲמָה, i. q. רֶחֶם, No. 2. *maiden, female.* Dual רַחֲמָתַיִם, Judg. v. 30.

רַחֲמִים *m.* only in *plur.*

1. *The better sort of the intestines,* as heart, liver, viscera, &c. *τά σπλάγχνα.* Prov. xii. 10. Hence, because the heart is the seat of love and compassion,

2. *Tender, affectionate love,* especially towards relatives, *pietas.* Gen. xliii. 30. Amos i. 11. 1 Kings iii. 26. Thus in the New Testament *τα σπλαγχνα,* 2 Cor. vi. 12. vii. 15.

3. *Favour, grace,* i. q. חֶסֶד, חֵן, Gen. xliii. 14. Dan. i. 9. In reference to unfortunate persons, *mercy, compassion,* Isai. xlvii. 6. Especially of God's *mercy, grace, goodness,* Ps. xxv. 6. xl. 12. li. 3. נָתַן רַחֲמִים לְ Deut. xiii. 17. Jer. xlii. 12. and שׂוּם רַחֲמִים לְ, Isai. xlvii. 6. *to show mercy to one.* נָתַן פ׳ לְרַחֲמִים לִפְנֵי *to give,* or *procure one favour,* with another, 1 Kings viii. 50. Ps. cvi. 46. Neh. i. 11. Dan. i. 9.

רַחֲמִין Chald. *idem,* Dan. ii. 18.

רַחֲמָנִי *m. adj. merciful, compassionate,* Lam. iv. 10.

רָחַף, in two conjugations; in *Kal, to totter, shake,* as the bones from terror, Jer. xxiii. 9: רָחֲפוּ כָּל־עַצְמֹתָי *all my bones shake.*

Piel, to hover, flutter, to move, as the eagle, who flutters over her young, Deut. xxxii. 11. *To hover,* applied also as the creating and animating power of God over the surface of the deep at the creation. Gen. i. 2. Syr. *idem.*

רָחַץ *fut.* יִרְחַץ, *inf.* רָחְצָה, in three conjugations; in *Kal,*

1. *To wash,* to cleanse, applied only to the washing of the body, Gen. xviii. 4. xliii. 31, or other flesh, Exod. xxix. 17; never to garments, to which כָּבַס is applied.

2. *To wash one's self, to bathe,* Exod. ii. 5. Ruth iii. 3.

Pual, רֻחַץ, *to be washed,* Prov. xxx. 12.

Hithpa. as *Kal,* No. 2. Job ix. 30.

רַחַץ *m. the act of washing,* Ps. lx. 10.

רַחְצָה *fem. a bathing, washing place,* Cant. iv. 2. vi. 6.

רְחַץ Chald. with עַל, *to depend upon, to trust to,* Dan. iii. 28. In the Targum frequently used for בָּטַח and חָסָה.

רָחַק *fut.* יִרְחַק, *inf.* רָחֳקָה, in three conjugations; in *Kal, to be removed, distant, to be far off,* Ps. ciii. 12. With מִן and מֵעַל, Jer. ii. 5. Ezek. viii. 6. xi. 15. xliv. 10. (In Syr. and Chald. *idem.*) Especially

(*a*) Applied to God, *to be remote, far off,* in regard to help, Ps. xxii. 12, 20. xxxv. 22. xxxviii. 22.

(*b*) *To keep one's self remote, to abstain, to refrain from,* Exod. xxiii. 7; *to avoid,* Eccles. iii. 5. Compare in Syr. *Ethpe. abstinuit ab aliqua re.* In Chald. רַחֵק *to withdraw,* is frequently used for the Hebrew verbs מָאַס, תָּעַב. See *Buxtorf,* p. 2244.

Piel רִחַק *to remove to a distance, to put far away,* Isai. vi. 12. xxix. 13.

Hiph. הִרְחִיק.

1. Trans. as in *Piel.*

2. Intrans. *to withdraw one's self to a distance, to be far off,* Gen. xliv. 4. Josh. viii. 4. *Inf.* הַרְחֵק, used adverbially *at a distance, far off,* Gen. xxi. 16. Josh. iii. 16. Deriv. מֶרְחָק, רָחוֹק.

רָחֵק *m. adj. withdrawing, removing.* Ps. lxxiii. 27: רְחֵקֶיךָ *they who withdraw themselves from thee.*

רָחַשׁ only in *Kal, to boil, swell up.* Ps. xlv. 2: רָחַשׁ לִבִּי דָבָר טוֹב *my heart swells with a noble matter.* (Syr. *idem.*) Deriv. מַרְחֶשֶׁת.

רַחַת *fem.* (after the form נַחַת), Isai. xxx. 24.

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probably, *a winnowing shovel,* or *fan,* from רוּחַ, as *ventilabrum* from *ventus.*

רָטַב *fut.* יִרְטַב, only in *Kal, to be wet,* or *soaked through,* as by the rain, Job xxiv. 8. Especially *to be moist, juicy,* of plants and fresh herbage, whence.

רָטֹב *m. full of sap, moist, juicy, in fresh verdure,* Job viii. 16.

רָטָה once in the *fut. Kal,* Job xvi. 11: וְעַל יְדֵי רְשָׁעִים יְרִטֵנִי Vulg. *et manibus impiorum me tradidit,* compare either the Arabic رطى, *to throw, cast along,* e. g. an arrow, (LXX. ἐῤῥιψε), or רטט, (with interchange of ט and ת), *constrinxit;* compare חִסְגִּיר, in the parallel member of the passage.

רָטֶט *m. terror,* Jer. xlix. 24. (Chald. רְטַט, *to tremble, to be frightened*).

רָטַפַּשׁ *a quadrilit.* passive, Job xxxiii. 25. *to revive, to become fresh again.* (In Arab. by transposition طرفش, *idem.* It is taken as a compound, from רָטַב, *to be juicy, green,* and טָפַשׁ, *thick, fat*).

רָטַשׁ only in *Piel* and *Pual.*

1. *To dash to pieces,* applied to the dashing in pieces little children against a rock, (otherwise נִפֵּץ, Ps. cxxxvii. 9.) 2 Kings viii. 12.

2. *To strike to the ground* generally. Isai. xiii. 18: קְשָׁתוֹת נְעָרִים תְּרַטַּשְׁנָה *whose bows shall strike the young men to the ground.* (So in Chald.)

Pual passive from No. 1. Isai. xiii. 16. Hos. x. 4. xiv. 1. Nah. iii. 10. In Chaldee רְטַשׁ is used sometimes for הִשְׁלִיךְ.

רִי *m.* Job xxxvii. 11, according to some, like the Arab. ري, for רִוְי, *a watering,* from the root רָוָה. See however בְּרִי.

רִיב *Pret.* רָב, רַבְתָּ, also רִיבוֹתָ, *inf. absol.* רוֹב (Judg. xi. 25. Job xl. 2. It occurs in two conjugations; in *Kal,*

1. *To contend, strive with* a person, in words or deeds, Isai. lvii. 16. Ps. ciii. 9. With עִם, Gen. xxvi. 10. Job xl. 2; with אֵת (*with*), Judg. viii. 1. Isai. xlv. 9; with אֶל, Job xxxiii. 13; with בְּ, Gen. xxxi. 36; with the accus. Job x. 2. Isai. xxvii. 8. Ps. xxxv. 1; the person *for whom* one contends, takes לְ, Judg. vi. 31. Job xiii. 8; the thing *about which* one contends, takes עַל, Gen. xxvi. 21.

2. *To conduct the cause* of any one, *to plead for, to defend,* or *vindicate,* with the accus. Isai. i. 17. li. 22. More fully, רִיב אֶת רִיב פְּ, 1 Sam. xxiv. 16. xxv. 39: *blessed be Jehovah* אֲשֶׁר רָב אֶת־רִיב חֶרְפָּתִי מִיַּד נָבָל *who has taken vengeance on Nabal for my reproach.* (The signification, *to contest for a thing,* has here the accessary notion, *to take vengeance,* on account of the construction with מִיַּד). Ps. xliii. 1: רִיבָה רִיבִי מִגּוֹי לֹא חָסִיד *plead my cause (and deliver me) from an unmerciful people.*

Hiph. as *Kal,* only in the part. מֵרִיב, 1 Sam. ii. 10. Hos. iv. 4. Derivat. out of the alphabetic order, יָרִיב, מְרִיבָה.

רִיב, rarely רִב, *m. Plur.* ־ִים and ־וֹת from the verb רִיב, No. 1.

1. *Contest, dispute, strive,* Gen. xiii. 7. Deut. xxv. 1. אִישׁ רִיבִי *my adversary,* Job xxxi. 35, compare Isai. xli. 11.

2. *Matter of dispute, a cause, lawsuit,* Exod. xxiii. 2. Isai. i. 23. xli. 21. אִישׁ רִיב *one that has a matter of dispute,* or *a cause,* Judg. xii. 2. See the verb, No. 2.

רִיחַ, only in *Hiph.* הֵרִיחַ.

1. *To smell.* (It is cognate with רוּחַ *breath, wind,* inasmuch as fragrant substances *exhale* or *breathe out* an odour), Gen. viii. 21. xxvii. 27. Deut. iv. 28.

2. With בְּ, *to smell with pleasure, to take a delight in smelling,* (compare בְּ חָזָה, רָאָה). Exod. xxx. 38: לְהָרִיחַ בָּהּ *to refresh one's self by,* or *delight in smelling it.* (Others incorrectly, *to perfume themselves therewith*). Levit. xxvi. 31. Hence

3. *To have pleasure, take delight* in any thing, generally. Amos v. 21: *I take no delight in your festivals.* Isai. xi. 3: וַהֲרִיחוֹ

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בְּיִרְאַת יְהוָה *and his delight shall be in the fear of Jehovah.* Respecting the connexion between the notions *fragrancy, delight,* and *acceptableness,* see the words נִיחֹחַ, בָּשֵׂם.

רֵיחַ *m. smell, scent, vapour,* which any thing exhales. Cant. ii. 13. vii. 14. Gen. xxvii. 27, &c. Metonymically, Job xiv. 9: מֵרֵיחַ מַיִם יַפְרִיחַ *from the scent of water the tree shoots again.* Compare Judg. xvi. 9. Most frequently in the phrase רֵיחַ נִיחֹחַ. See נִיחֹחַ.

רֵיחַ Chald. *idem.* Dan. iii. 27.

רֵים, see רְאֵם, *buffalo, rhinoceros.*

רֵיעַ, see רוּעַ, No. II.

רֵיעַ, Job vi. 27, a later and full orthography for רֵעַ, *neighbour, friend.*

רִיפוֹת *bruised,* or *pounded corn, oat-meal,* 2 Sam. xvii. 19. Prov. xxvii. 22. The etymology is not clear, if וֹת is the *fem. plur.* termination. If the ת is radical, then compare رفت, *to pound.*

רִיפַת, Gen. x. 3. Name of an unknown people, descending from גֹּמֶר or the Cimmerians. The Samarit. has ריפד, Josephus Παφλαγονες. It has been compared with the Riphæan mountains.

רִיק *to be empty,* only in two conjugations; in *Hiphil,*

1. *To empty out,* Gen. xlii. 35. Jer. xlviii. 12. *to leave empty.* Isai. xxxii. 6: לְהָרִיק, נֶפֶשׁ רָעֵב *to leave empty the soul of the hungry,* i. e. to let the hungry starve.
2. *To pour out.* Eccles. xi. 3: *when the clouds are full* גֶּשֶׁם עַל הָאָרֶץ יָרִיקוּ *they pour out rain upon the earth.* Zech. iv. 12. Mal. iii. 10. Ps. xviii. 43: *I cast them out as the dirt in the street.*
3. *To draw, to make bare, the sword,* Exod. xv. 9. Levit. xxvi. 33: הָרִיקֹתִי אַחֲרֵיכֶם חֶרֶב *I will draw out the sword after you.* Ps. xxxv. 3. Ezek. v. 2, 12. xii. 14. to which might be added the usual reading of Gen. xiv. 14, וַיָּרֶק *he caused to draw* (the sword,) i. e. he armed them. Perhaps the reading of the Samarit. וַיָּדֶק, i. e. *he reviewed, mustered them,* from הוּק in Aram. *to number, review,* is to be preferred. So the LXX. Vulg.

Hoph. passive of No. 1. Jer. xlviii. 11.

רִיק *m. adj. empty,* Jer. li. 34. Used as noun neut. *an empty,* or *vain thing,* Ps. ii. 1. iv. 3. רִיק, used adverbially, in Ps. lxxiii. 13. Isai. xxx. 7; לָרִיק, Levit. xxvi. 16, 20; בְּדֵי רִיק, Jer. li. 58. Hab. ii. 13, *in vain, to no purpose,*

רֵיק and רַק *adj.*

1. *Empty,* Gen. xxxvii. 24. Isai. xxix. 8: רֵיקָה נַפְשׁוֹ *his hunger is unsatisfied.* Comp. xxxii. 6.
2. *Vain, futile,* Deut. xxxii. 47.
3. *Poor, bereft of all,* Neh. v. 13.
4. *Worthless, good for nothing,* Judges ix. 4. xi. 3. 2 Sam. vi. 20. Prov. xii. 11.

רֵיקָם *adv.* from רֵיק.

(*a*) *With empty hands,* Gen. xxxi. 42.

(*b*) *Without effect, in vain,* 2 Sam. i. 22.

(*c*) *Without cause, reason, frustra,* Ps. xxv. 3. vii. 5: צוֹרְרִי רֵיקָם *who is without a cause my enemy.*

רִיר *m.* (from רוּר) *spittle, drivel,* 1 Sam. xxi. 14.—רִיר חַלָּמוּת. See חַלָּמוּת.

רֵישׁ *m.* Prov. xiii. 28. ריש, xxviii. 19. and רֵאשׁ, vi. 11. xxx. 8 (from רוּשׁ), *poverty.*

רִישׁוֹן Syriac orthography for רִאשׁוֹן, *first, former,* Job viii. 8.

רַךְ *fem.* רַכָּה, *adj.* (from רָכַךְ).

1. *Tender,* e. g. of children, Gen. xxxiii. 13; of young cattle, fit for the table, Gen. xviii. 7.
2. *Soft, delicate, delicately brought up,* Deut. xxviii. 54, 56. Isai. xlvii. 1.
3. *Smooth, flattering,* Prov. xv. 1.—רַכּוֹת *soft,* or *smooth words,* Job xl. 27.
4. *Weak.* 2 Sam. iii. 39: עֵינַיִם רַכּוֹת *weak eyes,* Gen. xxix. 17. LXX. ἀσθενεῖς. Vulg. *lippi.* The Orientals consider weak eyes detrimental to beauty, (compare the opposition, יְפֵה־עֵינַיִם, 1 Sam. xvii. 42.

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having beautiful eyes, in commendation of David.

5. רַךְ לֵבָב *timid, fearful,* Deut. xx. 8. 2 Chron. xiii. 7.

רָכַב *fut.* יִרְכַּב, i. q. Latin *vehi.*

1. *To ride,* on the back of an animal, commonly construed with עַל, Gen. xxiv. 61. Numb. xxii. 30. Esth. vi. 8; with בְּ, Neh. ii. 12; with the accus. e. g. רֹכֵב הַסּוּס *one that rides on a horse,* 2 Kings ix. 18, 19.

2. *To ride* in a vehicle. Jer. xvii. 25. xxii. 4. Especially of Jehovah, who *rides* on the wings of cherubs, Ps. xviii. 11; on the clouds, Isai. xix. 1; on the heavens, Deut. xxxiii. 26. Ps. lxviii. 34.

Hiph. הִרְכִּיב.

1. *To cause to ride, to let ride,* on the back of an animal, Esth. vi. 9. 1 Kings i. 33. Ps. lxvi. 12: הִרְכַּבְתָּ אֱנוֹשׁ לְרֹאשֵׁינוּ *thou didst let men ride over our heads,* representing an entire subjugation, by a metaphor taken from the management of the horse.

2. *To cause to ride,* in a vehicle, with the accus. of the person, Gen. xli. 43. 2 Chron. xxxv. 24.

3. *To cause to go,* of draught cattle, Hos. x. 11: אַרְכִּיב אֶפְרַיִם *I make Ephraim go in the chariot,* i. e. let him draw it. To which belongs the phrase הִרְכִּיב עַל בָּמוֹתֵי אֶרֶץ, Deut. xxxii. 13. Isai. lviii. 14. See בָּמָה *plur.*

4. *To place,* or *set* any thing in a waggon, applied to things, 2 Sam. vi. 3. 2 Kings xxiii. 30.

5. Simply *to lay, to put.* 2 Kings xiii. 16: הַרְכֵּב יָדְךָ עַל הַקֶּשֶׁת *lay thy hand upon the bow.* Deriv. out of the alphabetic order, מֶרְכָּב, מֶרְכָּבָה.

רֶכֶב *m.* (*fem.* Nah. ii. 5.)

1. *Cavalry.* Isai. xxi. 7: רֶכֶב חֲמוֹר, רֶכֶב גָּמָל *cavalry on asses, cavalry on camels.*

2. *Chariot,* Judg. v. 28. 1 Kings xxii. 35, commonly a noun collect. *chariots, a train of chariots,* Gen. l. 9. The *plur.* occurs only in Cant. i. 9. Especially *chariots of war,* Exod. xiv. 9. רֶכֶב בַּרְזֶל *iron chariots, currus falcati,* Josh. xvii. 18. Judg. i. 19. עָרֵי הָרֶכֶב *chariot-cities,* in which the war-chariots were kept, 2 Chron. i. 14. viii. 6. ix. 25.—The construction often makes it refer to the horses or men belonging to the chariots, e. g. 2 Sam. viii. 4: וַיְעַקֵּר דָּוִד אֶת־כָּל־הָרֶכֶב *and David lamed the whole train of chariots,* i. e. the horses belonging to them. x. 18: *and David slew* שִׁבְעִ מֵאוֹת רֶכֶב *seven hundred chariots of the Syrians,* i. e. the horses and men belonging to them. 2 Kings vii. 14: שְׁנֵי רֶכֶב סוּסִים *two pairs,* or *a set, of horses.*

3. *The upper milstone,* or *runner,* Deut. xxiv. 6. More fully expressed by פֶּלַח רָכֶב. 2 Sam. xi. 21.

רֵכָב, *Rechab,* the name of the progenitor of the Rechabites, a wandering tribe of Kenites, on whom Jonadab the son of Rechab had imposed the vow, not to settle in any place, nor to drink wine, but to lead for ever a strict nomadic life. 2 Kings x. 15, 23. Jer. xxxv. 1, &c. 1 Chron. ii. 55. Comp. a similar law of the Nabatheans, in *Diod. Sic.* xix. 92.

רַכָּב *m.*

1. *A horseman,* 2 Kings ix. 17.

2. *A driver of a war-chariot, charioteer.*

רַכָּה the name of a place, otherwise unknown, only in 1 Chron. iv. 12.

רְכוּב *m. a chariot, car,* Ps. civ. 3.

רְכוּשׁ, more rarely רֶכֶשׁ *m. substance, property, possessions,* Gen. xiv. 16, 21. xv. 14. רְכוּשׁ הַמֶּלֶךְ *private property, of the king,* 2 Chron. xxxv. 7. שָׂרֵי הָרְכוּשׁ *superintendant of the (royal) substance, property,* 1 Chron. xxvii. 31. xxviii. 1.

רָכִיל *m. calumny, slander.* See רָכַל, No. 2. Hence אַנְשֵׁי רָכִיל, *calumniators, slanderers,* Ezek. xxii. 9. הָלַךְ רָכִיל *to go about as a tale-bearer, calumniator,* Levit. xix. 16. Prov. xi. 13. xx. 19. Jer. vi. 28. ix. 3.

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A similar expression is made use of in the Syriac ܗܠܟ ܒܬܪܝܢ *ambulare in duobus*, e. g. *Jesus Sir.* v. 16, 17.

רָכַךְ, in four conjugations; in *Kal*,

1. *To be tender, soft,* or *to be softened,* of the heart, 2 Kings xxii. 19.
2. *To be delicate, effeminate,* Deut. xxviii. 56.
3. *To be smooth, pliant, supple,* of fat, and metaph. of words, Ps. lv. 22.

Niph. fut. יֵרַךְ, with לֵב, *to be timid, fearful, afraid,* Deut. xx. 3. Isai. vii. 4. Jer. li. 46. See רַךְ, No. 5.

Pual, to be softened, mollified, (רֻכְּכָה), of a wound, Isai. i. 6.

Hiph. with לֵב, *to make afraid, to terrify,* Job xxiii. 16.

רָכַל *to go about, to go, to and fro, up and down,* i. q. רָנַל. Especially

1. *As a trader,* i. q. סָחַר, hence, *to trade, traffic.* Part. רוֹכֵל, *a trader, merchant.* Ezek. xxvii. 13, 15, 17, &c. *fem.* רוֹכֶלֶת, *a female trader,* xxvii. 3, 20, 23. Deriv. רְכֻלָּה, מַרְכֹּלֶת, *market, fair.*
2. *To go about as a tale-bearer, slanderer,* whence רָכִיל.

רָכָל, the name of a town in the tribe of Judah, 1 Sam. xxx. 29.

רְכֻלָּה *fem. trade, traffic,* Ezek. xxviii. 5, 16, 18.

רָכַס *to tie to, bind on,* Exod. xxviii. 28. xxxix. 21.

רֶכֶס *m.* Ps. xxxi. 21, *conspiracy, plot,* (as קֶשֶׁר), or else *cord snares.*

רְכָסִים *m. plur. rough* or *steep places.* Arab. ركس, *præcipitem dedit.*

רָכַשׁ *to earn, to acquire,* Gen. xii. 5. xxxi. 18. xxxvi. 6. xlvi. 6. Deriv. רְכוּשׁ.

רֶכֶשׁ *m. a swift horse;* it appears to be a peculiar breed of horses, remarkably noble and swift, Micah i. 13. In 1 Kings v. 8, (iv. 28.), it is in conjunction with סוּסִים, and Esth. viii. 10, 14, the state messengers of the Persians make use of this kind of horses. (Arab. ركض ركن, *to gallop;* see respecting the affinity of צ with שׁ, under letter שׁ. Syr. ܪܟܫܐ, *horse,* especially *a stallion.* See *Bocharti Hieroz.* T. I. p. 95.)

רָם *high.* See רוּם.

רֵם *m. buffalo, rhinoceros.* See רְאֵם.

רָמָה, in two conjugations; in *Kal,*

1. *To cast, throw, to cast down,* only in Exod. xv. 1, 21. In Aram. frequently.
2. *To shoot,* (with the bow), Jer. iv. 29. Ps. lxxviii. 9.

Piel, רִמָּה *to deceive, beguile,* (originally, *to cause to fall,* as the Greek σφαλλω, and Latin *fallo,* and perhaps in connexion with the English, *to fall*). Prov. xxvi. 19. Gen. xxix. 25. With לְ, 1 Chron. xii. 17: לְרַמּוֹתֵנִי לְצָרָי *to deceive (and betray) me to my enemies.* The construction here is termed *constructio prægnans,* see *Translator's Preface,* p. (vi.) Deriv. מִרְמָה, תְּרָמָה, תַּרְמִית, רַמְיָה.

רָמָה *fem.* (with Kametz impure, from רוּם, *to be high.*)

1. *Height, elevation,* 1 Sam. xxii. 6, especially *a high place* for the worship of idols, Ezek. xvi. 24, 25, 39. Comp. בָּמָה.
2. A proper name of several cities.

(*a*) Of a city in the tribe of Benjamin, (Judg. xix. 13. Isai. x. 29.) situated north of Jerusalem, Josh. xviii. 25. Judg. iv. 5. Jer. xxxi. 15. Hos. v. 8. 1 Kings xv. 17. See Jerome on the passage.

(*b*) Of a city in the mountains of Ephraim, the native, and dwelling-place of Samuel, 1 Sam. i. 19. ii. 11. vii. 17. xv. 34. xvi. 13. More fully expressed by רָמָתַיִם צוֹפִים, 1 Sam. i. 1. 1 Mac. xi. 34: Ῥαμαθέμ.

(*c*) Of a city in the tribe of Naphtali, Josh. xix. 36, perhaps the same as Josh. xix. 29.

(*d*) רָמַת מִצְפֶּה (*height of the watch-tower,*) Josh. xiii. 26; a city in the tribe of Gilead, otherwise רָמוֹת, רָאמוֹת, q. v.

(*e*) רָמַת לְחִי (*height of the jaw-bone*),

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Judg. xv. 17. a place so called by Samson. *Nom. gent.* רָמָתִי, only in 1 Chron. xxvii. 27.

רְמָה, רְמָא, Chald.

1. *To cast, throw,* Dan. iii. 21, 24. vi. 17.
2. *To set, place,* e. g. a throne, Dan. vii. 9: עַד דִּי כָרְסָוָן רְמִיו *until that thrones are placed.* Compare Rev. iv. 2: *θρόνος ἔκειτο,* and יָרָה, *to erect, raise up,* Gen. xxxi. 51.
3. *To impose* (a tribute), Ezra vii. 24.

Ithpe. passive, *to be cast,* Dan. iii. 6, 15.

רִמָּה *fem. a worm,* Job xxv. 6. especially that which originates from putrefaction. Exod. xvi. 24. Job vii. 5. xxi. 26. (Arab. رَمَّ, *to rot;* رِمَّة *rottenness,* also *worms arising from rottenness.*)

רִמּוֹן *m.*

1. *Pomegranate,* Cant. iv. 3. Numb. xx. 5. Of artificial pomegranates, Exod. xxviii. 33, 34. xxxix. 24, 26. e. g. on the chapiter of a pillar, 2 Kings xxv. 17.
2. *A pomegranate tree,* Joel i. 12.
3. A proper name,

(*a*) Of a city in the tribe of Simeon, on the southern confine of Palestine, Isai. xv. 32. xix. 7. Zech. xiv. 10.

(*b*) Of a rock not far from Gibeah, Judg. xx. 45, 47, to which also some add 1 Sam. xiv. 2.

(*c*) רִמּוֹן מְתֹאָר (*a round pomegranate*), a city in the tribe of Zebulun, Josh. xix. 13. Compare רִמּוֹנוֹ, 1 Chron. vi. 62.

(*d*) רִמּוֹן פָּרֶץ (*split pomegranate*), an encamping place of the Israelites, Numb. xxxiii. 19.

רָמוֹת (*heights*),

1. A city in the tribe of Gilead, otherwise רָאמוֹת, Josh. xxi. 38. 1 Kings iv. 13.
2. רָמוֹת נֶגֶב (*heights toward the south*), a town in the tribe of Simeon, also called רָאמַת־נֶגֶב, 1 Sam. xxx. 27.

רְמוֹת *fem.* Ezek. xxxii. 5. according to the present vowel points from רוּם *to be high,* hence, *high heaps* (of dead bodies). But the pointing רְמוֹתֶיךָ, (although this plural from רָמָה does not occur elsewhere), is better, and it is then to be translated, *thy worms.* Syr. *putredine.*

רֹמַח *m. plur.* רְמָחִים, *lance, spear, javelin,* (belonging to heavy armour). Numb. xxv. 7. Judg. v. 8. Jer. xlvi. 4. (In Aram. and Arab. *idem.*)

רַמַּי *plur.* רַמִּים, 2 Chron. xxii. 5, i. q. הָאֲרַמִּים, *the Syrians.* Compare 2 Kings viii. 28. Concerning the rejection of אֲ, in the beginning of words, see p. 2. col. 2.

רְמִיָּה *fem.* (from רָמָה).

1. *Deceit, fraud,* Job xiii. 7, 27. Ps. xxxii. 2. לְשׁוֹן רְמִיָּה *deceitful tongue,* Ps. cxx. 2, 3. Micah vi. 12. קֶשֶׁת רְמִיָּה *a deceitful bow,* one which misses the mark, Ps. lxxviii. 57. Hos. vii. 16.
2. *Slackness, carelessness, remissness, remissio.* (Compare in Arab. رمي, Conjug. VII. *laxum, remissum fuit negotium,* cognate with רָפָה.) Prov. xii. 24, 27. xix. 15. כַּף רְמִיָּה *a slack hand,* x. 4. As an adverb, *remissly, carelessly,* Jer. xlviii. 10.

רַמָּךְ *fem. a mare,* Esth. viii. 10 only. (Arab. رَمَكَة, *idem*).

רָמַם, i. q. רוּם, in two conjugations; in *Kal, to be high, elevated, exalted.* Pret. רָמוּ, Job xxii. 12. and רֹמּוּ, xxiv. 24. (But several MSS. and editions read it in both passages without the Dagesh, and derive the forms from רוּם). Part. רוֹמֵמָה, *high, exalted, alta,* Ps. cxviii. 16.

Niph. imper. plur. הֵרֹמּוּ, Numb. xvii. 10. and *fut.* יֵרֹמּוּ, Ezek. x. 15, 17, 19. *to be lifted up, exalted.* (The MSS. which omit the Dagesh are here much fewer.)

רָמַס *fut.* יִרְמֹס, in two conjugations; in *Kal, to tread with the feet,* e. g. clay, (applied to the potter), Isai. iv. 25. Nah. iii. 14. Especially *to tread down, to trample on,* 2 Kings vii. 17, 20. Dan. viii. 7, 10. Ps. vii. 6. xci. 13. Isai. lxiii. 3: אֶרְמְסֵם בַּחֲמָתִי *I will tread them down in mine anger.*

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xvi. 4: רֹמֵס *the oppressor, conculcator,* i. 12: רְמַס חֲצֵרַי *to trample my courts;* here with the accessory idea of *profaning;* compare Rev. xi. 2. 1 Maccab. iii. 45. (Compare the cognate רָפַס).

Niph. passive, Isai. xxviii. 3.

רָמַשׂ *fut.* יִרְמֹשׂ, only in *Kal,*

1. *To stir, move,* (of living creatures). Gen. i. 21: כָּל־נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת *all kind of living creatures, which moveth.* Verse 30. vii. 8, 21 (at the beginning.) viii. 19. Levit. xi. 46. Seldom with the accus. as *to move with any thing.* Gen. ix. 2: אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה, *with which the earth moves,* i. e. which moveth on the earth, Levit. xx. 25. Compare הָלַךְ and יָצָא, with the accus.

2. *To creep,* or *crawl,* as worms, Gen. vii. 14. viii. 17. Levit. xi. 44.

רֶמֶשׂ *m.* from רָמַשׂ.

1. *Any thing that moves* (on the earth), i. e. all quadrupeds, opposed to fowls, Gen. vii. 14. Ps. cxlviii. 10. Sometimes also applied to water animals, Ps. civ. 25.

2. *Worms,* Gen. i. 24, 25, 26. vi. 7, 20. 1 Kings iv. 33. (v. 13.)

רֶמֶת, Josh. xix. 21, the name of a city in the tribe of Issachar, see רָאמוֹת, No. 2.

רֹן, (properly *infin.* from רָנַן) *shout of joy, a rejoicing. Plur.* רָנֵי פַלֵּט, *shouts,* or *rejoicing for deliverance,* Ps. xxxii. 7.

רָנָה, i. q. רָנַן, only in the *fut. Kal, to rattle, to clink,* Job xxxix. 23. It refers either to the *rattling* of arrows in the quiver, or else the *whizzing* of arrows shot from the bow. (Arab. رنّ. See *Bocharti Hieroz.* I. p. 134.) In the latter case אַשְׁפָּה *quiver,* must be taken to signify *arrows.*

רִנָּה *fem.* (from רָנַן).

1. *A call,* or *cry,* e. g. of a herald, for assistance, help, Ps. xvii. 1. lxi. 2. 1 Kings xxii. 36.

2. *A shout of joy, acclamation, rejoicing,* Ps. xxx. 6. xlii. 5. xlvii. 2. פָּצַח רִנָּה *to break, cry, out for joy.*

רָנַן *fut.* יָרֹן, (once יָרוֹן, as from רוּן, Prov. xxix. 6), in four conjugations; in *Kal,*

1. *To call aloud, to cry out,* Prov. i. 20. viii. 3, especially for help, Lam. ii. 19.

2. *To raise a shout of joy, to rejoice,* Levit. ix. 24. Job xxxviii. 7. Also of inanimate nature, Isai. xliv. 23. xlix. 13.

Piel, רִנֵּן, as *Kal,* No. 2. *to shout for joy, to rejoice,* Ps. xcviii. 4. cxxxii. 16, &c. With the accus. of the person or thing, *to praise, celebrate with joy,* Ps. li. 16. lix. 17. cxlv. 7; with בְּ, *idem.* Ps. xxxiii. 1: רַנְּנוּ צַדִּיקִים בַּיהוָה *rejoice in Jehovah, O ye righteous.* lxxxix. 13. xcii. 5; with אֶל, Ps. lxxxiv. 3; with לְ, xcv. 1.

Pual passive only in Isai. xvi. 10: לֹא יֹרֶנָּן *there shall be no more shouting.*

Hiph. הֵרִנּוּ.

1. *To rejoice,* Deut. xxxii. 43. Ps. xxxii. 11, with לְ, lxxxi. 2.

2. Transitively, *To cause to shout for joy, to make to rejoice,* Ps. lxv. 9. Job xxix. 13.

Deriv. out of the alphabetic order, רֹן, רִנָּה.

רְנָנָה *fem. shout of joy, rejoicing,* Job iii. 7. xx. 5. *Plur.* ־וֹת, Ps. lxiii. 6.

רְנָנִים once with the *plur. masc.* termination, (Job xxxix. 13.) probably a poetical expression for *ostriches,* otherwise called בְּנוֹת יַעֲנָה, Job xxxix. 13, (16). Vulg. *struthio.* The name comes either from the buzzing noise of the wings, (compare רָנָה, Job xxxix. 23), or from the cry of the *female* ostrich). (Compare the word יַעֲנָה). Hence the Arabs call the female ostrich زمار, *song.* See *Bocharti Hieroz.* II. p. 248.

רִסָּה an encamping place of the Israelites in the wilderness, Numb. xxxiii. 21, 22.

I. רְסִיסִים *m. plur.* from רָסַס, *drops,* Cant. v. 2. Compare the Targum in Deut. xxxii. 2.

II. רְסִיסִים *ruins,* Amos vi. 11. (Root Chald. רְסַס, i. q. רָצַץ, *to shatter in pieces*).

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רֶסֶן *m.*

1. *Bridle,* Ps. xxxii. 9. Job. xxx. 11. Isai. xxx. 28. According to the latter passage, it was put over the jaw-bones, after the manner of a halter, but served however to guide the animal.
2. *The inner part of the jaw, the corner of the mouth.* Job xli. 5: בְּכֶפֶל רִסְנוֹ מִי יָבוֹא *who can seize his double jaws,* compare in Greek χαλινοὶ, *the corners of the mouth,* in which the bridle is put, and the German *Gebiss.*
3. A proper name of an Assyrian city, Gen. x. 12, only.

רָסַס *to wet, moisten, to sprinkle,* only in the *inf. Kal,* Ezek. xlvi. 14. (Chald. רְסַס, *idem.*) Deriv. רְסִיסִים, No. 1.

רַע *m.* with a distinctive accent, רָע, *fem.* רָעָה. *Plur.* רָעִים, (according to the form from רָעַע, in the sense of רוּעַ,) *adj.*

1. *Bad, of a bad quality,* Levit. xxvii. 10. Deut. xvii. 1. Especially *morally bad, evil, wicked,* applied to men, dispositions, actions, Gen. vi. 5. viii. 21. 1 Sam. xxv. 3. לֵב רָע *a bad heart,* Jer. iii. 17. vii. 24. שֵׁם רָע *an evil, bad report,* Deut. xxii. 19. רַע בְּעֵינֵי פ׳ *evil in the sight of one, displeasing to him,* Gen. xxxviii. 7. frequently in the construction הָרַע בְּעֵינֵי יְהוָה *which was evil in the sight of Jehovah, was displeasing to him,* 1 Kings xi. 6. xiv. 22. xv. 26, 34 &c. More rarely with עַל, Eccles. ii. 17; with לִפְנֵי, Neh. ii. 1. Hence רַע and *fem.* רָעָה, as subst. *evil, mischief, wickedness,* Job i. 1. Ps. cxvii. 10. e. g. סוּר מֵרָע *depart from evil.* It is often placed as a genitive after a noun, e. g. עֲצַת רָע *a bad council,* Ezek. xi. 2. אֵשֶׁת רָע *a bad wife,* Prov. vi. 24. אַנְשֵׁי רָע *wicked men,* Prov. xxviii. 5. עִנְיַן רָע *a bad business,* Eccles. iv. 8.
2. *Ugly, ill looking,* especially with מַרְאָה, Gen. xli. 3, 4, 19.
3. *Evil, unfortunate,* Jer. vii. 6: לְרָע לָכֶם *lest it be ill with you,* i. e. to your misfortune, for לְהִיוֹת רַע לָכֶם; (compare טוֹב, No. 1.) Jer. xxv. 7. Eccles. viii. 9.—עָשָׂה רָעָה עִם *to do ill to any one, to use one ill,* Gen. xxvi. 29. xxxi. 29. Hence subst. רָע and רָעָה, *evil, misfortune, trouble, calamity,* Gen. xix. 19. xliv. 4. l. 15, 17, 20.
4. *Evil, pernicious, dangerous,* חַיָּה רָעָה *an evil,* or *dangerous beast,* Gen. xxxvii. 33. דָּבָר רָע *an evil,* or *pernicious thing,* 2 Kings iv. 41.
5. רַע עַיִן *an evil eye, envious, jealous,* Prov. xxiii. 6. xxviii. 22.
6. *Sad, sorrowful,* לֵב רָע *a sorrowful heart.* Prov. xxv. 20. פָּנִים רָעִים *a sad countenance,* Gen. xl. 7. Neh. ii. 2.

I. רֵעַ, (from רוּעַ, No. II.) *a cry, shout,* Exod. xxxii. 17. Micah iv. 9.

II. רֵעַ, *m.* a contraction of רֵעֶה, from רָעָה, No. II.

1. *An acquaintance, companion, friend,* Job ii. 11. xix. 21. Prov. xxv. 17. 2 Sam. xiii. 3. Not so strong a term as אֹהֵב *a loving,* or *intimate friend,* to which it is opposed, Prov. xviii. 24. Construed frequently with לְ instead of the genitive, Job xxx. 29: רֵעַ לִבְנוֹת יַעֲנָה *a fellow companion of the ostrich,* i. e. resembling the ostriches, Prov. xix. 6.
2. *One beloved, lover, spouse,* Cant. v. 16. Jer. iii. 1, 20. Hos. iii. 1. Compare רַעְיָה.
3. *Another person, neighbour, fellow man, fellow being,* Exod. xx. 17. &c. xxii. 25. Hence אִישׁ and רֵעַ *the one, the other.* E. g. Judg. vi. 29: וַיֹּאמְרוּ אִישׁ אֶל רֵעֵהוּ *and they said one to another.* Gen. xi. 3. 1 Sam. x. 11. xx. 41. Even of inanimate things, Gen. xv. 10: וַיִּתֵּן אִישׁ־בִּתְרוֹ לִקְרַאת רֵעֵהוּ *and laid each piece one against another,* or, *opposite to the other.* Compare אָח, No. 6. More rarely used in the same sense without אִישׁ, e. g. Isai. xxxiv. 14: שָׂעִיר עַל רֵעֵהוּ יִקְרָא *and one satyr shall cry to the other.*

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4. *Thought, will,* (i. q. רְעִיוֹן, רְעוּת in Chald.) Ps. cxxxix. 2, 17, probably also Job xxxii. 22. Root רָעָה Chald. *to will,* and בִּין *Ethpa. to think.*

רַע *m.* seldom רֹעַ, (from רָעַע, in the sense of רוּעַ).

1. *Badness, bad quality,* Jer. xxiv. 2, 3, 8. Especially in a moral sense, *baseness, wickedness, malice.* Jer. iv. 4: רַע מַעַלְלֵיכֶם *the wickedness of your actions.* xxi. 12. xxiii. 2. xxvi. 3.

2. *Ugliness,* Gen. xli. 19.

3. *Sadness.* רַע לֵב *sadness of heart,* Neh. ii. 2. רַע פָּנִים *a sad countenance,* Eccles. vii. 3.

רָעֵב *fut.* יִרְעַב, in two conjugations; in *Kal, to be hungry, to hunger,* Ps. xxxiv. 11. l. 12; *to suffer from famine, to be famished,* Gen. xli. 55. With לְ, *to hunger after,* or *to long for* any thing, Jer. xlii. 14.

Hiph. to cause to hunger, Deut. viii. 3. Prov. x. 3.

רָעֵב *fem.* רְעֵבָה, *hungry,* 2 Sam. xvii. 29. Job v. 8, &c. *exhausted weakened by hunger.* Job xviii. 12: יְהִי רָעֵב אֹנוֹ *his strength shall be exhausted by hunger.* Jerome, *fame attenuabitur robur ejus.*

רָעָב *m.*

1. *Hunger,* Lam. v. 10. Amos viii. 11.

2. *Famine,* Gen. xii. 10. xxvi. 1. xli. 30, &c.

רְעָבוֹן *m. idem.* Ps. xxxvii. 19. Gen. xlii. 19: שֶׁבֶר רַעֲבוֹן בָּתֵּיכֶם *corn for the hunger of your families,* i. e. for the wants of your families.

רָעַד in two conjugations; in *Kal, to tremble, shake,* Ps. civ. 32. Arab. *idem.*

Hiph. הִרְעִיד, intrans. i. q. *Kal, to tremble,* Dan. x. 11. Ezra x. 9.

רַעַד *m.* Exod. xv. 15. and רְעָדָה *fem.* Ps. ii. 11. xlviii. 7. *a quaking, trembling.*

I. רָעָה, (Arab. رعي) fut. apoc. יִרַע, in two conjugations; in *Kal,*

1. *To feed* (a flock), *pascere,* Gen. xxx. 36. Ezek. xxxiv. 8 &c. Construed with the accus. more rarely with בְּ, 1 Sam. xvi. 11: רֹעֶה בַּצֹּאן *he feeds the flock.* xvii. 34. Ps. xlix 15: מָוֶת יִרְעֵם *death shall feed them.* Without a case, *to wander about as nomades,* Numb. xiv. 33. Part. רֹעֶה *a shepherd, fem.* רֹעָה *a shepherdess,* Gen. xxix. 9. Metaph. *to feed the people,* i. e. to lead, guide them, applied

(*a*) To a prince, e. g. 2 Sam. v. 2: *thou shalt feed thy people Israel.* vii. 7. Jer. xxiii. 2, &c. Micah v. 3. vii. 14. With בְּ, Ps. lxxviii 71. In Isai. xliv. 28, Cyrus is called *the shepherd of Jehovah.* Compare in *Hom.* ποιμένες λαῶν.

(*b*) To God, e. g. Ps. xxiii. 1: *Jehovah is my shepherd, I shall not want.* xxviii. 9. lxxx. 2. Gen. xlviii. 15. xlix. 24.

(*c*) Prov. x. 21: שִׂפְתֵי צַדִּיק יִרְעוּ רַבִּים *the lips of the righteous guide many.* Eccles. xii. 11.

2. *To pasture, graze, pasci,* of the cattle, Isai. v. 17. xi. 7. xiv. 30. lxv. 25. Job i. 14. The pasture, on which they feed, is put in the accus. Jer. l. 19: וְרָעָה הַכַּרְמֶל *and (Israel) shall feed on Carmel.* vi. 3. Ezek. xxxiv. 14, 18, 19. Micah vii. 14. Metaph. *to feed off, to eat up, to consume,* Micah v. 5: וְרָעוּ אֶת־אֶרֶץ אַשּׁוּר בַּחֶרֶב *they shall eat up,* or *consume the land of Assyria with the sword.* Job xx. 26: יֵרַע שָׂרִיד בְּאָהֳלוֹ *and it (the fire) shall consume him that is left in his tent.* Jer. xxii. 22: כָּל־ רֹעַיִךְ תִּרְעֶה רוּחַ *the wind shall feed off all thy pastures,* i. e. the wind shall sweep them away. Chald. correctly, *dispergentur in omnem ventum.* ii. 16: *the sons of Noph and Tahapanes* יִרְעוּךְ קָדְקֹד *shall consume up the crown of thine head.* Syr. *break the crown of thy head.* Job xxiv. 21: רֹעֶה עֲקָרָה לֹא תֵלֵד *he that oppresses the barren, that beareth not.* (Chald. מְרַע, *confringens*). In both the latter passages the *sense* comes very near to that of רָעַע *to break in pieces.*

3. *To feed, to nourish, support,* of food, Hos.

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ix. 2: *the threshing-floor and wine-press shall not feed them,* i. e. support them.

Hiph. i. q. *Kal,* once in Ps. lxxviii. 72: וַיִּרְעֵם *and he supported them,* &c.

II. רָעָה, in three conjugations; in *Kal, to take delight, pleasure,* in a person or thing, (Chald. רְעָה *idem,* i. q. רָצָה in Hebr. In Arab. Compare رَضِيَ).

(*a*) With the accus. of the person, *to take pleasure in* any one, *to associate with* him. Prov. xiii. 20: רֹעֵה כְסִילִים *he that takes a pleasure in fools,* or *he that associates with fools.* (Parall. הֹלֵךְ אֵת). LXX. συμπορευόμενος ἄφροσι. Vulg. *amicus stultorum.* Chald. מְחַבֵּר לְסַכְלֵי. Syr. *qui ambulat cum stulto. Of associating with profligates,* xxviii. 7. *of harlots,* xxix. 3. Deriv. רֵעַ, רֵעֶה. No. II. 1—3. מֵרֵעַ *a male friend,* רַעְיָה, רְעוּת *a female friend.*

(*b*) With the accus of the thing. Prov. xv. 14: *the mouth of fools* יִרְעֶה אִוֶּלֶת *takes pleasure in folly, sectatur stultitiam.* Ps. xxxvii. 3: רְעֵה אֱמוּנָה *aim at truth, sectari veritatem.* Syr. *quære fidem.* רָעָה רוּחַ *to hunt after the wind, to pursue vanity,* i. e. *inania sectari,* Hos. xii. 2. compare Isai. xliv. 20. Deriv. רְעוּת, and רַעְיוֹן רוּחַ.

Piel רֵעָה *to choose for a companion, friend,* Judg. xiv. 20: אֲשֶׁר רֵעָהּ לוֹ *whom he has chosen for himself as a companion.*

Hithpa. to engage in society, to make acquaintance, friendship, with אֶת, *with one,* Prov. xxii. 24, only: אַל תִּתְרַע אֶת-בַּעַל אָף *make no friendship with an angry man.*

רָעָה *fem.* according to the form from רָעַע, in the sense of רוּעַ, *evil, misfortune, destruction,* see רַע Nos. i. 3.

רֵעֶה *m. friend, associate, companion,* i. q. רֵעַ, which occurs more frequent, 2 Sam. xv. 37. xvi. 16. 1 Kings iv. 5. Root רָעָה, No. II.

רֵעָה *fem. female companion. Plur.* רֵעוֹת, Ps. xlv. 15. Judg. xi. 38.

רֹעַ properly *inf. fem.* from רָעַע, *the act of breaking, a breaking,* Prov. xxv. 19.

רְעוּת *fem.* of רְעִי, i. q. רֵעָה, רֵעַ (after the form כְּלָה=כְּלִי, מֵת=מְתִי).

1. *Female friend, associate, companion,* Esth. i. 19. Exod. xi. 2. Combined with אִשָּׁה, *the one, the other.* Isai. xxxiv. 15, 16. Jer. ix. 19. Zech. xi. 9.

2. *Desire to a thing, the act of striving after it,* רְעוּת רוּחַ *a striving after the wind,* a *vain endeavour, a useless effort,* Eccles. i. 14. ii. 11, 17, 26. iv. 4. vi. 6, 9. The phrase explains itself by רָעָה רוּחַ *ventum,* i. e. *inania sectari, captare,* Hos. xii. 2 See רָעָה No. II. (*b*). רוּחַ No. 1. and the Chald. רְעוּת.

רְעוּת Chald. *will, pleasure,* Ezra v. 17. vii. 18. In the Targum frequently.

רְעִי *m. pasture.* 1 Kings v. 3: בְּקַר רְעִי *cattle of the pasture.* Root רָעָה, No. I.

רֹעִי *m.* (from רֹעֶה, with the *adj.* termination יִ־), *belonging, appertaining to a shepherd.* Isai. xxxviii. 12. Also *a shepherd himself,* Zech. xi. 17.

רַעְיָה *m. a female friend, a beloved person,* as the Latin *amica,* Cant. i. 9, 15. ii. 2, 10, 13. iv. 7. Compare רֵעַ No. 2. *Plur.* רַעְיֹתַי Judg. xi. 37 in Chethib, *my companions,* or it may be pointed רְעִיָּתַי, as from רְעוּת. Root רָעָה, No. I.

רַעְיוֹן *m.* i. q. רְעוּת, No. 2. *desire, endeavour, effort.* Eccles. ii. 22: רַעְיוֹן לִבּוֹ *the desire of his heart.* רַעְיוֹן רוּחַ, i. q. רְעוּת רוּחַ *a vain endeavour, effort,* Eccles. i. 17. iv. 16.

רַעְיוֹן *m.* Chald. *thought.* Dan. iv. 16: רַעְיוֹנֹהִי יְבַהֲלֻנֵּהּ *his thoughts terrified him,* i. e. he was terrified. Dan. v. 6. 10. vii. 28. Of nightly visions in dreams, ii. 29, 30. Compare הַרְהֹר. Syr. ܪܥܝܘܢܐ *idem.* Root רָעָה, *to think.*

רָעַל *to shake, totter.* It occurs only in *Hoph. to be shaken, to tremble,* Nah. ii. 4. (Syr. *Pe, to tremble, Aph. to shake vehemently*). Deriv. תַּרְעֵלָה, and

רַעַל *m.*

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1. *State of reeling, staggering, giddiness, intoxication,* Zech. xii. 2.
2. *Plur.* רְעָלוֹת, *veils,* Isai. iii. 19. Arab. رغل, probably so called from their *trembling* motion in hanging down.

רָעַם, in two conjugations; in *Kal,*

1. *To be agitated, to tremble.* Ezek. xxvii. 35: רָעֲמוּ פָּנִים *and their countenances were agitated,* i. e. their features were distorted.
2. *To be in commotion, to rage, to roar,* of the sea, Ps. cxvi. 11. cxviii. 17. 1 Chron. xvi. 32.
3. *To thunder.* (In Syr. *idem*). Only in *Hiph.* and in the noun רַעַם.
4. *To be angry,* also only in *Hiph.* (Syr. *Ethp. idem.* Arab. رغم, III. V. *to be angry*).

Hiph. הִרְעִים.

1. *To cause to thunder, (of Jehovah),* Ps. xxix. 3. Job xl. 9. 1 Sam. ii. 10.
2. *To provoke to anger, to cause to fret,* 1 Sam. i. 6. Whence

רַעַם *m.*

1. *Commotion, raging, tumult, uproar,* Job xxxix. 25.
2. *Thunder,* Ps. lxxvii. 19. lxxxi. 8. Metaph. Job xxvi. 14: רַעַם גְּבוּרֹתוֹ מִי יִתְבּוֹנָן *who can understand the thunder of his power?*

רַעְמָה *fem.*

1. *State of trembling, shuddering, shivering,* here applied to the trembling mane of a horse. Job xxxix. 19. (22.): הֲתַלְבִּישׁ צַוָּארוֹ רַעְמָה *canst thou clothe his neck with a trembling mane?* According to the Chaldee, *majesty,* from רָעַם, i. q. רוּם.
2. Gen. x. 7. Ezek. xxvii. 22, the name of a city or country derived from the Cushites. The LXX. in Genesis expresses it by Ῥέγμα, a city on the Persian bay, according to Ptolemy and Steph. Byzant. See *Bocharti Phaleg.* IV. *cap.* 5. *J. D. Michaelis Spiceleg.* T. I. p. 193.

רַעְמְסֵס, Gen. xlvii. 11, and רַעַמְסֵס, Gen. i. 11. xii. 37. Numb. xxxiii. 3, 5. the name of a city and country (Gen. xlvii. 11.) in Lower Egypt. We are assisted towards the nearer determination of this place by the LXX, Gen. xlvi. 28, who, instead of the Hebrew אַרְצָה גֹּשֶׁן, have κατ' Ἡρώων πόλιν εἰς γῆν Ραμασσῆ. According to which the city of Raamses is taken for *Heroopolis,* and for a district which formed a part of the land of Goshen. See *Jablonski de terra Gosen,* in his *Opuscc. ed. te Water,* T. II. p. 136, and against him *J. D. Michaelis Supplemm.* p. 2256.

רָעַן occurs only in *Pilel,* רַעֲנַן, *to be green, to be covered with leaves,* Job xv. 32. Cant. i. 16 In both passages however it may also be regarded as an adjective. Some traces of the simple root רען are still extant in the Syriac. Whence

רַעֲנָן *m.*

1. *Green,* applied to trees in full growth, Deut. xii. 2. 2 Kings xvi. 4; to a leaf, Jer. xvii. 8, &c. The verdant tree is used as an image of prosperity, in Ps. xxxvii. 35. lii. 10. xcii. 15.
2. *Fresh,* applied to oil, Ps. xcii. 11.

רַעֲנַן Chald. *to be flourishing, prosperous,* of a person, Dan. iv. 1. (4.) Besides this passage it does not occur in Chaldee.

רָעַע *fut.* יָרֹעַ *infin.* רֹעַ (Isai. xxiv. 19. Prov. xxv. 19.) It occurs in three conjugations; in *Kal,*

1. *To break, dash in pieces.* (In Aram. *idem.*) Jer. xv. 12. Ps. ii. 9: *thou shalt dash them in pieces with an iron sceptre.* Job xxxiv. 24.
2. Intrans. *to be broken in pieces,* Jer. xi. 16.
3. Intrans. *to be terrified,* Isai. viii. 9: רֹעוּ עַמִּים וְחֹתּוּ *be terrified, ye people, and confounded.* Several verbs signifying *to break to pieces* are used for *to be terrified.* Of the ancient translators the Syrian only has hit on the proper signification. (Comp. חָתַת, No. 2.)

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Hiph. הֵרַע takes its signification from רוּעַ *to be evil*, q. v.

Hithpo. הִתְרוֹעֵעַ, *to be violently shaken*, or *destroyed*, Isai. xxiv. 19. Perhaps, *to go to ruin, to be ruined, to perish*, Prov. xviii. 24. but this might also be derived from רוּעַ, No. I. The same form has also רוּעַ, No. II.

רָעַע Chald. *to break, shatter in pieces*, in *Pa.* Dan. ii. 40.

רָעַף *fut.* יִרְעַף, in two conjugations; in *Kal*, *to fall by small drops, to drop*, Prov. iii. 20: *the clouds drop with dew.* Ps. lxv. 12, 13. (In Arab. *idem*).

Hiph. to let drop, of the heavens, hence i. q. *Kal*, Isai. xlv. 8.

רָעַץ, i. q. רָעַע and רָצַץ, only in *Kal*, *to break, to dash, in pieces*, Exod. xv. 6. Metaph. *to oppress, to harass*, a people, Judg. x. 8.

רָעַשׁ in three conjugations; in *Kal*,

1. *To shake, totter*, e. g. of fruit. Ps. lxxii. 16: יִרְעַשׁ כַּלְּבָנוֹן פִּרְיוֹ *its fruit shall shake as Lebanon.*
2. *To be shaken, to quake, to tremble.* Ezek. xxxviii. 20: *the fish of the sea shall tremble before me.* xxvi. 15. Of inanimate things, e. g. of the earth, Judg. v. 4. Ps. lxviii. 9. xviii. 8. Jer. viii. 16. Isai. xiii. 13: וְתִרְעַשׁ הָאָרֶץ מִמְּקוֹמָהּ *and the earth shall tremble from its place.* (Comp. Job ix. 6.); of the heavens, Joel ii. 10. (iii. 16.) of the mountains, Jer. iv. 24. Nah. i. 5.

Niph. נִרְעֲשָׁה, i. q. *Kal*, only in Jer. l. 46.

Hiph. הִרְעִישׁ.

1. *To shake, to put in motion*, Hag. ii. 6, 7.
2. *To make tremble, to cause to quake*, Ps. lx. 4. Isai. xiv. 16.
3. *To cause to leap* or *spring*, Job xxxix. 20: הַתַּרְעִישֶׁנּוּ כָּאַרְבֶּה *causedst*, (i. e. teachedst) *thou it* (*the horse*) *to leap as the locust?* Compare נָתַר *in Piel, to leap*, applied to the locust; *Hiph. to cause to tremble;* also רָגַז.

רַעַשׁ *m.* from רָעַשׁ,

1. *A trembling, shaking*, e. g. of a spear. Job xli. 21. (29.): רַעַשׁ כִּידוֹן *the brandishing of the spear*, i. e. the shaking of it. Esp. *an earthquake*, 1 Kings xix. 11. Amos i. 1. Zech. xv. 5.
2. *A noise, tumult, rattling*, e. g. of a chariot, Nah. iii. 2; of battle, Isai. ix. 4. Jer. x. 22; of a snorting horse, Job xxxix. 24. *a noise* generally, Ezek. iii. 12, 13. xxxvii. 7. xxxviii. 19.
3. *A trembling*, Ezek. xii. 18.

רָפָא occurs in four conjugations; in *Kal*,

1. Properly, *to mend, repair.* Only in *Niph.* and *Piel*, No. 1.
2. *To heal, cure.* (Compare ἀκεισθαι, *sarcire, sanare.* Luther calls the physicians unseres Hernn Gottes *Flicker*). It takes the accus. and dative, as well of the wound or sickness as of the person; e. g. with the accus. Ps. lx. 4. Isai. xix. 22; with the dative, Numb. xii. 13. 2 Kings xx. 5. Part. רֹפֵא, *a physician*, Gen. l. 2. 2 Chron. xvi. 12. Ps. ciii. 3. Used impers. Isai. vi. 10: וְרָפָא לוֹ *and lest he should be healed, et (ne) curatio fiat illi.*
3. Metaph. *to restore*, e. g. a land, people. 2 Chron. vii. 14: *I will forgive their sins, and restore their country.* Compare verse 13. Hos. vii. 1: *when I would conduct back the captives of my people, and restore Israel.* xi. 3. Ps. xxx. 3. The metaphor and its opposition occur, Deut. xxxii. 39: *I wound and heal.* Jer. xvii. 14. xxx. 17. Since such a restoration to former happiness was connected, on the part of Jehovah, with the pardon of past transgressions, hence,
4. *To forgive, pardon*, 2 Chron. xxx. 20: *and Jehovah heard Hezekiah,* וַיִּרְפָּא אֶת הָעָם *and forgave the people.* Vulg. *et placatus est populo.* Jer. iii. 22: אֶרְפֶּא מְשׁוּבוֹתֵיכֶם *I will forgive your apostacy.* Hos. xiv. 5. (So the Chald. in both passages). Comp. Ps. xli. 5. ciii. 3.
5. *To console, comfort.* Job xiii. 4: רֹפְאֵי

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אֱלִיל *vain comforters.* The metonymy of this signification is explained by such passages as Ps. cxlvii. 3: *he heals afflicted hearts.* Jer. vi. 14. viii. 11 in *Piel.*

Niph. נִרְפָּא.

1. *To be repaired,* pass. of No. 1. Jer. xix. 11.
2. *To be cured,* Levit. xiii. 37. With the dative, Isai. liii. 5: נִרְפָּא לָנוּ *we are healed,* literally, *help is granted to us.* Of water, *to be made fit for drinking,* i. e. to be restored to its natural sweetness, 2 Kings ii. 21. Ezek. xlvii. 8, 9. See *Piel.*

Piel רִפֵּא.

1. *To repair* (a broken altar), 1 Kings xviii. 30.
2. *To cure,* Ezek. xxxiv. 4. רִפֵּא מַיִם *to make* (pernicious water) *wholesome* or *potable,* 2 Kings ii. 21, 22.
3. Trans. *to cause to be healed.* With the pleonast. *infin.* Exod. xxi. 19: רַפֹּא יְרַפֵּא *he shall cause him to be thoroughly healed.*

Hithpa. to let one's self be healed, 2 Kings viii. 22. Deriv. רִפְאָה, רְפוּאוֹת, מַרְפֵּא.

Obs. The root רָפָא often borrows its form from רָפָה, (compare קָרָא i. q. קָרָה), sometimes in regard to the consonants, sometimes merely to vowel points, which then follow the analogy of the verb לה. To which belong the *imper.* רְפָה Ps. lx. 4. *Fut.* תִּרְפֶּינָה, Job v. 18. *Niph.* נִרְפָּתָה Jer. li. 9. *Infin.* הֵרָפֵה xix. 11; *fut.* יֵרָפוּ 2 Kings ii. 22. *Piel* יְרַפְּאוּ Jer. vi. 14.

רָפָא, i. q. רָפֶה, *faint, weak.* Hence only in *plur.* רְפָאִים, *the faint, weak ones,* i. e. the shades, inhabitants of the realms of death, whom the ancient Hebrews considered as beings without strength and sensation; (εἴδωλα καμόντων). Ps. lxxxviii. 11. Prov. ii. 18. ix. 18. xxi. 16. Isai. xiv. 9. xxvi. 14, 19. Hence, Isai. xiv. 10: גַּם אַתָּה חָלִית כָּמֹנוּ *art thou also become weak as we?*

רְפוּאוֹת *fem. the act of healing, curing, cure, recovery,* Prov. iii. 8. Root רָפָא.

רְפֻאוֹת *fem. plur. remedies, medicines,* Jer. xxx. 13. xlvi. 11. Ezek. xxx. 21.

רְפָאִי only in *plur.* רְפָאִים. Nom. gent. *the Rephaims* or יְלִידֵי הָרָפָה *sons of Rapha,* (2 Sam. xxi. 16, 18, 20, 22. a Canaanitish race of giants, on the other side of the Jordan. Gen. xiv. 5. xv. 20. Josh. xvii. 15. from whom descended the king of Bashan, called Og the giant, Deut. iii. 11. In a more extensive sense are understood by it all the giant tribes in Canaan. See אֵימִים, זַמְזֻמִּים, עֲנָקִים, Deut. ii. 11, 20. Even in later times the sons of Rapha appear as extraordinary powerful men among the Philistines, see 2 Sam. xxi. 16, 18.

רָפַד, *fut.* יִרְפַּד, in two conjugations; in *Kal, to spread out, to lay along, sternere,* Job xli. 22 (30.) Cognate with רָבַד.

Piel רִפַּד.

1. *To spread a bed* or *couch, sternere lectum,* Job xvii. 14.
2. *To support;* hence, *to refresh* one exhausted, Cant. ii. 5. Compare סָעַד, No. 2. Deriv. רְפִידָה.

רָפָה *fut.* apoc. יֶרֶף, in four conjugations; in *Kal,*

1. *To be slack, to hang down, to sink down.* Especially applied to the hands. 2 Chron. xv. 17: אַל יִרְפּוּ יְדֵיכֶם *let not your hands sink down.* This phrase is frequently used for *to be disheartened, dispirited, to despond.* 2 Sam. iv. 1: וַיִּרְפּוּ יָדָיו *and his hands sank down,* i. e. he was disheartened. Isai. xiii. 7. Jer. vi. 24. l. 43. Ezek. vii. 17. xxi. 12. Zeph. iii. 16. Also without יָדַיִם, Jer. xlix. 24: רָפְתָה דַּמֶּשֶׂק *Damascus is dispirited.*
2. With מִן, *desist from* a person or thing, Exod. iv. 26. וַיֶּרֶף מִמֶּנּוּ *and he desist from him,* Judg. viii. 3. Neh. vi. 9.
3. *To sink, decline,* of the day; Judg. xix. 9: רָפָה הַיּוֹם *the day sinks,* or *declines;* of the sinking of straw in the flame, Isai. v. 24: וְחֲשַׁשׁ לֶהָבָה יִרְפֶּה *and as straw sinks into the flame.*

Niph. To be negligent, indolent, Exod. v. 8, 17.

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Piel רִפָּה.

1. *To slacken, to loosen,* e. g. the girdle, Job xii. 21. Especially combined with יָדַיִם, *to slacken the hands of any one,* i. e. to discourage him, Jer. xxxviii. 4. Ezra iv. 4. Compare *Kal,* No. 1.
2. *To cause to sink, to let go down,* Ezek. i. 24, 25.

Hiph. הִרְפָּה, *imper.* הֶרֶף, and *fut.* apoc. יֶרֶף.

1. Intrans. *to cease, desist from,* with מִן of the person or thing. Judg. xi. 37: הַרְפֵּה מִמֶּנִּי *cease from me.* Deut. ix. 14. Ps. xxxvii. 8: הֶרֶף מֵאַף *cease from anger. To let, go, alone,* with לְ of the person, 2 Kings iv. 27: הֶרֶף לָהּ *leave,* or *let her alone.* 1 Sam. xi. 3. Also with the accus. *to leave, to forsake.* Neh. vi. 3: *the work will cease* בַּאֲשֶׁר אַרְפֶּה *when I leave it.* Ps. cxxxviii. 8. Deut. iv. 31. xxxi. 6, 8. Josh. i. 5, (where it is synonymous with עָזַב). With the *inf.* Prov. iv. 13. Without a case, Ps. xlvi. 11: *leave off and acknowledge,* &c. 1 Sam. xv. 16: הֶרֶף וְאַגִּידָה לְךָ *leave off,* (*stay,*) *that I may announce to thee.*
2. *To let go, to dismiss,* Cant. iii. 4. Job vii. 19. xxvii. 6.
3. Causative of No. 1, *to cause to cease, to withdraw.* 2 Sam. xxiv. 16: הֶרֶף יָדְךָ *withdraw thy hand,* i. e. cease from destroying. With מִן, Josh. x. 6.

Hithpa. הִתְרַפֵּה.

1. *To behave one's self in a slack, negligent* or *indolent manner,* Josh. xviii. 3. Prov. xviii. 9.
2. *To become disheartened, dispirited,* Prov. xxiv. 10.

Obs. רָפָה borrows its form from רָפָא only in one instance, (part. *Piel* מְרַפֵּא, Jer. xxxviii. 4.); but the forms of רָפָה have frequently the signification of רָפָא. See the Obs. under רָפָה.

רָפֶה *m.*

1. *Slack, loose,* especially with יָדַיִם, 2 Sam. xvii. 2. יָדַיִם רָפוֹת *slack hands,* Job iv. 3. Isai. xxxv. 3. a representation of *faint-heartedness, despondency.*
2. *Feeble, weak,* Numb. xiii. 18.

רְפִידָה *fem. support,* probably the *frame* (of a portable bed), root רָפַד.

רְפִידִים, (*supporters, stays*), the name of an encamping place of the Israelites on their march through the wilderness, Exod. xvii. 1. xix. 2.

רִפְיוֹן *m. slackness, remissness,* with יָדַיִם, *despondency, fear.* See רָפָה, No. 1.

רָפַס and רָפַשׂ, (both forms are used promiscuously), *fut.* יִרְפֹּשׂ (Ezek. xxxiv. 18.) xxxii. 2. in three conjugations; in *Kal, to tread with the feet, to trample,* especially *to make water turbid, thick.* Cognate with רָמַס.

Niph. Prov. xxv. 26: מַעְיָן נִרְפָּשׂ *a thick, troubled,* or *turbid, well.*

Hithpa. הִתְרַפֵּס *to suffer one's self to be trampled upon,* hence *to submit one's self,* Prov. vi. 3. Ps. lxviii. 31: מִתְרַפֵּס בְּרַצֵּי־כָסֶף *he that submits himself with bars of silver,* i. e. brings bars of silver. Deriv. מִרְפָּשׂ.

רְפַס Chald. *to tread in pieces,* Dan. vii. 7.

רַפְסֹדוֹת *fem. plur. floats, rafts,* 2 Chron. ii. 15, it appears to be a later word for the usual דְּבָרוֹת, see the parallel passage 1 Kings v. 23. (v. 9.) Perhaps a compound of רָפָא, *sarcire,* and אַסְדָּא in Talmud *a float.*

רָפַף *to be moved, to shake, tremble.* It occurs only in *Po.* Job xxvi. 11. (Arab. رَفَّ, Chald. רפרף, *to tremble*).

רָפַק occurs only in the participle of *Hithpa. to lean, to support one's self.* Cant. viii. 5. (Arab. رَفَقَ conjug. VIII. *idem.*)

רָפַשׂ, see רָפַס.

רֶפֶשׁ *m. dirt, filth, mire,* i. q. טִיט, to which it is joined, only in Isai. lvii. 20. (In Talmud *idem.*)

רְפָתִים *m. pl.* Hab. iii. 17, according to the Rabbins, *stalls* for cattle. LXX. Vulg. Arab. *mangers.* (In Arab. رفت, *straw,* perhaps *a bed of straw*).

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רֵץ *m.* (*a piece,* from רָצַץ, *to break in pieces*), here, *a piece* or *bar,* (of silver). Ps. lxviii. 31.

רָץ *m. a runner.* See רוּץ.

רָצָא, i. q. רוּץ, *to run,* once in Ezek. i. 14.

רָצַד in *Piel,* only in Ps. lxviii. 17. *to look askance, to look with envy.* (Arab. رصد *to observe narrowly, to watch,* particularly for to lay wait).

רָצָה, (Arab. with ض), in four conjugations; in *Kal,*

1. *To be pleased with, to take delight in,* construed with the accus. of the person or thing, Ps. cii. 15: רָצוּ עֲבָדֶיךָ אֶת־אַבְנֶיהָ *my servants take delight in her* (*Zion's*) *stones.* Job xiv. 6. Isai. xlii. 1. Jer. xiv. 10; with בְּ, Ps. xlix. 14: בְּפִיהֶם יִרְצוּ *are pleased with their sayings.* cxlvii. 10. cxlix. 4. Micah vi. 7. Hag. i. 8. 1 Chron. xxviii. 4. xxix. 3. Particularly *to receive graciously a person, when bringing a present,* Gen. xxxiii. 10. Malach. i. 8. Especially *of God,* relatively to the *gracious reception* of oblations and prayers. Job xxxiii. 26: יֶעְתַּר אֶל אֱלוֹהַּ וַיִּרְצֵהוּ *he prays to God, and he receives him graciously.* Ezek. xx. 40, 41. xliii. 27. Jer. xiv. 12. Ps. li. 18. Part. passive רָצוּי, *accepted, gratus alicui,* Deut. xxxiii. 24. Esth. x. 3. Also *to be in friendship,* or *on good terms with a person,* construed with עִם, Ps. l. 18: *if thou seest a thief* וַתִּרֶץ עִמּוֹ *then thou makest friendship with him.* Job xxxiv. 9: *it profiteth a man nothing* בִּרְצֹתוֹ עִם אֱלֹהִים *that he is in friendship with God.* (Comp. רָעָה, No. II. with which it here agrees in signification). With the *inf. to be pleased to do,* Ps. xl. 14: רְצֵה יְהוָה לְהַצִּילֵנִי *be pleased, Jehovah, to save me.* Used absol. *to be gracious,* Ps. lxxvii. 8. Amos v. 22.

2. *To pay off, discharge,* as in *Hiph.* Levit. xxvi. 34, 41. 2 Chron. xxxvi. 21. See *Hiph.*

Niph. נִרְצָה.

1. *To be well pleasing, to be graciously received,* only in relation to the presented oblations. (See *Kal,* No. 1.) Latin *litare.* Levit. xix. 7. xxii. 23: וּלְנֵדֶר לֹא יֵרָצֶה *but as a vow it is not pleasing* or *acceptable, non litat.* Verse 27: *and from the eighth day forward* יֵרָצֶה לְקָרְבַּן אִשֶּׁה *it shall be accepted for an offering,* &c. vii. 18. xx. 25. 1. 4. (In the two latter passages, the pronoun לוֹ, לָכֶם, is a pleonastic dative. It is synonymous with the expression הָיָה לְרָצוֹן, Levit. xxii. 20.

2. Probably, *to be paid off, discharged,* pass. of *Hiph.* Isai. xl. 2. See *Hiph.*

Piel. to seek one's favour, endeavour to please, to give satisfaction, (Arab. رضا, Conj. II.), Job xx. 10: בָּנָיו יְרַצּוּ דַלִּים *his sons shall seek the favour of the poor,* i. e. satisfy or reconcile them, here by restitution of plundered property.

Hiph. to satisfy, (a creditor), hence, *to pay, discharge,* (as הִרְצָה in Talmud), Levit. xxvi. 34: אָז תִּשְׁבַּת הָאָרֶץ וְהִרְצָת אֶת שַׁבְּתֹתֶיהָ *then shall the land rest and pay its* (*due*) *sabbaths.* In the beginning of this verse, and in 2 Chron. xxxvi. 21 *Kal* occurs in the same construction. Comp. herewith, Levit. xxvi. 41: אָז יִרְצוּ אֶת־עֲוֹנָם *then they shall atone for their sin.* Verse 43. and in *Niph.* Isai. xl. 2: נִרְצָה עֲוֹנָם *their debt of sin is compensated.* Others translate Levit. xxvi. 34: *and* (*the land*) *will be satisfied with its sabbaths,* and so in the other cited passages; but such an ironical expression is here quite out of its place.

Hithpa. to make one's self pleasing, agreeable, with אֶל, 1 Sam. xxix. 4.

רָצוֹן *m.*

1. *State of being well pleased,* or *delighted* with something, hence, *acceptance, delight, satisfaction,* Prov. xiv. 35. Isai. lviii. 5: יוֹם רָצוֹן לַיהוָה *a day of delight to* or *acceptance with Jehovah.* לְרָצוֹן, Isai. lvi. 7.

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Jer. vi. 20. and עַל רָצוֹן, Isai. lx. 7. *for acceptance with Jehovah,* i. e. well pleasing to him, used adverbially. Exod. xxviii. 38: לְרָצוֹן לָהֶם לִפְנֵי יְהוָה *for acceptance for them with Jehovah,* i. e. in order to effect Jehovah's favourable acceptance of them. Levit. xxii. 20: לֹא לְרָצוֹן יִהְיֶה לָכֶם *it (the sacrifice) will not be favourable to you, non litabit,* i. e. will not produce Jehovah's favour to you. Verse 21. xix. 5: לִרְצוֹנְכֶם תִּזְבָּחֻהוּ *ye shall offer it so that it may be favourable to you,* i. e. so that you may be accepted, *rite, ita ut litet.* xxii. 19, 29. xxiii. 11.

2. *Something pleasing, object of delight,* Prov. xi. 1: אֶבֶן שְׁלֵמָה רְצוֹנוֹ *a just weight is his delight.* Verse 20. xii. 22. xv. 8. xvi. 13. Especially what is *pleasing to God,* Prov. x. 32. Mal. ii. 13.

3. *Grace, favour, mercy,* e. g. of a king, Prov. xvi. 15. xix. 12, especially of God, Ps. v. 13. xxx. 7. Deut. xxxiii. 16. Ps. li. 20: בִּרְצוֹנְךָ *according to thy mercy.* Isai. xlix. 8: בְּעֵת רָצוֹן *in time of mercy.* Hence, *expressions* of *favor, benefits,* Ps. cxlv. 16. Deut. xxxiii. 23. Prov. xviii. 22.

4. *Will, desire, pleasure,* (i. q. רְעוּת in Chald.) Ps. xl. 9. ciii. 21. cxliii. 10. cxlv. 19. 2 Chron. xv. 15: בְּכָל־רְצוֹנָם בִּקְּשֻׁהוּ *they sought him with their whole desire,* parall. *with all their heart*—עָשָׂה כִּרְצוֹנוֹ *to do, as one will, pleases,* Esth. i. 8. especially as a description of unlimited power, Dan. viii. 4. xi. 3, 16. Construed with בְּ of the person, *to treat a person as one pleases,* Neh. ix. 24. 37. Esth. ix. 5.

5. *Wantonness, petulancy,* Gen. xlix. 6.

רָצַח in three conjugations; in *Kal,*

1. *To shatter to pieces, to destroy thoroughly.* See *Piel,* No. 1. and the deriv. רֶצַח.

2. *To slay, kill,* Numb. xxxv. 6, &c. רָצַח נֶפֶשׁ *to smite dead, to murder,* Deut. xxii. 26. Compare הִכָּה, No. 3.

Niph. passive of *Kal* No. 2. Judg. xx. 4.

Piel,

1. *To shatter in pieces, destroy.* Ps. lxii. 4: עַד אָנָה תְּרַצְּחוּ כֻלְּכֶם *how long will ye all destroy him.*

2 *To slay,* as *Kal,* No. 2. Isai. i. 21.

רֶצַח *m. the act of wounding, slaying,* Ps. xlii. 11: *to the wounding of my bones,* i. e. to my bitterness and anguish, Ezek. xxi. 27.

רָצַע *to pierce, bore through,* once in *Kal,* Exod. xxi. 6. Deriv. מַרְצֵעַ, q. v.

רָצַף only in *Kal, to arrange with art,* especially stones for a pavement. Of work inlaid in wood. Cant. iii. 10: רְצוּפָה אַהֲבָה תּוֹכוֹ *the midst thereof was finely inlaid (by the daughters of Jerusalem).* Deriv. out of the alphabetic order מְרֻצָּפֶת.

רָצָף *m.*

1. *A hot stone,* which the Orientals use to roast meat upon, or to throw it into milk or broth, for to heat it. 1 Kings xix. 6: עֻגַת רְצָפִים *a cake baked on hot stones.* According to the Rabbins, *coals.*

2. Proper name of a city subjugated by the Assyrians. Isai. xxxvii. 12. Greek Ῥησαφα of Ptolemy, in Palmyrene. Arab. رصافة.

רִצְפָּה com. gen.

1. *A hot stone,* as רָצָף, Isai. vi. 6. Vulg. *calculus.* According to the LXX. and Rabbins, *a coal.*

2. *A floor inlaid with stones, pavement, pavimentum.* Esth. i. 6. 2 Chron. vii. 3. Ezek. xl. 17, 18.

רָצַץ (Arab. with ض), cognate with רָעַע. It occurs in six conjugations; in *Kal,*

1. *To break, dash to pieces, to bruise,* Isai. xlii. 3: קָנֶה רָצוּץ לֹא יִשְׁבֹּר *the bruised reed shall he not break off.* xxxvi. 6. 2 Kings xviii. 21.

2. Metaph. *to oppress, to treat violently,* often combined with עָשַׁק. 1 Sam. xii. 3, 4. Amos iv. 1. Isai. lviii. 6. Deut. xxviii. 33. Hos. v. 11.

Obs. The *fut.* יָרוּץ, Isai. xlii. 4. תָּרֻץ, Eccles. xii. 6. (as if from רוּץ), is used in both

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these passages, intrans. *to be broken, bruised.* So likewise אֲרוּצֵם, Jer. l. 44. in *Chethib.*

Niph. נָרוֹץ, (as if from רוּץ), passive of *Kal,* No. 1. Eccles. xii. 6. Ezek. xxix. 7.

Piel רִצַּץ.

1. *To bruise,* Ps. lxxiv. 14: *thou bruisest the heads of the crocodile.*
2. *To oppress,* as *Kal,* No. 2. Job xx. 19. 2 Chron. xvi. 10.

Poel רוֹצֵץ, i. q. *Kal* and *Piel,* No. 2. Judg. x. 8. The same form in Nah. ii. 5, belongs to רוּץ *to run.*

Hiph. fut. תָּרֶץ, (as from רוּץ), *to dash in pieces,* Judg. ix. 53.

Hithpo. to push, to struggle, Gen. xxv. 22. Deriv. רַץ, מְרוּצָה.

רַק (from רָקַק, No. I.)

1. Adj. *thin,* Gen. xli. 19. xx. 27.
2. Used as an adverb,

(*a*) *Only,* Gen. vi. 5. After a negation, *except,* Josh. xi. 22.

(*b*) At the beginning of a sentence, *certainly, surely, indeed,* Gen. xx. 11. Numb. v. 6. Ps. xxxii. 6: רַק לְשֶׁטֶף מַיִם רַבִּים וגו *surely, as to the floods of great waters, &c.*

רֵק, *empty.* See רִיק.

רֹק *m.* with suffix. רָקִי, (from רָקַק, No. II.) *spittle,* Job vii. 19. xxx. 10. Isai. l. 6.

רָקַב, *fut.* יִרְקַב, only in *Kal, to be rotten, worm-eaten.* (applied to wood), Isai. xl. 20. Metaph. Prov. x. 7, compare the Rabbinical expression *ascendit putredo in nomen alicujus.* Whence

רָקָב *m.*

1. *Rottenness, being eaten by worms,* Job xiii. 28. Hos. v. 12.
2. *Rottenness,* or *an internal wasting* of the bones, Prov. xii. 4. xiv. 30. Metaph. Hab. iii. 16.

רִקָּבוֹן *m. rottenness,* as רָקָב, No. 1. Job xli. 19. (xli. 27.)

רָקַד in three conjugations; in *Kal, to skip, dance,* Eccles. iii. 4. Applied to inanimate nature, Ps. cxiv. 4, 6.

Piel, to skip, dance, as *Kal.* 1 Chron. xv. 29. Isai. xiii. 21. Job xxi. 11. Applied to *the jolting* of a fast travelling chariot, on a rough road, Nah. iii. 2. Joel ii. 5.

Hiph. to cause to skip, applied to the mountains, Ps. xxix. 6: וַיַּרְקִידֵם כְּמוֹ עֵגֶל *he (God) maketh them skip as calves,* i. e. makes them heave up, tremble, with terror. Compare רָעַשׁ, and נָתַר, in *Hiph.* No. 3.

רַקָּה *fem.* (from רָקַק, No. I.)

1. Properly, *thinness,* hence, *the temples, tempora,* Judg. iv. 21, 22. v. 26.
2. Poetically, *cheeks,* Cant. iv. 3. vi. 7. Comp. *tempora,* Prop. ii. 24. 3.

רַקּוֹן proper name of a city in the tribe of Dan, on the Mediterranean sea, Josh. xix. 46.

רָקַח in three conjugations; in *Kal, to spice, perfume,* especially *oil* in the preparing of ointments, Exod. xxx. 33. Part. רֹקֵחַ *a preparer of ointments,* xxx. 55. Eccles. x. 1.

Pual, passive, 2 Chron. xvi. 14.

Hiph. to season (meat), Ezek. xxiv. 10. Deriv. out of the alphabetic order מֻרְקָח, מְרֻקָּחָה, מְרֻקָּחַת.

רֶקַח *m. spice.* יֵין הָרֶקַח *spiced wine,* Cant. viii. 2.

רֹקַח *m. any thing spiced,* hence, *ointment, confection,* Exod. xxx. 25.

רַקָּח *m. a perfumer, confectioner, apothecary, pigmentarius,* 1 Sam. viii. 13. Neh. iii. 8.

רְקָחִים *m. plur. ointments, perfumes,* Isai. lvii. 9.

רָקִיעַ *m.* more fully רְקִיעַ הַשָּׁמַיִם, Gen. i. 14, 15, 17. *that which is distended, expanded,* (from רָקַע), *the expanse of heaven,* i. e. the arch or vault, *of heaven,* which, as to mere sense, appears to rest on the earth, as a hollow hemisphere. The Hebrews seem to have considered it as transparent like a crystal or sapphire, (Ezek. i. 22. Dan. xii. 3. Exod. xxiv. 10. Revel. iv. 6.), hence, different from the brazen and iron heaven of the Homeric mythology. Over

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this arch they supposed was the waters of heaven, Gen. i. 7. vii. 11. Ps. civ. 3. cxlviii. 4. LXX. στερέωμα. Vulg. *firmamentum*. Luther, *Veste*.

רָקִיק *m.* (from רָקַק, No. I.) *a thin flat cake, wafer* for oblation, Exod. xxix. 2, 23. Levit. viii. 26.

רָקַם only in *Kal*

1. *To variegate, to make party-coloured.* (In Arab. *to mark with points*. Conj. II. *to draw lines, to variegate with stripes*).
2. Especially *to weave, work clothes with various colours*. Part. רֹקֵם *one that weaves* or *works cloth with various colours*, Exod. xxvi. 36. xxvii. 16. xxviii. 39. xxxviii. 18. different from חֹשֵׁב, *weaver, worker in damask*, q. v. Others, *embroiderer*, (Spanish, *recamare;* Italian, *ricamare, to embroider*). Against this explanation, see Ps. cxxxix. 15. compare Job x. 11. and Hartmann's *Hebräerin*. Th. III. p. 138, &c.

Pual, only in Ps. cxxxix. 15: *when I was curiously wrought, in the lowest parts of the earth.*

רִקְמָה *fem.*

1. *A variegation of colour*. Applied to the feathers of the eagle, Ezek. xvii. 3. to coloured stones, 1 Chron. xxix. 2: אַבְנֵי־פוּךְ וְרִקְמָה λίθοι πολυτελεῖς καὶ ποικίλοι. Vulg. *lapides stibini et diversorum colorum*. The signification of רִקְמָה in both translations is doubtless the most suitable. For פּוּךְ, I still prefer the explanation of the LXX. and the Syrian (*lapides optimi*), who appear to have taken *ornament*, as the first signification of פּוּךְ. Hence, *stones for ornament, and of various colours*. It is quite repugnant to the construction of the words and the context, to follow some interpreters in separating רִקְמָה from אַבְנֵי, and to translate *embroidered stuff*, or *stuff woven of various colours*. In Chald. the variegated spots of the panther are called שְׁלֵוֵי רִקְמָתֵיהּ, Jer. xiii. 23. Targum.
2. Any thing woven of various colours, as *a garment*, Ezek. xvi. 13, 18. בִּגְדֵי רִקְמָתֵךְ *thy garments woven of various colours*. Ezek. xxvi. 16. xxvii. 16. *Plur.* רִקְמוֹת *garments of various colours*, Ps. xlv. 15. *Dual*, רִקְמָתַיִם *two garments of divers colours*, or combined with צֶבַע, *double woven stuff*, i. e. stuff worked on both sides, Judg. v. 30.

רָקַע in four conjugations; in *Kal*,

1. *To stamp with the feet*, Ezek. vi. 11: רְקַע בְּרַגְלְךָ *stamp with thy foot*. Here it is a gesture of indignation. As a gesture of joy, xxv. 6.
2. *To stamp, to beat out, to extend by beating*. (See *Piel*). Hence
3. *To spread out, to extend*, applied only to solid bodies, e. g. the earth, רֹקַע הָאָרֶץ עַל הַמָּיִם *he who spread out the earth above the waters*. Isai. xlii. 5: רֹקַע הָאָרֶץ וְצֶאֱצָאֶיהָ *he that extends the earth and its produce*, (רָקַע can here only refer to the latter noun by way of Zeugma), xliv. 24. (In Syr. it signifies *to found, to establish*).
4. *To trample upon, to tread down*, 2 Sam. xxii. 43.

Piel, to beat, hammer out, e. g. metalic plates, Exod. xxxix. 3. Numb. xvii. 4. *To cover*, or *overlay*, with (metallic plates), Isai. xl. 19: צֹרֵף בַּזָּהָב יְרַקְּעֶנּוּ *the goldsmith covers it with gold plates.*

Pual, part. *beaten out*, of plates Jer. x. 9: כֶּסֶף מְרֻקָּע *silver beaten into plates.*

Hiph. as *Kal*, No. 3. *to spread out*. Job xxxvii. 18: תַּרְקִיעַ עִמּוֹ לִשְׁחָקִים *hast thou, with him spread out the sky?* Deriv. רָקִיעַ, and

רְקָעִים *m.* plur. *metal plates*, Numb. xvii. 3.

I. רָקַק, Arab. رَقَّ, *to be thin*. Root obsolete. Deriv. רָקִיק, רַקָּה, רַק.

II. רָקַק, i. q. יָרַק, *to spit upon*, only in the *fut.* tense, Levit. xv. 8. Deriv. רֹק.

רָשׁ *poor*, see רוּשׁ.

רִשְׁיוֹן *m. a grant, permission*, Ezra iii. 7.

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(Chald. רְשָׁא, *to have permission, to be allowed,* whence רְשׁוּת, *permission*).

רֵאשִׁית, *beginning,* see רֵאשִׁית.

רָשַׁם *to write down, to note,* Dan. x. 21. (Arab. رسم, *idem.*)

רְשַׁם Chald. *idem. Fut.* יִרְשַׁם, Dan. vi. 9. *Peil* רְשִׁים, pass. v. 24, 25.

רָשַׁע in two conjugations; in *Kal,*

1. *To be guilty, culpable,* opposed to צָדַק, Job ix. 29. x. 7, 15.
2. *To be wicked, to act wickedly,* 1 Kings viii. 47. Dan. vii. 15. Construed with מִן, *against a person,* Ps. xviii. 22: לֹא רָשַׁעְתִּי מֵאֱלֹהָי *I have not acted wickedly against my God.* Comp. חָטָא מִן *to sin against one.*

Hiph. הִרְשִׁיעַ.

1. *To declare, pronounce guilty, to condemn,* especially of a judge. Exod. xxii. 8. Deut. xxv. 1. Job xxxii. 3. Dan. xii. 10. Prov. xvii. 15. Isai. l. 9: יְהוָה יַעֲזָר־לִי מִי הוּא יַרְשִׁיעֵנִי *Jehovah helps me, who is it that can condemn me?* Job xxxii. 3. xxxiv. 29. perhaps also, according to No. 2. *who can act wickedly towards me?*
2. Intrans. *to be wicked, to act wickedly,* hence, *to sin.* 2 Chron. xx. 35. with לַעֲשׂוֹת, xxii. 3. Job xxxiv. 12. Dan. xii. 10. ix. 32: מַרְשִׁיעֵי בְּרִית *they who sin against the covenant.*
3. Probably, *to conquer, to be victorious.* (The Hebrews who regarded every victory or defeat as a divine judgment, connected the signification of *a just cause,* with that of *victory,* and an *unjust cause* with *defeat,* e. g. זָכָה, *to be innocent,* in Syr. *to conquer;* צֶדֶק *righteousness* and *salvation.* Comp. יְשׁוּעָה *salvation* and *victory.* So here, *to conquer,* is *to convict as unrighteous, unjust*). 1 Sam. xiv. 47: *and whithersoever he turned himself,* יַרְשִׁיעַ *he conquered.* LXX. ἐσώζετο. Vulg. *superabat.* So the Syr. Arab. Chald. חַיֵּיב, i. e. *to declare guilty,* and *to subdue.* Others take as the principal signification of רָשַׁע, *to be restless, to disturb the peace,* here therefore *to cause a disturbance, to spread terror.*

רָשָׁע *adj.* opposed to צַדִּיק.

1. *One that has an unrighteous* or *unjust cause* (before a court of justice). Exod. xxiii. 7. Deut. xxv. 1.
2. *Guilty, culpable,* Gen. xviii. 23, 25. רָשָׁע לָמוּת *guilty of death,* Numb. xxxv. 31.
3. *Wicked, profane,* as subst. *a wicked person, sinner,* Ps. i. 1, 4. Often applied to heathens, as enemies of the Israelites, in opposition to עֲנִיִּים *the virtuous sufferers,* i. e. the Israelites. Ps. x. iii. Compare οἱ ἄνομοι, for, *the heathens,* 1 Mac. ii. 44. iii. 5. Acts ii. 23.

רֶשַׁע *m.* with suffix. רִשְׁעִי.

1. *Injustice, unrighteousness,* opposed to צֶדֶק—אֹצְרוֹת רֶשַׁע *treasures of injustice,* i. e. unjustly gotten, Micah vi. 10. Prov. x. 2. מֹאזְנֵי רֶשַׁע *an incorrect, false balance,* Micah vi. 12.
2. *Wickedness, profligacy,* Ps. v. 5. xlv. 8. *Plur.* Job xxxiv. 26. תַּחַת רְשָׁעִים *on account of wickedness.*

רִשְׁעָה *fem.*

1. *Guilt,* Deut. xxv. 2.
2. *Wickedness, profligacy,* Isai. ix. 17. Mal. iii. 15.

רֶשֶׁף *m.* a difficult word, concerning the signification of which different opinions and views are entertained. The following order of significations appears in reference to connexion the most certain and most easy.

1. *Flame, glowing fire.* (So it is plainly understood by the Chald. in Ps. lxxviii. 48: רִשְׁפִּין דְנוּר *flames of fire,* and the Hebrew interpreters, e. g. Kimchi, render it by *burning coals, glowing coals,* i. q. רֶצֶף q. v.) Thus it is most clear, Cant. viii. 6: רִשְׁפֶּיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ *the glowings of it (of love) are flames of fire, a flame of Jehovah.* Vulg. *lampades ejus.* Syr. *radii.* Vers. *sexta:* σπινθῆρες. Αλλ. λαμπάδες. Gr. Venet. ἄνθρακες. Especially

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2. *Flame of Jehovah, lightning*. So, probably, Ps. lxxviii. 48, in which it stands in parall. with *hail-shower*, and in which all old translators render it by *fire*. The Rabbies might have retained here also their explanation *coals*, and adduced Ps. xviii. 9, where גַּחֲלֵי אֵשׁ *coals of fire*, is used for *lightning*. (It might also otherwise be referred to No. 3.) Ps. lxxvi. 4: רִשְׁפֵי קָשֶׁת *lightning, flashes of the bow*, a poetical expression for *arrows*. Comp. *Ferdusi in Jones de Poesi Asiatica, ed. Eichhorn*, p. 250: *Sagittas, flammis similes, in illum effudi.*

3. *A burning, venomous disease*, compare חֵמָה, *heat*, and *poison*. Deut. xxxii. 24: לְחֻמֵי רֶשֶׁף *consumed by a venomous disease*. (Greek, Venet. πυρέτῳ. Arab. *febri caloris*). It occurs here between the corresponding words רָעָב, *famine*, and קֶטֶב, *disease*. So likewise probably Hab. iii. 5, where in the parallel member of the passage stands דֶּבֶר, *pest*. This passage may be referred to No. 2, and be rendered by *lightnings*. (Chald. *flamma ignis*.) In this view of the word, Job v. 7: וּבְנֵי רֶשֶׁף יָגְבִּיהוּ עוּף, remains among the most difficult. The best explanation is given, however, by Kimchi and Targum, who take it in the signification of No. 2, for *sons of the flames*, or *coals*, i. e. *sparks*, and Coccejus finds the point of comparison in the high flight, and quick disappearance of the spark, compare עוּף, xx. 8. Ps. xc. 10. But the expression *to fly on high*, which, (Job xxxix. 27, 30.) is used, though in an elliptical sense, of the eagle, long ago induced the old translators, LXX. Vulg. *Aqu. Symm.* Syr. Arab. to adopt here the signification of *bird, bird of prey;* from which J. D. Michaelis, (*Beurtheilung der Mittel, die Hebr. sprache zu verstchen*, p. 298—307, and *Supplem.* p. 2269), proceeds to take it as a principal signification in the other passages. He compares moreover the Arab. رسف, VIII. *in altum elatus, sublatus est*, but with respect to which it is very doubtful, whether it is to be applied to *flying*. His arrangements are as follows:

1. *Bird, bird of prey*, Job v. 7. Deut. xxxii. 24. (Compare LXX. Vulg. *Onk.* He understands here, the birds of prey consuming the carcases of the slain, as *Il.* I. 6; but in this whole verse, the plagues of the land which were to happen to the living Israelites, are evidently the subject of description). Hab. iii. 5. (Compare *Aqu. Symm. Theod. Syr.*), and Ps. lxxviii. 48. But to the latter passage the above objection extends, and the signification is totally inapplicable to Hab. iii. 5.
2. *Bird of the bow*, Ps. lxxvi. 4. i. q. arrow. Thus Ferdusi uses in the cited passage *aquilæ*, for *sagittæ aquilis similes*.
3. *Arrow*. So Cant. viii. 6. applied to the arrows of love. With this arrangement agree most modern authors, e. g. Rosenmüller, Vater, de Wette. But on account of the hardness of the interpretation *bird of prey*, in such passages as Ps. lxxviii. 48. Hab. iii. 5. the latter author has also adopted that of *lightning;* imagining an identity to subsist between both significations, in respect of swiftness, or the like. Without coming to a decision, we have above placed together the views of the Jewish interpreters, grounded on tradition, and reception, the difficulty of which might be wholly removed, by omitting Job v. 7; and by considering it there as a different word, with the signification of *bird*.

רָשַׁשׁ in two conjugations; in *Poel, to destroy, break in pieces*, Jer. v. 17: יְרֹשְׁשׁוּ עָרֵי מִבְצָרֶיךָ *they shall destroy thy fenced cities*.

Pual pass. Mal. i. 4: אֱדֹם רֻשָּׁשְׁנוּ *Edom shall be destroyed*.

רֶשֶׁת, with suffix. רִשְׁתִּי *fem.* perhaps properly

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inf. from יָרַשׁ, *to take in possession*, perhaps, *to take, to catch, capere.*

1. *Net*, Ps. lvii. 7. ix. 16. xxxi. 5. Lam. i. xiii: פָּרַשׂ רֶשֶׁת עַל *to spread out a net*, to throw it over something. Ezek. xii. 13. xvii. 20. xxxii. 5. Hos. vii. 12. Combined with the verb הֵכִין, *to set, prepare a net*, Ps. lvii. 7. with טָמַן, *to hide, lay snares.*
2. *Net-work, lattice-work*, Exod. xxvii. 4: רֶשֶׁת נְחֹשֶׁת *the brass lattice.*

רְתוֹק *m.* Ezek. vii. 23. and רְתוּקָה, 1 Kings vii. 21. in Chethib. *a chain.* Root רָתַק, Chald. and Jarchi explain it by שַׁלְשֶׁלֶת.

רָתַח in three conjugations; in *Piel, to make boil.* Ezek. xxix. 5: רַתֵּחַ רְתָחֶיהָ *make it boil well.*

Pual, to wamble, to be agitated (of the bowels). Job xxx. 27: מֵעַי רֻתְּחוּ *my bowels are agitated.*

Hiph. as *Piel*, Job xli. 23. (In Syr. Chald. *idem*).

רֶתַח *a boiling, seething*, Ezek. xxiv. 5.

רָתַם *to bind*, hence *to yoke, harness*, only in the imper. *Kal*, Micah i. 13. (Compare אָסַר, No. 4.) In Arab. رتم, *to tie a thread round the finger.* Whence

רֹתֶם *m.* (1 Kings xix. 4, according to the Chethib, *fem.*) *Plur.* רְתָמִים, 1 Kings xix. 4, 5. Job xxx. 4. Ps. cxx. 4, according to the Hebrew interpreters and Jerom, *Juniper tree;* more correctly according to the Arab. رتم, *Spanish broom*, the *genista* (*Spartium junceum*, Linn.), which grows abundantly in the desert regions of Arabia, with yellow blossoms and bitter roots; which on that account serves only for a poor kind of food, (Job as cited). Probably so called from being *bound together*, as the German *Binsen*. See *Celsii Hierobot.* T. I. *Œdmann's Verm. Sammlungen aus der Natur kunde*, H. ii. cap. 8.

רִתְמָה an encamping place of the Israelites in the wilderness, Numb. xxxiii. 18, 19.

רָתַק *to bind, chain*, see *Pu.* In Arab. *to bind, tie up; to lock up, to close.* It occurs in two conjugations; in *Niph.* probably in a privative sense *to be unbound, to be loosened*, Eccles. xii. 6. in *Kri.* The Chethib reads יֵרָחֵק, *it is removed.*

Pual רֻתַּק, *to be bound, fettered*, Nah. iii. 10. Deriv. רְתוֹק and

רְתֻקוֹת *fem. plur. chains*, Isai. xl. 19.

רֶתֶת *m.* רֶטֶט, *terror*, only in Hos. xiii. 1. i. q. (Aram. ⁂ רְתֵת *to terrify*, רְתִיתָא *terror*).

שׁ

The relation of this letter with ס and with the Arab. س and ش has been explained under the Article *Samech.* It still deserves however to be observed here, that שׁ more frequently corresponds with ش, but ס remains also in Arabic, under the form of س. It has been treated here, and uniformly in this Lexicon, as a separate letter, and precedes the letter שׂ, which the nature of the case requires, and which has the example of the Arabs in its favour. In looking out the words of this Lexicon, attention must be paid to this arrangement.

שְׁאֹר *m. leaven*, sour dough, Exod. xii. 15, 19. Chald. סְאוֹר *idem.* (In Arab. سار, *med. Vau to rise, to ferment*, applied to wine and to anger).

שְׁאֵת *m.* (properly *infin.* from נָשָׂא), with suffix. שְׁאֵתִי.

1. *The act of lifting up, raising, elevation*, of countenance; hence, *cheerfulness, joy.* Gen. iv. 7: *Is it not so? if thy intention is good,* שְׁאֵת *lift up* (supply פָּנֶיךָ) *thy countenance.* It is in this case taken as opposition to נָפְלוּ פָנִים in Verse 6. Others, *acceptance, forgiveness*, according to נָשָׂא, No. 3. letter (*a*).

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2. *A rising, swelling,* in the skin, Levit. xiii. 2, 10, 19.

3. *Exaltation, high rank, dignity,* Gen. xlix. 3. Job xiii. 11.

4. *Judicial sentence,* (compare מַשָּׂא, No. 4. and נָשָׂא, No. 1. letter (*f*) *to pronounce*). Hab. i. 7: מִמֶּנּוּ מִשְׁפָּטוֹ וּשְׂאֵתוֹ יֵצֵא *from him proceeds justice and judgement.* Chald. גְּזֵירָה. Symm. δόγμα.

שְׂבָךְ *m. lattice, lattice-work,* i. q. שְׂבָכָה. 1 Kings vii. 17. Root סָבַךְ, *to plait, twist.*

שְׂבָכָה *fem.* of the preceding.

1. *A net,* Job xviii. 8.

2. *Lattice, lattice-work,* 2 Kings i. 2. 1 Kings vii. 18, 20. 41. With such lattice-work the chapiters of pillars were covered.

שַׂבְּכָא *the Sambuca.* See סַבְּכָא.

שִׂבְמ, Numb. xxxii. 3, and שִׂבְמָה, Verse 38. Josh. xiii. 19. Isai. xvi. 8, 9. A proper name of a city in the tribe of Reuben, abounding in vines.

שָׂבַע and שָׂבֵעַ, (Deut. xiv. 29. xxvi. 12.), in three conjugations; in *Kal,*

1. *To be satisfied, satiated,* (Arab. شبع). It signifies properly, *to be satisfied with food,* (as רָוָה, *to be satisfied with drink*), but sometimes also in reference to drink, Amos iv. 8. *To be saturated* with water, applied to the earth, Prov. xxx. 16; to trees, Ps. civ. 16. The thing *with* which one is satisfied, is construed with the accus. e. g. שָׂבַע לֶחֶם, *to be satisfied with bread,* Exod. xvi. 12. Job xxvii. 14. Eccles. v. 9: *He that loveth money* לֹא יִשְׂבַּע כֶּסֶף *shall not be satisfied with money.* Lam. v. 6. Joel ii. 19; with מִן, Prov. xiv. 14. xviii. 20. Ps. civ. 13. Job xxxi. 31. Eccles. vi. 3; with בְּ, Ps. lxv. 5; with לְ before the *inf.* Eccles i. 8. Metaph. *to be filled,* Prov. i. 31: *may they be filled with their own devices,* i. e. may they feel the consequences of them. xviii. 20. *To be filled* with disgrace, Lam. iii. 30. Hab. ii. 16. with contempt, Ps. cxxiii. 3. with adversity, Ps. lxxxviii. 4. with poverty, Prov. xxviii. 19, &c. Sometimes applied to affluence, and the pride and insolence arising from it. Prov. xxx. 9: *lest I become full, and deny God.* Hos. xiii. 6.

2. *To be tired, weary,* of any thing, *to be disgusted with.* Isai. i. 11: *I am tired of the burnt offerings of rams.* Job vii. 4. Prov. xxv. 15: פֶּן יִשְׂבָּעֶךָּ *lest (thy friend) become tired of thee.* שָׂבַע יָמִים *to be full of days,* 1 Chron. xxiii. 1. 2 Chron. xxiv. 15.

Piel, to satisfy, Ezek. vii. 19. With double accus. of the person and thing, Ps. xc. 14.

Hiph. to satisfy, Ps. cvii. 9. With double accus. of the person and thing, Ezek. xxxii. 4; with בְּ, Ps. lxxxi. 17. cxxxii. 15. cxlvii. 14; with מִן of the thing, Ezek. xxxii. 4; with בְּ, Ps. ciii. 5. Once with לְ before the person, Ps. cxlv. 16: מַשְׂבִּיעַ לְכָל־חַי רָצוֹן *thou satisfiest every living being with benevolence.* Metaph. Ps. xci. 16: אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ *with long life will I satisfy him.*

שָׂבֵעַ *m. adj.*

1. *Satisfied, full,* Prov. xxvii. 7. 1 Sam. ii. 5.

2. *Full, tired, weary.* שְׂבַע יָמִים *full of days,* Gen. xxxv. 29. Job xlii. 17. The same is expressed simply by שָׂבֵעַ, in Gen. xxv. 8.

3. *Rich,* or *abounding* in any thing. שְׂבַע רָצוֹן *rich in the grace (of God),* Deut. xxxiii. 23. שְׂבַע רֹגֶז *abounding in trouble,* Job xiv. 1. שְׂבַע קָלוֹן *full of reproach,* x. 15.

שָׂבָע *m. state of being satisfied;* hence, *abundance, superfluity, plenty,* Prov. iii. 10. Gen. xli. 29, &c.

שִׂבְעַ *m. satiety,* לְשִׂבְעַ *to satiety, to the full,* Exod. xvi. 3. Levit. xxv. 19. שִׂבְעַ שְׂמָחוֹת *fulness of joy,* Ps. xvi. 11.

שִׂבְעָה *fem.* Ezek. xvi. 49, and

שָׂבְעָה *fem. satiety,* Ruth ii. 18. לְשָׂבְעָה *to*

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satiety, to the full, Isai. xxiii. 18. Ezek. xxxix. 19.

שָׂבַר, in two conjugations; in *Kal, to perceive, observe,* with בְּ, Neh. ii. 13, 15. (In Chald. סְבַר is used for the Hebr. בִּין *to perceive,* which is likewise construed with בְּ).

Piel שִׂבֵּר.

1. *To wait,* Ruth i. 13.
2. *To hope,* Esth. ix. 1. With אֶל and לְ of the person, Ps. civ. 27. cxix. 166. cxlv. 15. (So in Aram. in *Pe* and *Pa*).
3. Perhaps, *to praise, to celebrate,* Isai. xxxviii. 18. i. q. ܫܒܚ in Syr. However, the second signification is sufficient.

שֶׂבֶר or שִׂבְר *m.* only with suffix. שִׂבְרִי, *my hope,* Ps. cxix. 116. cxlvi. 5. Root שָׂבַר.

שָׂגָא, i. q. סְגָא in Aram. *to become great, to grow.* See שָׂגָה. It occurs only in *Hiph. to make great, to exalt,* Job xii. 23. xxxvi. 24.

שְׂגָא Chald. *idem.* Ezra iv. 22: שְׁלָמְכוֹן יִשְׂגֵּא *may your peace be great,* or *let your peace increase,* a form of salutation, Dan. vi. 26.

שָׂגַב, i. q. רוּם, but (except Deut. ii. 36.) used only poetically. It occurs in five conjugations; in *Kal,*

1. *To rise, to be exalted,* Job v. 11.
2. *To be high.* (See *Niph.*) Hence, of a city, *to be strong, unconquerable,* Deut. ii. 36.

Niph. נִשְׂגַּב.

1. *To be high,* Prov. xviii. 11. Isai. xxx. 13.
2. *To be exalted,* of the Deity, Ps. cxlviii. 13. Isai. ii. 11, 17. xii. 4.
3. *To be high,* i. e. to be inscrutable, incomprehensible, Ps. cxxxix. 6.
4. *To be protected, to be safe,* Prov. xviii. 10. Comp. מִשְׂגָּב, *height, rock,* which affords protection, refuge.

Piel, to make high, to raise up, but only metaph. (as *Niph.* No. 4.) *to protect, save,* Ps. xx. 2. lxix. 30. xci. 14, with מִן, *to deliver, save from* Ps. lix. 2: מִמִּתְקוֹמְמָי תְּשַׂגְּבֵנִי *thou deliverest me from my adversaries.* cvii. 41.

Pual pass. *to be protected,* Ps. xxix. 25.

Hiph. intrans. *to be exalted,* Job xxxvi. 22.

שָׂגַג, i. q. שָׂגָא and שָׂגָה. It occurs only in *Pilel* שִׂגְשֵׂג *to cause to grow,* Isai. xvii. 11.

שָׂגָה in two conjugations; in *Kal, to become great, to grow,* i. q. שָׂגָא. Job viii. 7, 11. Ps. xcii. 13.

Hiph. to make great, to increase, Ps. lxxiii. 12.

שַׂגִּיא *m. great,* Job xxxvi. 26. xxxvii. 23.

שַׂגִּיא Chald.

1. *Great,* Dan. ii. 31.
2. *Much, many,* ii. 48. iv. 9.
3. Adverb. *very,* ii. 12. v. 9.

שָׂדַד only in *Piel, to harrow,* Isai. xxviii. 24. Job xxxix. 10. Hos. x. 11. The signification is not to be met with in the other dialects; it has also been but seldom expressed by the old translators. (See *J. D. Michaelis Supplem.*), but is sufficiently certain from the context.

שָׂדֶה *m. plur.* שָׂדוֹת, *stat. const.* always שְׂדֵי.

1. *A field, a piece of cultivated ground,* Gen. xxiii. 17. xlvii. 20, 24. xlix. 32. In opposition to gardens and vineyards, Exod. xxii. 4. Numb. xx. 17.
2. *Field,* generally, e. g. חַיַּת הַשָּׂדֶה *the beasts of the field,* Gen. ii. 20. Isai. xliii. 20. אִישׁ שָׂדֶה *a man living in the fields, a hunter,* Gen. xxv. 27.
3. *Ager, territory, country,* e. g. שְׂדֵה הָעֲמָלֵקִי *the territory of the Amalekites,* Gen. xiv. 7. xxxii. 3. Ruth i. 6.
4. שְׂדֵה־אֲרָם, i. q. פַּדַּן־אֲרָם *the field,* or *plain of Syria,* i. e. Mesopotamia, Hos. xii. 13.

שָׂדַי poet. for שָׂדֶה, *field,* Ps. viii. 8. l. 11. lxxx. 14 and frequently. That it is *singular,* (not *plur.* according to the old plural form ־ַי for ־ִים), is apparent from Ps. xcvi. 12. In Arab. the termination ـَى, commonly answers to the Hebr. ־ֶה.

שְׁדִים more fully עֵמֶק הַשִּׂדִּים *the valley of Siddim,* occupying the space which is now the Dead Sea, Gen. xiv. 3, 8, 18. The

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old Versions express it as an appellative in several ways.

שְׁדֵרָה *fem.* i. q. סֶדֶר, *an order, row, line of warriors,* 2 Kings xi. 8: הַבָּא אֶל הַשְּׁדֵרוֹת *he that comes within the closed lines.* Verse 15: *bring her out* אֶל מִבֵּית לַשְּׁדֵרוֹת *from between the closed lines;* of chambers, 1 Kings vi. 9.

שֶׂה (for שִׂיֶה, as פֶּה for פִּיֶה), with suffix. שְׂיוֹ and שְׂיֵהוּ (from שִׂיֶה), commonly *a head of cattle, a sheep,* or *a goat.* It is the *nomen unitatis* of צֹאן, *small cattle,* q. v. Gen. xxii. 7, 8. xxx. 32. Exod. xii. 3, &c. For a more definite determination of the meaning is used Deut. xiv. 4: שֵׂה כְּשָׂבִים וְשֵׂה עִזִּים *the sheep, the goat.* The same relation subsists between the words שׁוֹר *a head of cattle,* and בָּקָר, *cattle.*

שָׂהֵד *m.* (with Kametz *impure,* as the Aram. partic.) *a witness,* Job xvi. 19, only. (In Chald. and Syr. *idem* with ס). Whence

שָׂהֲדוּתָא *fem.* Syr. and Chald. *evidence, testimony,* Gen. xxxi. 47.

שַׂהֲרֹנִים *m. plur.* little ornaments in the shape of a half moon, which men and women wore as necklaces, and which were also put on the camels, Judg. viii. 21, 26. Isai. iii. 18. Alex. μηνίσκοι. Vulg. *lunulæ.* In Aram. סַהֲרָא, *moon,* (see סַהַר). ון is a syllable expressing *diminutiveness,* as in אִישׁוֹן.

שׂוּב *to have grey hairs,* see שִׂיב.

שׂוֹבָךְ, i. q. סֹבֶךְ, *twisted, entangled branches, thicket,* 2 Sam. xviii. 9. See סָבַךְ.

שׂוּג, i. q. סִיג, *to step back, to withdraw.* Only in *Niph.* 2 Sam. i. 22. Several MSS. and editions read it with ס.

שׂוּד, *to whitewash, to plaster.* See שִׂיד.

שׂוּחַ only in the *infin. Kal,* Gen. xxiv. 63. Either, i. q. שִׂיחַ, here *to meditate,* (Vulg. *ad meditandum*), or *to go about, obambulare,* i. q. Arab. سَاحَ, *med Je.* Comp. the subst. שִׂיחַ, No. 3.

שׂוּט or שִׂיט, i. q. שָׂטָה, *to incline, to turn to* any thing, Ps. xl. 5. Deriv. שְׂטִים, סְטִים.

שׂוּךְ in two conjugations; in *Kal, to hedge, to hedge round.* (See the cognate forms סוּג and סָכַךְ, No. II.) Job i. 10: שַׂכְתָּ בַּעֲדוֹ *thou hast made a hedge round about him,* i. e. thou hast protected him. The same phrase also denotes *to hedge in, to confine, to leave no way out.* (Comp. גָּדַר). Job iii. 23. xxxviii. 8. Hos. ii. 8: הִנְנִי־שָׂךְ אֶת־דַּרְכֵּךְ בַּסִּירִים *I hedge in thy way with thorns.*

Pil. שׂוֹכֵךְ, *to plait, to weave,* Job x. 11. בְּעֲצָמוֹת וְגִידִים תְּשׂוֹכְכֵנִי *thou hast woven me out of bones and muscles.* Compare Ps. cxxxix. 13. Deriv. מְסוּכָה and מְשׂוּכָה, compare שָׂכַךְ, No. II. and

שׂוֹךְ *m.* Judg. ix. 49. and שׂוֹכָה *fem.* Verse 48. *branch.* (Chald. סוֹךְ and שׂוּךְ, Syr. ܣܘܟ *idem.*)

שׂוֹכֹה a city in the plain of the tribe of Judah. Josh. xv. 35, from this place Antigonus Sochæus received his surname. *Lightfoot. Opp.* T. II. p. 211.

שׂוּם and שִׂים *fut.* יָשִׂים abbrev. יָשֵׂם, וַיָּשֶׂם, once יָשׂוּם (Exod. iv. 11.) *imp.* שִׂים, *inf.* absol. שׂוֹם *const.* שׂוּם, seldom שִׂים, (Job xx. 4.) It occurs in three conjugations; in *Kal,*

1. *To set, place, lay,* of persons and things, very frequently in several constructions, of which the following are the most distinguished.

(*a*) *to arrange, form,* (an army), Job i. 17: כַּשְׂדִּים שָׂמוּ שְׁלֹשָׁה רָאשִׁים *the Chaldeans formed three bands.* Josh. viii. 2, 13. Also intrans. (or with the omission of the accus. מַחֲנֶה, *aciem*), *to set themselves in battle array,* 1 Kings xx. 12: שִׂימוּ וַיָּשִׂימוּ עַל הָעִיר *set yourselves in battle array, and they set themselves in array against the city.* Ezek. xxiii. 24. (Compare in *Hiph.* Ezek. xxi. 21.) 1 Sam. xv. 2: אֲשֶׁר שָׂם לוֹ בַּדֶּרֶךְ *when he placed himself in the way.* So likewise are used elliptically the verbs עָרַךְ, No. 2. and שִׁית, q. v.

(*b*) *To set,* i. q. *to fix, appoint, ordain, establish,* Gen. xlvii. 26. Exod. xxi. 13.

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(*c*) *To place* in office, *to appoint* to something, Hos. ii. 2. (i. 11.) With double accus. 1 Sam. viii. 1. or with לְ of the predicate, Gen. xlv. 9. Exod. ii. 14; with עַל of the thing, *to place, appoint over* any thing, Exod. i. 11. v. 14. Deut. xvii. 15.

(*d*) *To lay upon* a person, *to impose* any thing upon him, e. g. *to do, to perform,* with עַל of the person, Exod. v. 8. xxii. 24: לֹא־תְשִׂימוּן עָלָיו נֶשֶׁךְ *ye shall not lay upon him usury*. With בְּ, Deut. vii. 15. Sometimes it signifies i. q. *to lay to the charge of, to charge,* with לְ, Deut. xxii. 14: וְשָׂם לָהּ עֲלִילוֹת דְּבָרִים *and lays evil things to her charge*. Verse 17, with בְּ, 1 Sam. xxii. 15: אַל יָשֶׂם הַמֶּלֶךְ בְּעַבְדּוֹ דָבָר *let not the king lay this to his servant's charge*. Job iv. 18; with the accus. xxiv. 12; with עַל, Judg. ix. 24.

(*e*) *To put on* (a garment), Ruth iii. 3.

(*f*) *To place, put in,* (surety), Job xvii. 3.

(*g*) שׂוּם שֵׁם לְ *to give a name to* a person, Dan. i. 7. Different from this is the construction Judg. viii. 31: וַיָּשֶׂם אֶת־שְׁמוֹ אֲבִימֶלֶךְ *and he gave him the name Abimelech*. properly *he fixed for his name Abimelech,* Neh. ix. 7. Compare in Chald. Dan. v. 12.

(*h*) שׂוּם שְׁכֶם *to set, put up one's name* in a place, i. e. to fix his habitation, dwelling, there, applied to Jehovah, Deut. xii. 5, 21. xiv. 24: לָשׂוּם שְׁמוֹ שָׁם *to let his name abide there*. 1 Kings ix. 3. xi. 36. 2 Kings xxi. 4. Synonymous with שַׁכֵּן שְׁמוֹ, Deut. xii. 11. xxvi. 2.

(*i*) שׂוּם בָּנִים *to beget children, suscipere liberos,* Ezra x. 44.

(*k*) שׂוּם בְּאָזְנֵי פְּ *to instruct a person about* any thing, Exod. xvii. 14.

(*l*) שׂוּם לֵב *to pay attention, to attend to, to consider, animum advertere*. Isai. xli. 22: נָשִׂימָה לִבֵּנוּ *let us attend to*. Hag. ii. 15, 18. Without לֵב *idem,* Isai. xli. 20. elliptically without לֵב, Job xxxiv. 23: לֹא עַל אִישׁ יָשִׂים עוֹד *he needs not to observe man long*. Judg. xix. 30: שִׂימוּ לָכֶם עָלֶיהָ *reflect on it*. Comp. *Hiph.* Job iv. 20. See a similar ellipsis under הָכִין No. 4. and שִׁית. The thing to which one attends, takes עַל, Job i. 8. Hag. i. 5, 7; אֶל, Exod. ix. 21. 1 Sam. xxv. 25; לְ, Deut. xxxii. 46. Ezek. xl. 4; with בְּ, Job xxiii. 6.

(*m*) שׂוּם עַל לֵב *to take,* or *lay to heart,* Isai. lvii. 1, 11; also with אֶל, 2 Sam. xiii. 33; with בְּ, 1 Sam. xxi. 13. Job xxii. 22. The same is expressed by שׂוּם לֵב לְ, 1 Sam. ix. 20. Ellipt. Ps. l. 23: שָׂם דֶּרֶךְ, viz. עַל לִבּוֹ *he that takes his way to heart,* i. e. reflects upon it.

(*n*) שׂוּם עַל לֵב signifies also *to determine, to resolve,* Dan. i. 8. Mal. ii. 2.

(*o*) שׂוּם פָּנִים *to direct one's face,* see פָּנִים, No. 1. letter (*b*).

(*p*) שׂוּם עַיִן עַל *to direct one's eye upon one,* see עַיִן, No. 1. (*e*).

(*q*) Absolute, *to heap up, to accumulate,* Job xxxvi. 13: *the wicked* יָשִׂימוּ אַף *heap up the wrath* (*of God*).

2. *To make,* i. q. נָתַן, No. 3. Gen. iv. 15. vi. 16.—שׂוּם אֹתוֹת *to do wonders, perform miracles,* Exod. x. 2. Ps. lxxviii. 43. Esp. *to make into any thing,* (as τίθημι in Homer very frequently), with double accus. Ps. xxxix. 9. Josh. viii. 28; with לְ of the predicate, Gen. xxi. 13, 18. Job xxiv. 25. Isai. v. 20. or with כְּ, *to make as,* Gen. xxxii. 13. (12). 1 Kings xix. 2. The construction is peculiar in Isai. xxv. 2: שַׂמְתָּ מֵעִיר לְגָל *thou wilt make this city a heap* (*of stones*).

3. *To give,* e. g. שׂוּם כָּבוֹד לַיהוָה *to give honour to Jehovah,* Josh. vii. 19. Isai. xlii. 12. שׂוּם שָׁלוֹם לְ *to give peace to,* Numb. vi. 26. שׂוּם רַחֲמִים לְ *to show mercy,* Isai. xlvii. 6; otherwise with נָתַן. See רַחֲמִים.

Hiph. הֵשִׂים, i. q. *Kal,* it occurs only in the *imp.* הָשִׂימִי, Ezek. xxi. 21. (xxi. 16.)

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in the signification of No. 1. (*a*), and *Part.* מֻשִׁים, Job iv. 20. in the signification of No. 1. (*l*).

Hoph. only Gen. xxiv. 33 in *Kri.* the Chethib has יִישָׂם, to which the same signification must be given. (See יָשַׂם). Deriv. תְּשׁוּמֶת.

שׁוּם Chald. *to set, place, put.* Especially

(*a*) *To appoint, to place in office,* Ezra v. 14.

(*b*) שׁוּם טְעֵם *to issue an edict,* Dan. iii. 10, 29. iv. 3. Ezra iv. 19 &c.

(*c*) שׁוּם טְעֵם עַל *to take notice of, to regard,* Dan. iii. 12.

(*d*) שׁוּם בָּל לְ *to be concerned about any one,* Dan. vi. 15.

(*e*) שׁוּם שֵׁם דִּי פְּ *to give a name to, to name a person,* Dan. v. 12: דִּי מַלְכָּא שָׂם שְׁמֵהּ *whom the king named Belteshazzar.*

I. שׁוּר, i. q. סוּר, *to withdraw, to turn back, to depart,* only in infin. *Kal,* Hos. ix. 12.

II. שׁוּר, i. q. שָׂרַר, in two conjugations; in *Kal, to govern. Fut.* וַיָּשַׂר, Judg. ix. 22.

Hiph. הֵשִׁיר, *to appoint governors, princes,* Hos. viii. 4. Comp. also מְשָׂרָה.

III. שׁוּר, i. q. שָׂרָה, *to strive, to contend,* only in the *fut. Kal,* וַיָּשַׂר, Hos. xii. 5.

IV. שׁוּר, *to saw,* i. q. נָסַר, Chald. only in the *fut. Kal,* וַיְשַׂר, 1 Chron. xx. 3. See מַשּׂוֹר, *saw.*

שׁוּרָה *fem.* Isai. xxviii. 25. See שָׂרָה.

שׁוֹרֵק see שֹׂרֵק.

שׁוּשׁ and שִׂישׂ *fut.* יָשִׂישׂ, once יָשׂוּשׂ, (Isai. xxxv. 1.) Imper. שִׂישׂ *infin. absol.* שׂוֹשׂ, *const.* שׂוּשׂ. Only in *Kal, to rejoice,* Job iii. 22, and frequently. With עַל, *to rejoice over* any thing, Deut. xxviii. 63. xxx. 9; with בְּ, *to rejoice* in any thing, Isai. lxv. 19. Ps. cxix. 14. xxxv. 9. שׂוּשׂ בַּיהוָה *to rejoice in Jevovah,* Ps. xl. 17. lxx. 5. Isai. lxi. 10. With the accus. Isai. xxxv. 1: יָשִׂישׂוּם *they shall rejoice for them,* i. e. for the divine judgements pronounced in the preceding chapter. Deriv. מָשׂוֹשׂ, שָׂשׂוֹן.

שִׂיחַ *m. a thought,* Amos iv. 13. Root שִׂיחַ *to meditate.*

שָׂחָה in two conjugations; in *Kal, to swim.* (Aram. סְחָא), Isai. xxv. 11.

Hiph. to make to swim, to bathe, a hyperbolical expression for *to moisten, to wet,* Ps. vi. 7. Whence

שָׂחוּ *fem.* (*Milél* of the *segol* form, for שְׂחִי), *the act of swimming,* Ezek. xlvii. 5.

שְׂחוֹק. See שְׂחֹק.

שָׂחַט *to squeeze, press out,* only in *Kal,* Gen. xl. 11. (Chald. סְחַט, *idem.*)

שָׂחַק, i. q. צָחַק, (but more frequent). It occurs in three conjugations; in *Kal,*

1. *To laugh,* Eccles. iii. 4. With אֶל *to smile upon* a person, Job xxix. 24; with לְ *to laugh at, to deride,* especially any thing weak, which cannot hurt us. Job v. 22: לְשֹׁד וּלְכָפָן תִּשְׂחַק *at destruction and famine thou canst laugh.* xxxix. 7, 18, 22. xli. 21. Ps. ii. 4. xxxvii. 13. lix. 9; with עַל, *to laugh* on account of something, *to jest upon,* Ps. lii. 8. Job xxx. 1. Lam. i. 7.

2. *To dance,* as *Piel,* No. 3. Judg. xvi. 27.

Piel שִׂחֵק *fut.* יְשַׂחֵק.

1. *To joke, jest,* Jer. xv. 17. Prov. xxvi. 19.

2. *To play, sport,* e. g. of children in the street, Zech. viii. 5; of sea animals, Ps. civ. 26. Compare Job xl. 20, 29. (xli. 5.) 2 Sam. ii. 14: *let the young men now arise,* וִישַׂחֲקוּ לְפָנֵינוּ *and play,* (i. e. scuffle) *before us.*

3. *To dance,* with vocal and instrumental musick, which, in the East, is scarcely ever separated from dancing. Judg. xvi. 25. 1 Sam. xviii. 7. 2 Sam. vi. 5, 21. 1 Chron. xiii. 8. xv. 29. Hence Jer. xxx. 19: קוֹל מְשַׂחֲקִים *the voice of the dancers.* xxxi. 4: מְשַׂחֲקִים בְּמָחוֹל *in the dance of the dancers.* Prov. viii. 30, 31.

Hiph. to mock, deride, with עַל, 2 Chron. xxx. 10. Deriv. מִשְׂחָק and

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שְׂחֹק and שְׂחוֹק *m.*

1. *The act of laughing, laughter,* Job viii. 21.
2. *The object of laughter,* or *derision,* xii. 4. Jer. xx. 7. xlviii. 26, 39.
3. *Jest, sport,* Prov. x. 23.

שֵׂט *plur.* שֵׂטִים, *transgressions,* Hos. v. 2. i. q. סֵטִים, Ps. ci. 3. Root שׂוּט, q. v. Compare the cognate שָׂטָה.

שָׂטָה *fut.* apoc. יִשְׂטְ, only in *Kal,*

1. *To depart, to deviate from a way,* (Aram. סְטָא, *idem.*) Prov. iv. 15: שְׂטֵה מֵעָלָיו *depart from it.* vii. 25.
2. *To be unfaithful,* of a married woman, Numb. v. 12. Sometimes with the addition תַּחַת אִישָׁהּ, v. 19, 20, 29. תַּחַת used here for מִתַּחַת; comp. Ezek. xxiii. 5. with Hos. iv. 12. See the cognate שׂוּט.

שָׂטַם *fut.* יִשְׂטֹם, i. q. שָׂטַן, compare the letter מ, p. 685.), *to hate, to persecute,* only in *Kal,* Gen. xxvii. 41. l. 15. Job xvi. 9. xxx. 21.

שָׂטַן *to be hostile, to oppose, to persecute.* (Aram. with ס, Arab. with ش *idem.*) only in the part. *Kal,* Ps. xxxviii. 21. cix. 4. lxxi. 13: שֹׂטְנֵי נַפְשִׁי *they who persecute me.* שֹׂטְנָי, *idem,* Ps. cix. 20, 29.

שָׂטָן (Arab. شيطان).

1. *Adversary, opposer.* (Arab. شيطان, *idem*). e. g. in war, 1 Kings. iv. 18. (v. 4.) xi. 14, 23, 25. 1 Sam. xxix. 4; before a court of justice, Ps. cix. 6. (Compare Zech. iii. 1, 2.) Generally one that puts an impediment in one's way, obstructs one's progress, 2 Sam. xix. 23. Numb. xxii. 22: *and the angel of Jehovah put himself in the way* לְשָׂטָן לוֹ *to resist him.* Verse 32.
2. With the article הַשָּׂטָן *the adversary,* by way of preeminence, *Satan,* according to the later theological views of the Jews, an evil angel, or spirit, who entices men to bad deeds, (1 Chron. xii. 1. Compare 2 Sam. xxiv. 1.), and accuses and calumniates them before God. Zech. iii. 1, 2. Job i. 7. ii. 2, &c. Compare Revel. xii. 10: ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. The article (which is wanting, 1 Chron. xii. 1.) indicates here the use of the appellative κατ' ἐξοχήν, and makes it almost a proper name; similar to this is the article used in הַבַּעַל, (*the God Baal*), הָהָר, הַכִּפֻּר, הַמִּדְבָּר, &c. They who read in Job שָׂטָן, and translate περιόδευτης *a spy of the world,* (from שׂוּט), violate the rules of grammar, criticism, and interpretation.

שִׂטְנָה *fem.*

1. *An accusation, rejoinder,* Ezra iv. 6.
2. The name of a well, so called from a *contention* of Isaac with the Philistines, Gen. xxvi. 21.

שִׂיא *m. height, magnitude,* Job xx. 6. Synonymous with שׂוֹא, שְׂאֵת. Root נָשָׂא.

שִׂיאוֹן another name of mount Hermon, Deut. iv. 48.

שִׂיב *to have grey hair.* 1 Sam. xii. 2. (In Syr. and Arab. with ش, *idem*), only in the Part. *Kal* שָׂב, Job xv. 10. Whence

שֵׂיב *m.* 1 Kings xiv. 4. and

שֵׂיבָה *fem.*

1. *Grey hair* (of an aged person), Gen. xlii. 38. xliv. 29, 31. 1 Kings ii. 6, 9. אִישׁ שֵׂיבָה *a man of grey hairs,* Deut. xxxii. 25. Job xli. 23. (32): יַחְשֹׁב תְּהוֹם לְשֵׂיבָה *one would think the flood to be hoary,* i. e. grey with age.
2. *Old age,* Gen. xv. 15. xxv. 8. 1 Kings xiv. 14. Meton. applied to a person *far advanced in years,* Ruth iv. 15.

שִׂיג *m. the act of going away, a departure, journey,* 1 Kings xviii. 27. Compare the Arab. سوجان, *abitio et adventus,* from ساج, *lentiore gradu incessit,* or the Chald. סְגָא, *incessit,* i. q. הָלַךְ, whence סוּגְיָא, *incessus.*

שִׂיד *to plaster, to cover with lime.* (Arab. with ش, *idem.*) only in *Kal,* Deut. xxvii. 2, 4.

שִׂיד *m. lime, plaster, whitewash,* with which walls are covered, Deut. xxvii. 2, 4. Isai.

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xxxiii. 12. This signification is also applicable to Amos ii. 1; compare Isai. xxxiii. 12.

שִׂיחַ in two conjugations; in *Kal*,

1. *To meditate*, especially on religious subjects, Ps. lxxvii. 4, 7. With בְּ, *on, in, about*, Ps. cxix. 15: בְּפִקּוּדֶיךָ אָשִׂיחָה *I will meditate on thy precepts*. Verses 23, 27, 48, 78, 148. Ps. lxxvii. 13.
2. *To speak, to talk*, with לְ, *to speak to one*, Job xii. 8: שִׂיחַ לָאָרֶץ *speak to the earth*. With the accus. Prov. vi. 22: הֲקִיצוֹתָ הִיא תְשִׂיחֶךָּ *when thou awakest, it shall talk with thee;* with בְּ, *about one*, Ps. lxix. 13: יָשִׂיחוּ בִי יֹשְׁבֵי שָׁעַר *they who sit in the gate speak against me*.
3. *To sing*, properly *meditari carmen*, Judg. v. 10. Ps. cxlv. 5. With בְּ, cv. 2. Comp. שׁוּחַ.
4. *To sigh, to lament*, Ps. lv. 18. Job vii. 11. The synonymous word הָגָה, q. v. unites all these significations.

Piel שׂוֹחֵחַ, *to meditate*, Ps. cxliii. 5. Isai. liii. 8. Others apply to these passages the signification of *Kal*, No. 2. and No. 4. Deriv. שֵׂחַ and

I. שִׂיחַ.

1. *A speech, discourse*, 2 Kings ix. 11.
2. *Lamentation, complaint, sorrow*, Job vii. 13. ix. 27. xxi. 4. xxiii. 2. Ps. cxlii. 3: אֶשְׁפֹּךְ לְפָנָיו שִׂיחִי *I pour out my complaint before him*. 1 Sam. i. 16.
3. שִׂיחַ לוֹ, 1 Kings xviii. 27: *he is in deep thought*, or *he has a business*. So the Hebrew interpreters, (compare דָּבָר, *verbum, res*). Others *he has a journey*, comp. שׂוּחַ.

II. שִׂיחַ *plur.* שִׂיחִים *m. a plant, shrub, bush*, Gen. ii. 5. xxi. 15. Job xxx. 4, 7. (Aram. שׂיחא, *tamariscus*).

שִׂיחָה *fem.* of שִׂיחַ, No. I. *a thought, subject of pious meditation*, Ps. cxix. 97, 99. Job xv. 4: שִׂיחָה לִפְנֵי אֵל *pious thoughts towards God*, (parall. *fear of God*), or *prayer to God*, after שִׂיחַ, No. I. 2.

שִׂים *to put, to set, to place*, see שׂוּם.

שֵׂךְ *plur.* שְׂכִים *m.* (from שָׂכַךְ, No. II.) *a thorn, bramble*, Numb. xxxiii. 55. (Arab. شاك, *a thorn*). Whence

שֵׂךְ *m. fence, hedge*, Lam. ii. 6.

שְׂכָה *fem. a sharp instrument, an arrow, dart*, properly *a thorn, goad*, Job xl. 31. (Arab. شوكة, *a pointed instrument, a goad*).

שֵׂכְוִי *m.* i. q. מַשְׂכִּית, *imagination, thought, heart*, (from the Chald. סְכָא, *to look at, to view, to consider*). Job xxxviii. 36. Comp. טָחוֹת, p. 238. Others, *a meteor, phenomenon*.

שְׂכִיָּה *fem. image, form*, Isai. ii. 16: כָּל־שְׂכִיּוֹת הַחֶמְדָּה *all that is of beautiful aspect*. It appears to be a general expression, which, in conclusion, unites all the particulars specifically enumerated in Verses 13—16. Targum, *beautiful palaces*.

שַׂכִּין *m. a knife*, Prov. xxiii. 2. (In Chald. Arab. *idem*.)

שָׂכִיר *m.* from שָׂכַר, *a man that works for hire, a hireling, day-labourer*, Exod. xxii. 14. Levit. xix. 13. Job xiv. 6.—Isai. xvi. 14: *in three years* כִּשְׁנֵי שָׂכִיר *as the years of a hireling*, i. e. exactly at this time, as the day-labourer is exact about the time, for which he is hired. Root שָׂכַר.

שְׂכִירָה *fem. a hiring*, Isai. vii. 20: תַּעַר הַשְּׂכִירָה *a hired razor, novacula conductionis*.

I. שָׂכַךְ, i. q. סָכַךְ, *to cover*, only in *Kal*, Exod. xxxiii. 22.

II. שָׂכַךְ, i. q. סָכַךְ, No. II. and שׂוּךְ *to plait, weave, to hedge, fence*. Only in the derivatives שֵׂךְ, שׂךְ, שְׂכָה.

שָׂכַל in three conjugations; in *Kal*, *to act cleverly, prudently*, 1 Sam. xviii. 30. (In Arab. شكل, *to intertwist, to entangle*. Intrans. *to be intertwisted, intricate*, hence, שֵׂכֶל, *art, cunning, clever*).

Piel, to intertwist, to cross. (See *Kal*, according to the Arab.) Gen. xlviii. 14: שִׂכֵּל אֶת יָדָיו according to the Versions *he put his hands crosswise*. According to the Hebrew idiom it would be *he put his hands prudently*, i. e. intentionally.

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Hiph. הִשְׂכִּיל.

1. *To look at.* Gen. iii. 6: וְנֶחְמָד הָעֵץ לְהַשְׂכִּיל *and the tree was pleasant to look at.* Vulg. *aspectu delectabile.* (In Chald. אִסְתַּכַּל, *idem.* Arab. شكل, *form, appearance.*
2. *To pay attention, to attend to, to consider, regard.* With the accus. Deut. xxxii. 29. Ps. lxiv. 10. cvi. 7; with עַל, Prov. xvi. 20; with אֶל, Neh. viii. 13. Ps. xli. 2: מַשְׂכִּיל אֶל דָּל *he that pays attention to* or *considers the poor.* With בְּ, Dan. ix. 13.
3. *To have understanding, to become, to be, intelligent* or *wise,* Ps. ii. 10. xciv. 8. With בְּ, Dan. i. 4. compare Verse 17. Also *to act wisely,* Jer. xx. 11. xxiii. 5. Part. מַשְׂכִּיל, *wise, intelligent,* Prov. x. 5, 19. hence, *religious, pious,* Ps. xiv. 2. Dan. xi. 33, 35. xii. 3. 10. (Compare חָכָם חָכְמָה). *Inf.* הַשְׂכִּיל Jer. iii. 15. and הַשְׂכֵּל, Prov. i. 3. xxi. 16. Job xxxiv. 35. Used substantively for *understanding, wisdom.*
4. *To be fortunate, to prosper,* (in an undertaking) as הִצְלִיחַ. Josh. i. 7: לְמַעַן תַּשְׂכִּיל בְּכֹל אֲשֶׁר תֵּלֵךְ *that thou mayest prosper in all which thou undertakest.* Verse 8. 2 Kings xviii. 7. Isai. lii. 13. Jer. x. 21. Prov. xvii. 8. The two latter significations are also used causatively. Hence,
5. *To make wise, to instruct,* Ps. xxxii. 8, With double accus. Dan. ix. 22; with לְ of the person, Prov. xxi. 11. 1 Chron. xxviii. 19: עָלַי הִשְׂכִּיל *for me to instruction.*
6. *To make happy, to cause to prosper,* 1 Kings ii. 3. Deut. xxix. 8.

Part. מַשְׂכִּיל, used substantively, *a song, poem,* Ps. xlvii. 8. and in the superscriptions of 13 Psalms, (viz. xxxii. xlii. lii. liii. liv, &c.) It is probably connected with the Arab. signification of شكل, (see *Kal,*) *to be intertwisted, intricate;* in the derivatives also *figuratum esse,* (compare חִידָה). The participle form is used in the cited chapters abstractly, as מַכְבִּיר *plenty,* מַשְׁחִית *destruction.* According to the Hebrew idiom it would denote *knowledge,* and hence *poetry.* (Compare in Arab. شعر, *knowledge, poetry,*) according to the remark, that the antient poets were wise, learned men, *poetæ docti.*

שְׂכַל Chald. *Ithp.* with בְּ, *to pay attention to, to consider,* Dan. vii. 8.

שֵׂכֶל and שֶׂכֶל, with suffix. שִׂכְלוֹ *m.*

1. *Judgement, understanding, intelligence,* 1 Chron. xxii. 12. xxvi. 14. Prov. xii. 8. xvi. 22. xix. 11. שֵׂכֶל טוֹב *good understanding,* Prov. xiii. 15. Ps. cxi. 10. 2 Chron. xxx. 22: הַמַּשְׂכִּילִים שֵׂכֶל טוֹב לַיהוָה *they who have a good understanding of Jehovah,* i. e. relative to the divine worship. שׂוּם שֵׂכֶל *to give the understanding* or *sense* of any thing, Nehem. viii. 8.
2. *Craft, cunning, art,* Dan. viii. 25.
3. *Fortune, happiness, prosperity,* Prov. iii. 4: *he finds favour and good fortune before God and men.*

שִׂכְלוּת *fem.* i. q. סִכְלוּת, *folly,* Eccles. i. 17. Several MSS. and editions read it with ס.

שָׂכְלְתָנוּ Chald. *fem. knowledge, understanding,* Dan. v. 11, 12.

שָׂכַר *fut.* יִשְׂכֹּר, in three conjugations; in *Kal, to hire, to engage for wages,* Prov. xxvi. 10. Gen. xxx. 16. e. g. troops, soldiers, 2 Sam. x. 6. Especially *to pay, to bribe,* Numb. vi. 12, 13. xiii. 2. 2 Kings vii. 6.

Niph. to engage one's self, or *to let one's self for hire,* 1 Sam. ii. 5.

Hithp. idem. Hagg. i. 6. Deriv. out of the alphabetical order, שָׂכִיר, שְׂכִירָה, מַשְׂכֹּרֶת.

שָׂכָר *m.*

1. *Hire,* Exod. xxii. 15: אִם שָׂכִיר הוּא בָּא בִּשְׂכָרוֹ *if it is hired, it* (*the loss* or *accident*) *goes with the hire,* i. e. the lender bears the loss. In the abridgment of this Lexicon, Gesenius translates this same passage thus: *if he* (*the owner*) *was one that lets*

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on hire, and it (the beast) went for hire: according to which the second member of the verse forms a part of the preceding clause, which cannot be the case, for it is evident that the Mosaical law here makes a distinction between the loss of a beast borrowed and hired.

2. *Wages, pay,* Gen. xxx. 28, 32. Deut. xv. 18. Also *compensation, reward,* generally.

שָׂכָר *m.* Prov. xi. 18. Isai. xix. 10, according to the usual reading, שָׂכָר עֹשֵׂי *they who serve, work, for wages.* It would be more suitable to the parallellism to read שֹׂכֵר, q. v.

שֶׂלְו *plur.* שַׂלְוִים, *m. a quail,* Exod. xvi. 13. Numb. xi. 31, 32. Ps. cv. 40 Chethib, where the *Kri* reads שֶׂלְיו. (Arab. سلوي, *idem,* from سلي, *to be fat,* whence the quail is elsewhere called سماني, *the fat one*). As to the quantity of them in Arabia, see *Diod. Sic.* I. p. 38. *ed. Rhodom.* LXX. ὀρτυγομήτρα. Vulg. *conturnix.* See *Bocharti Hieroz.* II. p. 92. *Faber zu Harmer's Beobachtungen üb. d. Orient.* Th. II. p. 441. *Niebuhr's Beschr. von Arabien,* p. 176.

שַׂלְמָה *f.* transp. שִׂמְלָה, *a garment,* Exod. xxii. 8. Micah ii. 8, &c.

שְׂמאל or שְׂמֹאול *m.*

1. *The left side.* עַל שְׂמאל, Gen xxiv. 49. מִשְׂמאל, *on the left,* 1 Kings vii. 49. 2 Chron. iv. 8. With the genitive following, Gen. xlviii. 13. שְׂמאל and הַשְׂמאל as accus. used adverbially *towards the left,* Gen. xiii. 9. Numb. xx. 17. xxii. 26. Deut. v. 32: לֹא תָסוּרוּ יָמִין וּשְׂמאל *turn ye not towards the right or left.* Hence יַד שְׂמאל *the left hand,* properly, *the hand of the left side,* Judg. iii. 21. Ezek. xxxix. 3.

2. Without יַד, *left hand,* Gen. xlviii. 14. Cant. ii. 6. viii. 3.

3. *North, north side,* Job xxiii. 9. Gen. xiv. 15: מִשְׂמאל לְדַמֶּשֶׂק *towards the north of Damascus.* (In Arab. شام שאם, signifies *the country on the left,* i. e. Syria, opposed to يمن יָמִין, *the country on the right,* i. e. Yemen, or Arabia. Comp. יָמִין). Whence the verb denom. in

Hiph. הִשְׂמְאִיל, הַשְׂמִיל, (1 Chron. xii. 2.) and הַשְׂמִיל, 2 Sam. xiv. 19.

1. *To turn one's self to the left,* Gen. xiii. 9. Isai. xxx. 21.

2. *To be left-handed, to use the left hand,* 1 Chron. xii. 2.

שְׂמָאלִי and שְׂמָלִי *m. adj. fem.* ־ית, *left, on the left side, sinister,* 1 Kings. vii. 21. 2 Kings xi. 11.

שָׂמַח and שָׂמֵחַ *fut.* יִשְׂמַח, in three conjugations; in *Kal, to rejoice, to be glad,* with בְּ of the thing, 1 Sam. ii. 1. Ps. cxxii. 1, עַל, Isai. ix. 16. xxxix. 2. Job xxxi. 29. Jon. iv. 6. 1 Chron. xxix. 9; with מִן, Prov. v. 18, (where however several MSS. read בְּ). שָׂמַח בַּיהוָה *to rejoice in Jehovah,* Ps. ix. 3. xxxii. 11. xcvii. 12. civ. 34. Joel ii. 23. With לְ it expresses *a malicious joy,* a rejoicing in the misfortunes of others, as (רָאָה בְּ), Ps. xxxv. 19, 24. xxxviii. 17. Isai. xiv. 8. Micah vii. 8, (comp. however Amos vi. 13.) שָׂמַח לִפְנֵי יְהוָה *to rejoice before Jehovah,* an expression generally used of the sacrificial feasts kept in the temple, Levit. xxiii. 40. Deut. xii. 7, 12, 18. xiv. 26. xvi. 11. Comp. שִׂמְחָה 1 Chron. xxix. 22. In another sense, Isai. ix. 2.

Piel שִׂמַּח, *to cause* or *make to rejoice,* Deut. xxiv. 5. Prov. xxvii. 11, when the joy is occasioned by misfortune of others, it is construed with לְ, Ps. xxx. 2; with עַל, Lam. ii. 17; with מִן, 2 Chron. xx. 27.

Hiph. i. q. *Piel,* only in Ps. lxxxix. 43.

שָׂמֵחַ *m. adj. rejoicing, joyful,* Deut. xvi. 15, &c. *Plur. stat. const.* once שִׂמְחֵי, Ps. xxxv. 26. elsewhere שְׂמֵחֵי.

שִׂמְחָה *fem.*

1. *Joy, merriment,* שָׂמַח שִׂמְחָה גְּדוֹלָה *to rejoice greatly,* 1 Kings i. 40. Jon. iv. 6.

2. *Festivity, mirth, entertainment,* Prov. xxi.

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17: אֹהֵב שִׂמְחָה *he that loves festivity will suffer want*—עָשָׂה שִׂמְחָה *to make a public feast*, Neh. viii. 12. xii. 27. 2 Chron. xxx. 23.

3. *A shout, acclamation, a rejoicing*, Neh. xii. 43. Hence Gen. xxxi. 27: בְּשִׂמְחָה וּבְשִׁירִים *with joy and songs*, 2 Chron. xxiii. 18. xxix. 30.

שִׂמְיכָה *fem. a mattress, covering*, Judg. iv. 18. Root סָמַךְ, (with ס according to the reading of some MSS.) Compare سمك, *a couch, sofa*.

שָׂמַל, see under שִׂמְאל.

שְׂמָלִי *sinister*, see שִׂמְאלִי.

שִׂמְלָה *fem. a garment*, for men and women, (Deut. xxii. 5.) especially the *wide cloak* of the Orientals, Gen. ix. 23. 1 Sam. xxi. 10. which also serves for a bed covering, Deut. xxii. 17.

שְׂמָמִית, (several MSS. read שְׂמָמִית), a poisonous species of lizard. Prov. xxx. 28. LXX. καλαβώτης. Vulg. *stellio*. In Arab. سام שׂאם signifies a venomous lizard with spots like the leprosy, (from سام and سمّ, *to poison*). See *Bocharti Hieroz.* Tom. II. p. 1084.

שָׂנֵא *fut.* יִשְׂנָא, *infin.* שְׂנֹאת, in three conjugations; in *Kal*,

1. *To hate*, construed with the accus. and with לְ, Deut. iv. 42. xix. 4. Part. שׂוֹנֵא, *a hater, an enemy*, Ps. xxxv. 19. xxxviii. 20. lxix. 5. lxxxv. 17.

2. When used in opposition to אָהֵב, it is used sometimes merely comparatively, *to love less, to slight*; אָהֵב, signifying *to love more, to prefer*, Deut. xxi. 15, &c. Comp. Matt. vi. 24. Luke xiv. 26.

Niph. to be hated, only in the *fut.* Prov. xiv. 17, 20.

Piel only in part. מְשַׂנֵּא, *an enemy*, Ps. lv. 13. lxviii. 2, &c.

שְׂנֵא Chald. *to hate*. Part. שָׂנֵא, *an enemy*, Dan. iv. 16. In the Targum it is more frequently written with ס.

שִׂנְאָה *fem.*

1. Properly *inf.* of שָׂנֵא. Deut. i. 27: בְּשִׂנְאַת יְהוָה אֹתָנוּ *because Jehovah hated us*.

2. *Hate, hatred.* שָׂנֵא שִׂנְאָה גְדוֹלָה *to hate very much, exceedingly*, 2 Sam. xiii. 15. Comp. Ps. cxxxix. 22. Ps. xxv. 19: וְשִׂנְאַת חָמָס שָׂנְאוּנִי *and (how they) hate me with cruel hatred.*

שִׂנְיָאָה *fem. the hated*, i. q. שְׂנוּאָה, Deut. xxi. 15.

שְׂנִיר according to Deut. iii. 9. name of a ridge of mountains called among the Amorites *Hermon*. (See חֶרְמוֹן). In other passages (1 Chron. v. 23. Cant. iv. 8.) it is in a more limited sense distinguished from *Hermon*, compare Ezek. xxvii. 5. The name is still retained among the Arabs, and its signification, (comp. سنور, *lorica*) is the same as that of שִׁרְיוֹן, which name the same mountain had among the Sidonians, according to the cited passage in Deut. See *Michaelis Supplem.* p. 1407.

שְׂעִפִים *m. plur.* i. q. שַׂרְעַפִּים *thoughts*. (Concerning the interpolation of ר, see under that letter p. 713). Job xx. 2. iv. 13: בְּשַׂעִפִים מֵחֶזְיֹנוֹת לָיְלָה *in the thoughts of nightly visions*, i. e. in dreams; compare Dan. ii. 29, 30.

שָׂעִיר *m.*

1. *Hairy, rough*, Gen. xxvii. 11, 23.

2. *A buck, he-goat*, Levit. iv. 24. xvi. 9, &c. As an object of idolatrous worship, (as among the Egyptians), Levit. xvii. 7. 2 Chron. xi. 15. *Fem.* שְׂעִירָה.

3. *Plur.* שְׂעִירִים Isai. xiii. 21. xxxiv. 14. are inhabitants of unfrequented solitary places, represented as dancing and calling to each other; perhaps, according to a popular notion, *wild men in the form of he-goats*, similar to the Greek *Satyrs*. The Arabs had numerous stories of this kind. (See *Bocharti Hieroz.* II. 844.) They also speak of voices of nightly spectres in the woods, comp. in Hebrew לִילִית. LXX. δαιμόνια.

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4. *Plur.* שְׁעִירִים, *showers of rain,* Deut. xxxii. 2. Comp. שָׁעַר, *to shudder.*

שֵׂעִיר proper name of a mountain and district on the southern confines of Palestine, towards the Dead sea. Esau is said to have lived there, (Gen. xxxii. 3. xxxiii. 14, 16.), and Josephus, (*Archæol.* I. 19.) derives *Seir* from עֵשָׂו *the hairy,* see the word עֵשָׂו.) According to Gen. xiv. 6. Deut. ii. 12, the Horites dwelt there in earlier times, whose progenitor was called שֵׂעִיר, Gen. xxxvi. 20—30. The descendants of Esau first drove them out, who afterwards fixed themselves there, Deut. ii. 4, &c. 2 Chron. xx. 10. As *appellat.* שֵׂעִיר would signify *covered with hair;* hence, *woody,* which would be a very proper significant name for this country. Comp. שְׂעִירָה, No. 2.

שְׂעִירָת *fem.*

1. *Fem.* of שָׂעִיר, *a she-goat,* Levit. iv. 23. v. 6.

2. Name of an undetermined place, perhaps of a wood or mountain, whither Ehud fled, Judg. iii. 26.

שָׂעַר (the Greek φρίσσω, φρίττω), in four conjugations; in *Kal,*

1. *To shudder, shiver,* from anxiety, fear, alarm, Ezek. xxvii. 35: מַלְכֵיהֶם שָׂעֲרוּ שָׂעַר *their kings shall shudder.* Jer. ii. 12. With עַל *on account of,* Ezek. xxxii. 10. with the accus. *to feel awe, to fear, to reverence,* φρισσω τίνα, Deut. xxxii. 17.

2. *To roar, to rage, to sweep away,* as סָעַר, Ps. lviii. 10: יִשְׂעֲרֶנּוּ *it* (*the storm*) *sweeps him away.*

3. *To stand an end, upright, prominent,* (applied to hair, summits), *to be rough, bristly, horrere.* Deriv. שָׂעִיר, שְׂעִיר, שֵׂעָר. שְׂעָרָה, שַׂעֲרָה. Arab. شعر, *to be hairy.*

Niph to rage, roar to be tempestuous, only in Ps. l. 3.

Piel, to hurl away, to sweep away in a storm, only in Job xxvii. 21.

Hithp. to storm, rage, like a storm, only in Dan. ii. 40. Compare סָעַר Hab iii. 14.

שַׂעַר *m.*

1. *A shuddering, horror,* Job viii. 20. Ezek. xxvii. 35.

2. *Storm,* as סַעַר, Isai. xxviii. 2.

3. *Hair,* as *stat. const.* of שֵׂעָר, Isai. vii. 20.

שֵׂעָר *stat. const.* שַׂעַר, with suffix. שְׂעָרוֹ, *m. hair,* Levit. xiii. 3, &c. mostly collect. (as in Arab.) אִישׁ בַּעַל שֵׂעָר *a hairy, rough man.* 2 Kings i. 8, compare Gen. xxv. 25. See שַׂעֲרָה.

שְׂעַר Chald. *idem.* Dan. iii. 27. vii. 9.

שְׂעָרָה *fem.* i. q. סְעָרָה, *a storm, whirlwind,* Job ix. 17. Nah. i. 3.

שַׂעֲרָה *fem.* i. q. שֵׂעָר, *a hair.* (Arab. *one hair*). Judg. xx. 16: אֶל הַשַּׂעֲרָה *to a hair.* Used collect. Job iv. 15. 1 Sam. xiv. 45. 2 Sam. xiv. 11. *Plur.* Ps. xl. 13. lxix. 5.

שְׂעֹרָה *fem.* (*m.* Isai. xxviii. 25.) *barley,* so called from *the roughness* of its ears. (Compare כֻּסֶּמֶת, *spelt* from כָּסַם). In sing. applied to the crop growing in the field, Deut. viii. 8. Job xxxi. 40. Joel i. 10.

Plur. שְׂעֹרִים, applied to the grains. See חִטָּה. חֹמֶר שְׂעֹרִים *an homer of barley,* Levit. xxvii. 16. אֵיפַת שְׂעֹרִים *an ephah of barley,* Ruth ii. 17. לֶחֶם שְׂעֹרִים *barley bread,* Judg. vii. 13. שֵׁשׁ שְׂעֹרִים *six ephahs of barley,* iii. 5, 17. קְצִיר שְׂעֹרִים *barley harvest,* Ruth i. 22. The last passage establishes no exception to the usual distinction between the singular and plural.

שָׂפָה *fem. dual,* שְׂפָתַיִם, *stat. const.* שִׂפְתֵי with suffix. שְׂפָתָיו. *Plur.* only in *stat. const.* שִׂפְוֹת, (as from שְׂפָתָה).

1. *A lip,* very frequently אִישׁ שִׂפְתַיִם *a man of lips, a prattler,* babbler, Job xi. 2. דְּבַר שִׂפְתַיִם *word of the lips,* i. e. idle talk, 2 Kings xviii. 20. Prov. xiv. 23. Isai. xxxvi. 5. אֱוִיל שִׂפְתַיִם *a foolish babbler,* Prov. x. 8. Compare Levit. v. 4. Ps. cvi. 33. Metaph.

(*a*) *Speech, words, e. g.* שִׂפַת אֱמֶת *a true*

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lip, i. e. true words, Prov. xii. 19. xvii. 4, 7. Comp. שִׂפְתֵי שֶׁקֶר *deceitful lips*, i. e. false words, Prov. x. 18. Ps. cxx. 2. שִׂפְתַיִם דְּלָקִים *burning lips*, i. e. warm assurances of friendship, Prov. xvi. 23. Ps. lxxxi. 6: שִׂפַת לֹא יָדַעְתִּי אֶשְׁמָע *the speech of one that I knew not I perceived.* Ezek. xxxvi. 3: וַתַּעֲלוּ עַל שִׂפַת לָשׁוֹן literally, *and ye are come into the talk of a slanderous tongue.* Comp. לָשׁוֹן, which here denotes *the slanderer himself.*

(*b*) *A language, dialect*, Gen. xi. 1, &c. Isai xix. 18: שִׂפַת כְּנַעַן *the language of Canaan.* xxxiii. 19: עִמְקֵי שָׂפָה *of unintelligible language, barbarians.*

2. *Brim, edge, border*, e. g. of a vessel, 1 Kings vii. 26; of a garment, Exod. xxviii. 32; of a river, sea; hence, *bank, shore*, Gen. xxii. 17. xli. 3; of a country, hence, *confine, boundary*, Judg. vii. 22.

שָׂפַח occurs only once in *Piel* שִׂפַּח, Isai. iii. 17, *to make bald* (the head), especially in reference to losing the hair through illness, by scabs and the like. Root סָפַח, No. II. Compare סַפַּחַת.

שָׂפָם *m. beard;* perhaps, *the whole chin*, comp. זָקָן. 2 Sam. xix. 25: לֹא עָשָׂה שְׂפָמוֹ *he has not trimmed his beard.* עָטָה אֶת עַל הַשָּׂפָם *to cover the beard* or *chin*, as a sign of sorrow, Levit. xiii. 45. Ezek. xxiv. 17, 22. Micah iii. 7.

שָׂפַן *to cover, hide, conceal*, i. q. סָפַן and צָפַן, Deut. xxxiii. 19: שְׂפוּנֵי טְמוּנִים *the most hidden treasures.* Vulg. *thesauri absconditi.*

I. שָׂפַק, in two conjugations; in *Kal, to clap the hands*, i. q. סָפַק, Job xxvii. 23, according to several MSS.

Hiph. Isai. ii. 6: יַשְׂפִּיקוּ בְּיַלְדֵי נֵכָרִים *plaudunt filiis peregrinorum, they applaud the strangers*, or *dextras jungunt peregrinis, they connect themselves with strangers*, compare in Arabic سفق, *to shake hands*, at a purchase, sale, or other contract.

II. שָׂפַק, Syr. ܣܦܩ, *to suffice*, once in *Kal*, 1 Kings xx. 10. See סָפַק.

שֶׂפֶק *m. chastisement* (of God), Job xxxvi. 18. See סֶפֶק, xxxiv. 26.

שַׂק *m.* with suffix. שַׂקּוֹ. *Plur.* שַׂקִּים.

1. *Coarse*, especially *hair-cloth.* (In Ethiop. a garment of coarse hair used by pilgrims, and Oriental devotees; *a coarse tent cover, coarse linen* generally). Thus the Greek σάκος, σακκος, *cilicium*, and *saccus* in Jerome, *a pilgrim's coat.* (Comp. Rev. vi. 12.) Isai. iii. 24: מַחֲגֹרֶת שָׂק *a hairy girdle.*

2. *A sack, bag*, so called from being made of the like coarse stuff, Gen. xlii. 25, 27, 35. Levit. xi. 32.

3. *Mourning dress*, likewise so called from being made of the same stuff, Gen. xxxvii. 34. 2 Sam. iii. 31. Esth. iv. 1. Joel i. 8. Jon. iii. 6. As the dress of a Prophet, Isai. xx. 2. *To put on the same* is expressed by שׂוּם, Gen. as cited. לָבַשׁ, Esth. iv. 1. חָגַר, Joel i. 8. כִּסָּה, Jon. iii. 6, &c. Some derive it in the last signification incorrectly from شقّ, *to be rent*, in reference to the custom of the Jews, who make a rent in the mourning garment, for this etymology is not suitable to the two preceding significations, and it would be against all principles to separate this from the former meaning.

שָׂקַר according to the Hebrew interpreters, *to be tied, fastened*, or *bound*, once in *Niph.* Lam. i. 14: *the yoke of my transgression is bound.* Chald. *aggravatum est.* The LXX. Vulg. pronounce נִשְׁקַד.

שָׂקַר only in *Piel.* Isai. iii. 16: מְשַׂקְּרוֹת עֵינַיִם *ogling* or *winking with the eyes.* (Chald. סְקַר, *to look on*, סַקְרָנִית *circumspectatrix*). LXX. ἐν νεύμασιν ὀφθαλμῶν. Others, according to the Chald. *fucantes oculos*, (comp. סְקַר, *to paint*), but it is less applicable to the context.

שַׂר *plur.* שָׂרִים (from שָׂרַר) *m.*

1. *A commander, captain*, e. g. שַׂר הַטַּבָּחִים *the captain of the body-guard.* Gen. xxxvii. 36. שַׂר הַמַּשְׁקִים *the captain of the cup-bearers*, Gen. xl. 9. שַׂר הָאֹפִים *the*

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commander of the host, xxi. 22. שָׂרֵי מִסִּים *the overseer of taxes,* Exod. i. xi. שָׂרֵי מִקְנֶה *superintendent of the herd,* Gen. xlvii. 6. שַׂר הָעִיר *commander of the city, prefectus urbis,* 1 Kings xxii. 26.

2. *A chief, prince,* e. g. of courtiers, Gen. xii. 15.

3. According to the later Jewish theological writings, *an archangel,* one of the principal seven angels which surround the throne of Jehovah, and at the same time are the intercessors for separate nations in the celestial court. *οἱ ἑπτά ἀγγέλοι, οἱ ἐνώπιον τοῦ Θεοῦ ἑστήκασι.* Rev. viii. 2. They are called in Dan. x. 13: הַשָּׂרִים הָרִאשֹׁנִים; one of them is called שַׂר מַלְכוּת פָּרַס *the patron of the Persian empire,* ibid. Another in Verse 20: שַׂר יָוָן *the patron of Greece.* By name are only mentioned in Dan. Gabriel, ix. 21. and Michael, x. 13, 21. Comp. Ammon's *bibl. Theologie,* Th. I. p. 363, and Berthold on the cited passage of Dan. *Fem.* שָׂרָה, q. v.

שָׂרַג in three conjugations; in *Kal, to interweave.* (Chal. and Syr. סְרַג, *idem,* at least in the derivatives.) Comp. שָׂרַד.

Pual to be interwoven, entangled, Job xl. 17: יְשֹׂרָגוּ *are entangled.*

Hithp. To be entangled, to be fastened, Lam. i. 14. Deriv. שָׂרִיגִים.

שָׂרַד *to escape, flee,* (from a defeat), only in *Kal,* Josh. x. 20. Arab. and Syr. *idem.* Deriv. שָׂרִיד.

שָׂרָד only in the phrase בִּגְדֵי־שָׂרָד, Exod. xxxi. 10. xxxv. 19. xxxix. 1, 41. according to the most ancient translators, *garments of service* or *office.* LXX. στολαὶ λειτουργικαί. Compare the expressions added to the three last passages: לְשָׁרֵת בַּקֹּדֶשׁ *to serve in the sanctuary.* But *the holy garments* בִּגְדֵי הַקֹּדֶשׁ are still distinguished from the former. Perhaps better, *garments of various colours,* according to the Samarit. שׂרדה, *a coat of various colours.*

שֶׂרֶד *m.* Isai. xliv. 13, according to Kimchi *red chalk, ruddle, red crayon.* But according to the Arabic سراد, *an awl;* here perhaps a pointed instrument wherewith the artist marked out the form of the image on the rough block.

I. שָׂרָה only in *Kal, to contend, to wrestle* with one, with עִם, Gen. xxxii. 28, with אֵת, Hos. xii. 4. (Arab. شرا, Conj. III. *idem.*) The future is formed from שׂוּר, No. III.

II. שָׂרָה, i. q. שָׂרַר and שׂוּר, No. II. *to rule, govern.* Deriv. מִשְׂרָה. Hither, according to the usual explanation, is referred the part. *fem.* שׂוֹרָה. Isai. xxviii. 25: חִטָּה שׂוֹרָה *triticum principale,* i. e. *egregium, bonum.* Better perhaps *fat wheat;* compare in the Arabic شار, *to be fat.* Others take it as subst. denoting a peculiar kind of corn. Others for an error of the transcribers, arising from the succeeding word שְׂעֹרָה, because the old translators omit it.

שָׂרָה, *plur.* שָׂרוֹת *fem.* of שַׂר.

1. *A princess, peeress,* Judg. v. 29. Esth. i. 18. Isai. xlix. 23. Applied to concubines of the first rank and of noble extraction, as מְלָכוֹת, (Cant. vi. 8.) 1 Kings xi. 3.

2. *Sarah,* a proper name, see שָׂרַי.

שְׂרוֹךְ *m. a shoe latchet,* a string by which the sandal is fastened to the foot, Gen. xiv. 23. Isai. v. 27. Root שָׂרַךְ, *to twist, weave.*

שְׂרוֹקִים *m. plur. fine shoots or tendrils of the vine,* Isai. xvi. 8. See שֹׂרֵק.

שָׂרַט in two conjugations; in *Kal, to make an incision* in the body, Levit. xxi. 5.

Niph. to tear, hurt, injure one's self (by lifting), Zech. xii. 3.

שָׂרֶט *m.* Levit. xix. 28, and שָׂרֶטֶת *fem.* xxi. 5. *an incision,* in the body.

שָׂרַי *Sarai,* the name of the wife of Abraham. At the promise of a numerous posterity, she is called שָׂרָה, Gen. xvii. 15, doubtless in the signification *princess,* although no explanation is added to it by way of deri-

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vation, as in the case of Abraham. As to the signification of the earlier name, there are several explanations. See *Conr. Iken* in his *dissertatt. philol. theol.* (*Lugd.* 1749.) p. 17—27. J. D. Michaelis, (*Orient. Biblioth.* Th. IX. p. 188.), which however are of little importance. The point of this passage consists in this, that out of her earlier name, inapplicable to her present station, by an easy change was formed another, of which the signification is more applicable, and very obvious.

שָׂרִינִים *m. plur.* (with *Kametz impure*) *branches of vine,* Gen. xl. 10, 12. Joel i. 7. Root שָׂרַג, *to twist, entangle.*

שָׂרִיד *m.* from. שָׂרַד.

1. *One that remains, survives, escapes,* after a general defeat, i. q. פָּלִיט. Numb. xxi. 35. xxiv. 19. Deut. iii. 3: עַד־בִּלְתִּי הַשְׁאִיר לוֹ שָׂרִיד *so that none was left to him remaining,* Josh. viii. 22. x. 28, 37, 39, 40. Collect. Judg. v. 13. Of things, *that which is left,* Job xx. 21.
2. A city in the tribe of Zebulun, Josh. xix. 10, 12.

שָׂרַךְ, i. q. שָׂרַג, *to twist one thing into another, to interweave, entangle,* only once in *Piel,* Jer. ii. 23: *the swift camel* מְשָׂרֶכֶת דְּרָכֶיהָ *which entangles her ways,* i. e. runs about wild with desire of copulation. (In Arab. شرکی, *to run wild from sexual desire* applied to animals.) In the Targum is used סְרַךְ אָרְחָא for the Hebrew עִוֵּת הַדֶּרֶךְ *pervertere viam.* Deriv. שְׂרוֹךְ.

שָׂרַע *to stretch out, to stretch forward.* Part. *Kal,* pass. שָׂרוּעַ, *he that hath a member preternaturally large,* Lev. xxi. 18. xxii. 23.

Hithp. to stretch one's self out, Isai. xxviii. 20.

שַׂרְעַפִּים *m. plur. thoughts,* Ps. cxiv. 19. cxxxix. 23. Comp. שְׂעִיפִים. Concerning the insertion of ר, see under that letter.

שָׂרַף *fut.* יִשְׂרֹף, in three conjugations; in *Kal,*

1. *To burn up,* e. g. cities, houses, altars, Levit. iv. 21. viii. 17. ix. 11. Josh. xi. 9. frequently with the addition בָּאֵשׁ *in the fire.* Of the burning dead bodies, and of funeral ceremonies. Jer. xxxiv. 5: וּבְמִשְׂרְפוֹת־ אֲבוֹתֶיךָ יִשְׂרְפוּ־לָךְ *as thy fathers were burnt, so they shall burn thee.*
2. *To burn* (bricks), Gen. xi. 3.

Niph. to be burned, Levit. iv. 12, and frequently, but only in the future tense.

Pual pass. *idem.* only in Levit. x. 16. Deriv. מִשְׂרָפָה, שְׂרֵפָה.

I. שָׂרָף *m. a venomous serpent,* Numb. xxi. 8. Deut. viii. 5. With the addition of נָחָשׁ, Numb. xxi. 6.—שָׂרָף מְעוֹפֵף *a flying serpent, draco volans,* Isai. xiv. 29. xxx. 6. We are here reminded of the Greek πρηστὴρ, κουσων, a kind of serpent so called from its burning breath; but the signification of *heat* and *poison* are united in several words. Compare חֵמָה, רֶשֶׁף. See *Bocharti Hieroz.* T. III. p. 221. *ed. Lips.*

II. שָׂרָף only in *Plur.* שְׂרָפִים Isai. vi. 2, 6. A kind of superior angels having six wings, and a voice with which they praise God. According to Kimchi מַלְאֲכֵי־אֵשׁ, *fiery angels,* probably alluding to the fiery and shining appearance of such celestial beings, (Ezek. i. 13. 2 Kings ii. 11. vi. 17. Matt. xxviii. 3.) But שָׂרַף signifies *to burn,* not, *to shine;* moreover, that lustre of light (כָּבוֹד) is common to all divine apparitions. Better therefore derived from شرف, *to be noble, distinguished;* whence شريف, *noble;* hence properly, *the noble, eminent,* compare שַׂר, No. 3.

שְׂרֵפָה *fem.* (with *Tzere impure*).

1. *The act of burning, fire, conflagration,* Gen. xi. 3. Levit. x. 6. הַר שְׂרֵפָה *a burnt, desolate mountain,* Jer. li. 25. Especially *the solemn burning* of a corpse, שָׂרַף שְׂרֵפָה לְ *to make a solemn funeral for a corpse (by burning),* 2 Chron. xvi. 14. xxi. 19.
2. *Any thing that burns, prey of the flames, fuel for the fire,* Isai. ix. 4. lxiv. 10. (11.)

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שָׂרַק only in *Kal, to comb, to hackle* (flax). Hence, Isai. xix. 9: פְּשָׁתִים שְׂרִיקוֹת *hackled* or *combed flax*. Syr. ܣܪܩ, Chald. סְרַק, *idem*.

שֹׂרֵק *m.* Isai. v. 2. Jer. ii. 21.

שֹׂרֵקָה *fem.* Gen. xlix. 11.

1. *A precious sort of vine,* according to several ancient Jewish interpreters, that sort, of which the small sweet grapes appear to have scarcely any stones; and which in Morocco is still called *Serki*. *Pers. Kishmis*. See Niebuhr's *Reisebschr*. Th. II. p. 169. *Beschr. von Arabien,* p. 147. Root probably ܣܪܩ, *to empty out,* hence ܣܪܝܩ, *empty*. See שְׁרוּקִים.

2. Name of a valley between Askalon and Gaza, probably named from that vine, Judg. xvi. 4.

שָׂרֹק *m.* שְׂרֻקִּים, *reddish, fox-coloured,* as a colour of horses, Zech. i. 8. In Arab. by transposition اشقر, *a reddish horse,* of which also the tail and mane are red.

שָׂרַר in two conjugations; in *Kal, to have dominion, supremacy*. Part. שֹׂרֵר Esth. i. 22. *Fut.* יָשׂרוּ Isai. xxxii. 1. Prov. viii. 16. Synonymous with שׂוּר, No. II.

Hithpa. to make one's self a ruler, prince, with עַל, Numb. xvi. 13. Deriv. שָׂרָה.

שָׂשׂוֹן *m. stat. const.* שְׂשׂוֹן, (as if from שָׂשָׂה, but according to the signification from שׂוּשׂ), *joy,* commonly combined with שִׂמְחָה, Isai. xxii. 13. xxxv. 10. li. 3, 11: שֶׁמֶן שָׂשׂוֹן *oil of gladness,* used in the ceremony of anointing guests at banquets, Ps. xlv. 8. Isai. lxi. 3.

שָׂתַם, i. q. סָתַם, *to stop up, to shut up*. Lam. iii. 8: שָׂתַם תְּפִלָּתִי *he shuts up my prayer,* that it may not reach him. Comp. verse 44.

שָׂתַר *to cleave, to split, divide,* only in *Niph. to be split, to break out,* (of the עֳפָלִים), 1 Sam. v. 9. The Arabs also say *effissum est ulcus,* for *prorupit*. See Schultens on Prov. iii. 20. *Schröder's Observ.* p. 58. Compare פָּטַר.

שׁ

Shin, the name שִׁין, i. q. שֵׁן, *a tooth,* is derived from the pronged form of the letter in all the ancient Semitic alphabets. It is according to the common classification including *Sin,* the twenty-first letter of the alphabet, and as numeral 300.

The letter שׁ, in the comparison with the Arabic corresponds with three characters of that Alphabet.

1. Most frequently with س, e. g. שָׁכַן Arab. سكن *to rest,* שָׁלוֹם, سالم *peace,* &c.

2. More rarely with ش, e. g. שֶׁמֶשׁ, شمس *sun;* שָׁטַף, شطف *to overflow;* רָשַׁם, رشم *to note;* פּוּשׁ, فيش *to shew pride*. In both these cases the שׁ is retained in Aramaic.

3. With ث. E. g. שְׁמֹנֶה, ثمان *eight;* שָׁם, ثم *there;* שֶׁלֶג, ثلج *snow;* אָשַׁם, اثم *to transgress*. In this case the Aramean dialects use a ת, e. g. תַּמְנֵי, ܬܡܢܝ *eight;* תֶּלֶג, ܬܠܓ *snow*. Sometimes also, but more rarely, the ث is found in Arabic, e. g. שָׁבַר, ثبر *to break in pieces*. In the Hebrew itself, compare חָרַשׁ and חָרַת, *καράττειν,* בְּרוֹשׁ and בְּרוֹת *fir-tree*.

4. There are some examples where two Arabic words of different orthography correspond with a Hebrew word written with שׁ, either with similar or distinct significations. E. g.

(*a*) שֶׁלַח *arrow,* in Arabic written with س and ش.

(*b*) שָׁקַל *to weigh,* in Arabic with ش and ث.

(*c*) גֶּשֶׁם, Arab. جسم, جسمان, جثمان, *a body*. On the other hand מָשַׁל *to rule,* (probably in Arabic considered as spelt

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with *Sin*), is a different root from מָשַׁל Arab. مثل, Syr. מְתַל *to be similar*. To Nos. 2, 3. may be joined

5. The examples, in which שׁ is interchanged with ז and ץ, compare שׁוּל Arab. ذيل *a train, trail;* רֶכֶשׁ, رکض *a noble horse;* חֹמֶשׁ, *Rabbin.* חוּמְצָא *inguen.* Perhaps the words רֶשֶׁף *glowing fire,* רֶצֶף *coals,* and רָשַׁשׁ, רָצַץ, *to break in pieces,* bear some relation to each other.

שְׁ, more rarely שַׁ, (Judg. v. 7. Cant. i. 7. Job xix. 29.), and שְׁ, (Eccles. ii. 22. iii. 18.) i. q. אֲשֶׁר, from which it is abbreviated. the א in the beginning is rejected (see p. 2. col. 1. (*a*) below,) and the ר assimilates itself with the succeeding letter, (see p. 713.) but found only in the later Hebrew, and in the poetical language, e. g. Judg. v. 7.

1. A relative pronoun, *who, which, qui, quæ, quod.* Eccles. i. 11. Cant. i. 7. iii. 1, 2, 3. כְּשֶׁ־ i. q. כַּאֲשֶׁר *as,* (properly *secundum id quod*). Eccles. v. 14.

2. Merely a sign of relation, *nota relationis,* e. g. שָׁ־שָׁם *whither, to which,* Eccles. i. 7. Ps. cxxii. 4.

3. With לְ succeeding, it is a circumlocution of the genitive. Cant. iii. 7: מִטָּתוֹ שֶׁלִּשְׁלֹמֹה *the sedan of Solomon,* properly, *the sedan which* (belonged) *to Solomon.* i. 6: כַּרְמִי שֶׁלִּי *my vineyard.* (Compare אֲשֶׁר No. 3.) This *pleonastic* addition of the suffix. belongs to the Aramaic style.

4. As a conjunction,

1. *That, ut, quod.* Job xix. 29. Eccles. i. 17. ii. 24. כִּמְעַט שֶׁ־ *scarcely that.* Cant. iii. 4. עַד־שֶׁ *until that,* Judg. v. 7. שֶׁלָּמָּה *lest, that not,* Cant. i. 7. (See p. 332.)

2. *Because,* Cant. i. 6.

3. *For,* Cant. v. 2.

שָׁאַב *fut.* אֶשְׁאַב, only in *Kal, to draw* (water), Gen. xxiv. 11, 13. &c. Josh. ix. 21, 23, 27. (In Chald. *idem.*) Deriv מַשְׁאֲבִים.

שָׁאַג *fut.* יִשְׁאַג, only in *Kal,*

1. *To roar,* properly applied to the lion, Judg. xiv. 5. Ps. civ. 21. Isai. v. 29. applied to thunder, Job xxxvii. 4. to Jehovah's voice, (which is equivalent to thunder). Compare Amos i. 2: יְהוָה יִשְׁאַג מִצִּיּוֹן *Jehovah roars out of Zion.* Joel iv. 16. (iii. 21.) Jer. xxv. 30. Hos. xi. 10. to savage enemies, Ps. lxxiv. 4.

2. *To groan,* applied to a person in extreme pain, Ps. xxxviii. 9.

שְׁאָגָה *fem. stat. const.* שַׁאֲגַת.

1. *The roaring,* of the lion, Isai. v. 29.

2. *A groan, groaning,* of the unhappy, Job iii. 24. Ps. xxii. 2. xxxii. 3.

שָׁאָה (synonymous with שׁוּא, q. v.) in four conjugations; in *Kal,*

1. *To make a noise, tumult, to rush,* of water, of a crowd of people, and the like, only in the derivatives, (see שְׁאוֹן, שֵׁת); *to sound, shout,* (derivative שָׁאוֹן); *to crack, crash,* (derivative תְּשָׁאוֹת); hence applied to thunder and storms (see שׁוֹאָה, *storm, tempest*).

2. *To fall in, go to ruin, to be destroyed* with a noise or crash. Isai. vi. 11: אִם שָׁאוּ עָרִים *when the cities fall to ruin.*

3. *To be made desolate, to be ruined.* Deriv. שׁוֹאָה, מְשׁוֹאָה, שֵׁאת *desolation,* more rarely שְׁאוֹן.

Niph. only in the *fut.*

1. *To make a noise, tumult,* (of the water), Jer. xvii. 12, 13.

2. *To be laid waste, to be destroyed,* of a country, Isai. vi. 11.

Hiph. to lay waste, to desolate. Inf. לְהַשְׁאוֹת, Isai. xxxvii. 26, instead of which, in the parallel passage, 2 Kings xix. 25 has לַהֲשׁוֹת without א in Chethib.

Hithp. הִשְׁתָּאָה, *to wonder at, to look at with astonishment,* with לְ, Gen. xxiv. 21. (The notions *to be made desolate, to be astonished, to be motionless, to wonder,* are also united in the word שָׁמַם q. v.) LXX. καταμανθάνω. Vulg. *contemplor.*

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שְׁאָה, see שׁוֹאָה.

שַׁאֲוָה, Prov. i. 27 in Chethib. i. q. שׁוֹאָה.

שְׁאוֹל, שְׁאֹל, *com.* Isai. xiv. 9. Jer. v. 14. Job xxvi. 6, *the lower world, the region of the ghosts, the Hades* of the Hebrews, a subterraneous place enveloped in thick darkness, (Job x. 21, 22.); and where all the ghosts (רְפָאִים, q. v.) of departed men are supposed to lead an existence devoid of thought and sensation. In it are valleys (Prov. ix. 18.), and gates (Isai. xxxviii. 10.) The wicked descend into it while yet alive, by the openings of the earth, (Numb. xvi. 20.), &c. The etymology is uncertain. It is commonly compared with the Arab. شال, med je, *to go down, to sink;* but the examples, (in *Scheidius ad Cant. Hiskiæ*, p. 21, &c.) are merely in favour of the signification *to settle*, e. g. of the sediment of water, which lies too remote. חֶבְלֵי שְׁאוֹל, Ps. xviii. 6. i. q. חֶבְלֵי, מָוֶת *snares of death*, a representation of great danger.

שָׁאוֹן *m.* (from שָׁאָה).

1. *A noise, tumult,* of water, Ps. lxv. 8. Isai. xvii. 12, 13; of a calling or shouting, Jer. xxv. 31. Ps. lxxiv. 23; especially the *noise* or *tumult* of a multitude, Isai. v. 14. xiii. 4. xxiv. 8. xxv. 5. lxvi. 6: שְׁאוֹן עַלִּיזִים *the tumult of the rejoicers;* of war, Amos ii. 2. Hos. x. 14. Jer. xlviii. 45: בְּנֵי שָׁאוֹן *noisy; tumultuous warriors.*
2. *Ruin, destruction,* Ps. xl. 3: בּוֹר שָׁאוֹן *pit of destruction.* Jer. xlvi. 18: פַּרְעֹה מֶלֶךְ מִצְרַיִם שָׁאוֹן *Pharaoh, king of Egypt, is lost. Pharao, rex Ægypti, pernicies!*

שְׁאָט *m.* (with Kametz impure), *contempt.* With suffix. שָׁאטְךָ. Ezek. xxv. 6: בִּשְׁאָט נֶפֶשׁ *with contempt of soul* (for all things round about them), i. e. with haughtiness, *cum fastu,* xxxvi. 5. Compare xxv. 15. Root שׁוּט, *to despise.* See Art. א, p. 2. col. 1.

שְׁאִיָּה *a crash, crashing,* Isai. xxiv. 12. Root שָׁאָה.

שָׁאַל and שְׁאֵל *fut.* יִשְׁאַל, in four conjugations; in *Kal,*

1. *To ask, demand, to require, to desire,* with the accus. of the thing. Job xxxi. 30: לִשְׁאֹל בְּאָלָה נַפְשׁוֹ *to demand with a curse his* (the enemy's) *life,* i. e. his death. Similar is the phrase Jonah iv. 8: וַיִּשְׁאַל אֶת־נַפְשׁוֹ לָמוּת *and he wished* or *asked death for himself,* 1 Kings xix. 4. The person of whom any thing is asked, takes מִן, Ps. ii. 8; מֵאֵת, 1 Sam. viii. 10; or the accus. (as *αἰτεῖν τινά τί*). Hence with double accus. Ps. cxxxvii. 3: שְׁאֵלוּנוּ שׁוֹבֵינוּ דִּבְרֵי שִׁיר *those who carried us away captives,* (i. e. our conquerors) *ask of us a song.* Deut. xiv. 26: אֲשֶׁר תִּשְׁאָלְךָ נַפְשֶׁךָ *what thy soul asketh of thee.*
2. *To beg, request,* with the accus. of the thing, and מִן, מֵעִם, מֵאֵת of the person. Ps. xxi. 5. Deut. x. 26: כָּל־אֲשֶׁר שָׁאַלְתָּ מֵעִם יְהוָה *all thou hast requested of Jehovah.* Isai. vii. 11: הַעֲמֵק שְׁאָלָה *make deep, request,* i. e. request something out of the depth. Others take שְׁאָלָה for שְׁאֹלָה, and translate *make (the request) deep, even unto Orcus.* So *Aqu. Symm. Theod.* Chald.
3. *To inquire of, ask,* with the accus. of the person. Gen. xxiv. 47. Job xl. 7. xlii. 4, and לְ, Job viii. 8. Numb. xxiv. 21.—Josh. ix. 14: וְאֶת פִּי יְהוָה לֹא שָׁאָלוּ *but they did not ask (consult) the mouth of Jehovah.* In this expression the neglect of a duty is implied, compare Isai. xxx. 2. Gen. xxiv. 57. The thing *for,* or *after* which one inquires, takes לְ, Judg. xiii. 18: לָמָּה־זֶּה תִּשְׁאַל לִשְׁמִי *why askest thou after my name?* Gen. xxxii. 29. Deut. iv. 32; with עַל, Neh. i. 2; with the accus. Hag. ii. 11: שְׁאַל־נָא אֶת הַכֹּהֲנִים תּוֹרָה *ask the priests about the law.* Isai. xlv. 11.
4. Especially *to inquire of, to consult,* as an oracle, and then construed with בְּ, hence, שָׁאַל בַּיהוָה *to consult, enquire of Jehovah,* (by a prophet or through the Urim and

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Thummim), Judg. i. 1. xviii. 5. xx. 18; construed with לְ *for* a person. 1 Sam. xxii. 10: וַיִּשְׁאַל לוֹ בַּיהוָה *and he inquired of Jehovah for him.* Verse 13. and 15. Numb. xxvii. 21. שָׁאַל בְּתֻרִּפִים *to inquire of the Teraphim,* Ezek. xxi. 26.

5. שָׁאַל לִשְׁלוֹם לְ *to ask* or *inquire after one's health* or *welfare,* especially as a salutation, Gen. xliii. 27. 1 Sam. x. 4. xvii. 22. xxx. 21. Exod. xviii. 7: וַיִּשְׁאֲלוּ אִישׁ לְרֵעֵהוּ לְשָׁלוֹם *and they asked each other after their welfare.* Once only expressed by שָׁאַל לְשָׁלוֹם פְּ, 2 Sam. xi. 7. With the significations of No. 1. and 2. is connected

6. *To ask as a loan, to borrow,* Exod. iii. 22. xi. 2. xii. 35. Part. שָׁאוּל *borrowed,* 1 Sam. i. 28. 2 Kings vi. 5. See *Hiph.*

7. *To ask alms, to beg,* Prov. xx. 4. Comp. *Piel.*

Niph. to ask (a favour) *for one's self,* (as in Greek αἰτοῦμαι, *mihi peto,* distinguished from αἰτέω). 1 Sam. xx. 6, 28. Neh. xiii. 6.

Piel שִׁאֵל.

1. *To ask, inquire,* 2 Sam. xx. 18.

2. *To beg,* as *Kal,* No. 7. Ps. cix. 10.

Hiph. to lend, Exod. xii. 36. 1 Sam. i. 28. Compare *Kal,* No. 6. Deriv. out of the alphabetic order, מִשְׁאָלָה.

שְׁאֵל Chald.

1. *To ask, desire, request.* With double accus. Ezra vii. 21: כָּל־דִּי יִשְׁאֲלִנכוֹן עֶזְרָא *all that Ezra shall desire of you.*

2. *To ask, inquire,* with לְ of the person, Ezra v. 9, and with the accus. of the thing, Verse 10: שְׁמָהָתְהוֹם שְׁאֵלְנָא לְהֹם *we have asked them for their names.* Comp. the Targum on Ps. xxxv. 11.

שְׁאֵלָה *fem.* with suffix. שְׁאֵלְתִי, also שְׁאֵלְתָם (Ps. cvi. 15), and by contraction שַׁלְתֵּךְ (1 Sam. i. 17.)

1. *Entreaty, petition, request.* שָׁאַל שְׁאֵלָה *to make a request,* Judg. viii. 24. 1 Kings ii. 16. נָתַן שְׁאֵלָה *to grant a request,* Esth. v. 6, 8. בָּאָה שְׁאֵלָה *the request is granted,* Job vi. 8.

2. *Any thing lent, a loan,* 1 Sam. ii. 20. Compare the verb, No. 6.

שְׁאֵלָא Chald. *stat. emph.* שְׁאֵלְתָּא, *a wish, request;* hence also, *an affair, matter, concern,* (compare חֵפֶץ No. 4.) Dan. iv. 14: מַאֲמַר קַדִּישִׁין שְׁאֵלְתָּא *this matter is a command of the holy ones.*

שָׁאַן only in *Pil.* (as a quadriliteral), שַׁאֲנַן *to be at rest, to live quietly,* Jer. xxx. 10. Job iii. 18. Whence

שַׁאֲנָן *plur.* שַׁאֲנַנִּים *adj.*

1. *Quiet, tranquil,* Isai. xxxiii. 20, especially *living in peace, security, prosperity,* Job xii. 5. Compare שַׁלְוָנָן, xxi. 23. Inasmuch as prosperity and security often lead to carelessness and even to forgetfulness of God, hence,

2. *Careless* (in a bad sense), *haughty, insolent,* (*secundis rebus ferox, Sallust.* Jug. 94.) Ps. cxxiii. 4. Amos vi. 1. Isai. xxxii. 9, 11, 18. (Compare the equivalent words שַׁלְוָה, שַׁלְוָן, esp. part. בֻּטֵּחַ, and עָלַז. See *Schulten's Animadv.* in Job xxvi. 5.)

3. Subst. *pride, arrogance, insolence,* Isai. xxxvii. 29. 2 Kings xix. 28.

שָׁאַס, see שָׁסַס.

שָׁאַף only in *Kal,*

1. *To breathe with open mouth, to snuff up,* With the accus. of the thing, e. g. שָׁאַף רוּחַ *to snuff the air,* Jer. ii. 24. xiv. 6. Hence *to gape, to long for,* Job vii. 2 xxxvi. 20. *to endeavour to attain, to strive after.* Job v. 5: שָׁאֲפוּ צִמִּים חֵילָם *the thirsty seize after their property.* With עַל, Amos ii. 7: *they pant after the dust of the earth on the head of the poor,* i. e. they long to bring the poor to a dying condition.

2. *To snort, to snuff,* hence

(*a*) *To hasten after* a thing, Eccles. i. 5. (Compare הֵפִיחַ, Hab. ii. 3.)

(*b*) *To snort at, to assail with rage,* of wild beasts; and metaph. of savage enemies.

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Ps. lvi. 2: כִּי שָׁאֲפַנִי אֱנוֹשׁ *for man would snort at me.* lvii. 4. Amos viii. 4. Ezek. xxxvi. 3. Of the *wrath* of Jehovah, Isai. xlii. 14.

שָׁאַר in three conjugations; in *Kal, to remain,* only in 1 Sam. xvi. 11.

Niph. pass. from *Hiph.*

1. *To be left, to remain,* Gen. vii. 23. xlii. 38. xlvii. 18. Isai. xi. 11.
2. *To remain, to continue,* Exod. viii. 5, 7. Numb. xi. 26. Job xxi. 34: תְּשׁוּבֹתֵיכֶם נִשְׁאָר מָעַל *your replies remain false.*

Hiph. הִשְׁאִיר.

1. *To let remain, to leave,* Exod. x. 12.
2. *To leave behind,* Joel ii. 14.
3. Intrans. *to remain,* Numb. xxi. 35. Deut. iii. 3. xxviii. 55.

Obs. The form נֵאשָׁאַר, Ezek. ix. 8. appears to be compounded from two different readings נִשְׁאַר and אֶשְׁאָר, and for both of which there are authorities. See de Rossi and Jahn on the passage.

שְׁאָר (with Kametz impure) *m. the rest, remnant, remainder,* Isai. x. 20, 21, 22. xi. 11. and frequently.

שְׁאָר *m.* Chald. *idem,* Ezra iv. 7, 9, 10, 17. the *stat. const.* שְׁאַר occurs in vii. 18.

שְׁאָר יָשׁוּב (*the remnant shall return*), a symbolical proper name of the son of the prophet Isaiah, Isai. vii. 3. Comp. x. 21.

שְׁאֵר *m.*

1. *Flesh,* i. q. בָּשָׂר, almost entirely in poetry, Ps. lxxiii. 26. lxxviii. 20, 27. Prov. v. 11. Micah iii. 2, 3. Jer. li. 35: חָמָסִי וּשְׁאֵרִי עַל בָּבֶל *my wrongs and my flesh come upon Babylon,* i. e. the violence done to me and my flesh, which it has devoured, come upon it. The expression is equivalent to the parallel דָּמִי, *my blood which it has spilt.* Compare אָכַל, No. 1. lett. (*b*) and No. 2.
2. *A near relation, one related by blood,* Levit. xxi. 2: שְׁאֵרוֹ הַקָּרוֹב אֵלָיו *his nearest relation.* xviii., 12, 13, 17. Numb. xxvii. 11. More fully שְׁאֵר בְּשָׂרוֹ, Levit. xviii. 6. xxv. 49. Comp. בָּשָׂר, No. 4.

שַׁאֲרָה *fem. consanguinity,* hence as a concrete *kindred by blood,* Levit. xviii. 17.

שְׁאֵרִית *fem. contr.* שְׁרִית, 1 Chron. xii. 38: *the remainder, a remnant of people,* especially after a general overthrow, Jer. xi. 23: וּשְׁאֵרִית לֹא תִהְיֶה לָהֶם *and no remnant shall be left to them.* xliv. 14. Micah vii. 18. Zeph. ii. 7. Compare שָׂרִיד, פְּלֵיטָה. Ps. lxxvi. 11: שְׁאֵרִית חֵמוֹת *the remainder of his wrath,* probably for *his whole wrath,* that would have been otherwise spared.

שֵׁאת *fem.* (for שְׁאֵת, of the *masc.* form שֵׁא from שָׁאָה, as רֵעַ, רֵעָה from רָעָה) *destruction,* Lam. iii. 47. By contraction שֵׁת, Numb. xxiv. 17. See below.

שְׁבָא *fem. Sheba, Sabeans,* (as the name of a country, *fem.* as the name of a people, *masc.*) a people and country in Arabia Felix, famous for producing abundance of perfumes, spices, gold and precious stones, 1 Kings x. 1, &c. Isai. lx. 6. Jer. vi. 20. Ezek. xxvii. 22. Ps. lxxii. 15. also an important commercial people. Ezek. xxvii. 22. Ps. lxxii. 10. Joel iv. 8. Job iv. 15. It is used Job i. 15. for (predatory) Arabs generally, and is *fem.* although it refers to the people; the name of the country is here used for the name of the people. Of this people a threefold derivation occurs in Genesis:

(*a*) According to Chap. x. 7, from a grandson of Cush;

(*b*) According to x. 28. from a son of Joktan, (so also according to the tradition of the Arabs);

(*c*) According to xxv. 3. from a descendant of Keturah. But it would be a mistake to suppose on account of these three derivations, three different regions; (*a*) and (*c*) are certainly the same, for both are combined with דְּדָן, and depend only on different etymological views, see דְּדָן, עַיִן;

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(*b*) likewise, appears to coincide, since the Arabs derive the country Saba famous for incense, (consequently that of which we speak), from *Kachtan*, i. e. Joktan.

שְׁבָבִים *m. plur. small pieces, fragments*, Hos. viii. 6. (Chald. שַׁבֵּב, *to break in pieces*, שְׁבָא *a fragment*).

שָׁבָה *fut.* apoc. יִשְׁבְּ, in two conjugations; in *Kal, to take prisoner, to carry away captive*, Gen. xxxiv. 29. 1 Kings viii. 48. Gen. xxxi. 26: שְׁבוּיוֹת חֶרֶב *captives taken with sword in hand.* Compare 2 Kings vi. 22. Isai. xiv. 2: הָיוּ שֹׁבִים לְשׁבֵיהֶם *they shall carry away captive those who carried them away.* Also *to carry away cattle*, 1 Chron. v. 21. or other property, 2 Chron. xxi. 7.

Niph. passive of *Kal*, Gen. xiv. 14. Exod. xxii. 9. Deriv. שְׁבוּת, שְׁבִי, שִׁבְיָה, שִׁבִית.

שְׁבוֹ *m. a certain precious stone*, Exod. xxviii. 19. xxxix. 12. LXX. ἀχάτης. Vulg. *achates.*

שְׁבוֹל or שִׁבּוֹל, Jer. xviii. 15 in Chethib, for שִׁבְיל, q. v.

שָׁבוּעַ *fem.* also שְׁבוּעַ (Gen. xxix. 27, 28.) *dual* שְׁבֻעַיִם (Levit. xii. 5.) *plur.* שְׁבֻעִים *m.* שָׁבֻעוֹת, *stat. const.* שִׁבְעוֹת, properly *the number seven*, ἕβδομας, hence

1. *Seven days, a week*, ἑβδομας, *septimana*, Gen. xxix. 27, 28. Dan. x. 2: שְׁלֹשָׁה שָׁבֻעִים יָמִים *three weeks long.* (See יָמִים p. 285. No. 2.) חַג שָׁבֻעוֹת *the feast of (seven) weeks*, afterwards called *the feast of Pentecost*, so called from the seven weeks, which were counted from the beginning of the Passover to this feast, Deut. xvi. 9. More fully, Tob. ii. 1: ἁγία ἑπτὰ ἑβδομάδων. Distinct from this is Ezek. xlv. 21: חַג שָׁבֻעוֹת יָמִים *feast of seven days*, applied to the feast of Passover, because it lasted seven days.

2. *Period of seven years, a weak of years*, Dan. ix. 24 &c.

שְׁבוּעָה and שְׁבֻעָה *fem.* from שָׁבַע, *an oath, act of swearing*, Gen. xxvi. 3. xxiv. 8 &c. שְׁבֻעַת יְהוָה *an oath (by the name) of Jehovah*, Exod. xxii. 10. Eccles. viii. 2. Especially

(*a*) *Oath of covenant*, 2 Sam. xxi. 7: עַל שְׁבֻעַת יְהוָה אֲשֶׁר בֵּינֹתָם *on account of Jehovah's oath*, i. e. the oath of covenant, *which was between them.* בַּעֲלֵי שְׁבוּעָה לְ *bound to one by an oath, confederates*, ἔνορκοι, Neh. vi. 18.

(*b*) *Oath of imprecation, a curse*, more fully שְׁבוּעַת הָאָלָה, Numb. v. 21. Hence, in the same verse, לְאָלָה וּלְשְׁבֻעָה *to a curse.* Compare Dan. ix. 11. Isai. lxv. 15.

שְׁבוּת and שְׁבִית *fem.* (which two forms frequently alternate in Kri and Chethib,) from שְׁבָה *captivity*, and as concrete *captives*, Numb. xxi. 29. שׁוּב שְׁבוּת *to bring back the captives* (of a nation), Deut. xxx. 3. Jer. xxix. 24. xxx. 3. Ezek. xxix. 24. xxxix. 25. Amos ix. 14. Zeph. iii. 20. Ps. xiv. 7. lv. 7. cxxvi. 1, 4. This phrase is then used metaph. of the restoration of fortune and prosperity. Job xlii. 10: וַיהוָה שָׁב אֶת שְׁבוּת אִיּוֹב *and Jehovah restored again the prosperity of Job.* Ezek. xvi. 53: שָׁבְתִּי . . . אֶת־שְׁבוּת סְדֹם *I will re-establish Sodom.* Comp. Verse 55. Hos. vi. 11, (if we take these words as belonging to the beginning of the succeeding Chapter).

I. שָׁבַח (Arab. with ح), in two conjugations; in *Piel* שִׁבַּח.

1. *To praise, to commend*, Eccles. viii. 15. Especially *to praise God*, Ps. lxiii. 4. cxvii. 1. cxlvii. 12.

2. *To praise as happy, to pronounce happy*, Eccles. iv. 2. Compare the Chald.

Hithp. to praise one's self, to glory, with בְּ, *of a thing*, Ps. cvi. 47. 1 Chron. xvi. 35.

II. שָׁבַח (Arab. with خ), *to recede*, in two conjugations; in *Piel, to keep back, to check, still, quiet*, e. g. the floods, Ps. lxxxix. 10. *Anger*, Prov. xxix. 11.

Hiph. i. q. *Piel, to still, calm*, (the floods), Ps. lxv. 8.

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שָׁבַח Chald. only in *Pael* שַׁבַּח, *to commend, praise.* See the Hebrew, No. 1. Dan. ii. 23. iv. 31, 34.

שֵׁבֶט and שָׁבֶט. *Plur.* שְׁבָטִים, שִׁבְטֵי.

1. *Staff, stick, rod,* Levit. xxvii. 32, especially for chastisement, (Prov. x. 13. xiii. 24. xxii. 8.), hence, *a rod of correction.* Job ix. 34. xxi. 9: לֹא שֵׁבֶט אֱלוֹהַּ עֲלֵיהֶם *the rod of God comes not upon them.* xxxvii. 13. Isai. x. 5: שֵׁבֶט אַפִּי *the rod of my anger.* ii. 14: שֵׁבֶט פִּיו *the rod,* or *scourge of his mouth,* metaph. for sentence of chastisement. Syr. ܫܒܛ, *chastised.*
2. *A staff of authority, sceptre,* Gen. xlix. 10. Numb. xxiv. 7, &c.
3. *Measuring-staff* or *rod, and the portion of land measured with it.* Ps. lxxii. 2: שֵׁבֶט נַחֲלָתְךָ *thy possession measured out to thee.* Jer. x. 16. li. 19.
4. *A spear, lance,* 2 Sam. xviii. 14. Comp. מַטֶּה, No. 4.
5. *A tribe,* of the tribes of Israel. (See מַטֶּה, No. 3.) שְׁנֵי עָשָׂר שֵׁבֶט *the twelve tribes,* Exod. xxviii. 21. כָּל שִׁבְטֵי יִשְׂרָאֵל *all tribes of Israel,* Judg. xx. 2. also for מִשְׁפָּחָה, *family,* i. e. the subdivision of a tribe, Numb. iv. 18. Judg. xx. 12. 1 Sam. ix. 21.

שִׁבַט Chald. *a tribe,* as the Hebrew שֵׁבֶט, No. 5. Ezra vi. 17.

שְׁבָט *m.* the eleventh month of the canonical year, corresponding to part of January and part of February. (Also in Syr. and Arab.) Zech. i. 7.

שִׁבְי *m.* in *Pausa* שֶׁבִי, with suffix. שִׁבְיוֹ, שִׁבְיָךְ, (from שָׁבָה).

1. Adj. *captive, a prisoner,* (after the form פִּתִי), Exod. xii. 29. *Fem.* שִׁבְיָה Isai. lii. 2.
2. As a subst. *captivity,* and as a concrete, *captives.* שָׁבָה שִׁבִי *to carry away captives,* Numb. xxi. 1. Ps. lxviii. 9. הָלַךְ בַּשִּׁבִי *to go into captivity,* Jer. xxii. 22. xxx. 16. and frequently שִׁבִי הָלַךְ, Lam i. 5. שִׁבְיֵ הַגּוֹלָה *the departed captives,* Ezra ii. 1. שִׁבְיֵ סוּסֵיהֶם *your captive horses,* Amos iv. 10.

שָׁבִיב *m. a flame,* Job xviii. 5. See the following.

שְׁבִיב Chald. *idem.* שְׁבִיבָא דִי נוּרָא *the flame of fire,* Dan. iii. 22. *Plur.* vii. 9. Arab. שׁבב, *to kindle,* and intrans. *to burn.*

שִׁבְיָה *fem.* of שִׁבִי, No. 2. *captivity, captives,* 2 Chron. xxviii. 5. Neh. iv. 4.

שְׁבִיל *m. a way, path,* Ps. lxxvii. 20. Jer. xviii. 15, where the Chethib. has שׁבול. Root שָׁבַל, No. 1.

שְׁבִיסִים *m.* Isai. iii. 18. reticulated head-dresses, caps; compare the Latin *reticulum. Varr. de Ling. Lat.* IV. 19. So in the Talmud. Root שָׁבַס, probably i. q. שָׁבַץ, *to make net-work.* According to others *little suns,* from the Arabic شبيسة, (denom. from شمس, *Sun*), a kind of spangle worn on the hair. The explanation is supported by the following שַׁהֲרֹנִים, *little moons.*

שְׁבִיעִי *fem.* ית an ordinal number (from שֶׁבַע), *the seventh,* Gen. ii. 2. Exod. xxi. 2.

שְׁבִית *fem.* i. q. שְׁבוּת, q. v. *captivity,* Numb. xxi. 29.

שָׁבַל (Arab. شبل). Root obsolete.

1. *To go.* Whence שְׁבִיל, *a way, path.*
2. *To rise, grow.* Arab. Conj. IV. *to produce ears* (of corn). See שִׁבֹּלֶת שֻׁבָּל, No. 2.
3. *To flow, stream, overflow.* Compare שֻׁבָּל, שִׁבֹּלֶת, שַׁבְלוּל, for these transitions of significations see הָלַךְ, יָרַד, עָלָה, עָבַר.

שֻׁבָּל *m. a branch,* from Root, No. 2. (Comp. עָלָה, *leaf,* from עָלָה). Zech. iv. 12: שִׁבְּלֵי הַזֵּיתִים *olive branches.* The *Dagesh forte* is euphonic as in סִבְּכוֹ, (from סֹבֶךְ), Jer. iv. 7. and the Chateph-patach as in סִבְּלוֹ, Isai. ix. 3. x. 27. (The reading שִׁבְּלֵי is contrary to the Massora).

שֹׁבֶל *m. the train of a garment,* Isai. xlvii. 2: חָשַׂף שֹׁבֶל *to take up the train.* (Arab. سبل, *idem.* Root שׁבל, No. 3.)

שַׁבְלוּל *m.* According to the Hebrew interpreters and Talmud, *a snail.* Ps. lviii. 9: כְּמוֹ שַׁבְלוּל תָּמֵס יַהֲלֹךְ *as the snail which*

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moves in a melting state, i. e. dissolves as it goes, leaving a moisture behind it. Root שָׁבַל No. 3. *to flow, melt,* (as λείμαξ, *limax,* from λείβω *to flow,* λείβομαι *to melt*). In Chald. תִּיבְלָא *idem,* with ת; compare שִׁבֹּלֶת, *an ear of corn,* Chald. תִּבְלָא.

שִׁבֹּלֶת. *Plur.* שִׁבֳּלִים, *fem.*

1. *An ear of corn,* from שָׁבַל No. 2. Job xxiv. 24. Gen. xlv. 5, &c. Isai. xvii. 5. (Arab. שנבלה, with a Dagesh analyzed into Nun).

2. *Stream,* (see שָׁבַל, No. 3.) Ps. lxix. 3, 16. Isai. xxvii. 12: שִׁבֹּלֶת הַנָּהָר *the stream of the river.*

שֶׁבְנָא and שֶׁבְנָה, (probably *a blooming youth,* full of vigour, Arab. شلبن), *Shebna,* the proper name of a prefect of the palace under Hezekiah, whose office was taken from him and given to Eliakim, (Isai. xxii. 15.), but he afterwards appears with Eliakim as private secretary of the king, (Isai. xxxvi. 3. 2 Kings xviii. 18. xxvi. 37. xix. 2.) This will not appear strange, when we consider the capriciousness of the Oriental princes in bestowing their favours.

שָׁבַע in three conjugations; in *Kal, to swear.* Only in the part. pass. שְׁבֻעֵי שְׁבֻעוֹת *jurantes juramenta.* (Probably denom. from שֶׁבַע, *seven,* in reference to an *affirmation* over seven sacrifices, or in reference to the sacredness of the number *seven*). More usually in

Niph. נִשְׁבַּע, *to swear,* construed

(*a*) With בְּ of the person or thing *by* which one swears. Gen. xxi. 23: הִשָּׁבְעָה לִי בֵּאלֹהִים *swear to me by God.* xxii. 16: בִּי נִשְׁבַּעְתִּי *I have sworn by myself. To swear by a God* is often used as an acknowledgment of him and his worship. Applied to Jehovah, Deut. vi. 13. x. 20; to idols, Amos viii. 14. Zeph. i. 5. *To swear by an unfortanate person,* signifying the imprecating upon one's self his sufferings, in case of a breach of promise. Ps. cii. 9: בִּי נִשְׁבָּעוּ *they have sworn by me, that it should be with them as with me* (in case they should not keep their oath). Comp. Isai. lxv. 15.

(*b*) With לְ of the person *to whom* one swears, Gen. xxi. 23. xxiv. 7. With the dative of the person and the accus. of the thing, *promised* by an oath. Gen. l. 24: הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְ *the land which he has sworn to Abraham.* Exod. xiii. 5. xxxiii. 1: הִשָּׁבֵעַ לֵאלֹהִים *to swear* (fidelity) *to God, nomen dare Deo.* 2 Chron. xv. 14. Comp. Isai. xix. 18. Zeph. i. 5, (in which the preposition לְ alternates with בְּ).

Hiph. הִשְׁבִּיעַ,

1. *To make, cause, to swear, to bind by an oath,* Numb. v. 19. Gen. l. 5. Hence

2. *To adjure, conjure, obtestari,* i. e. to entreat urgently. Cant. ii. 7. iii. 5. v. 9. 1 Kings xxii. 16. The signification of the word is probably connected with שֶׁבַע *seven,* the sacred number. Hence the name שִׁבְעָה and בְּאֵר שֶׁבַע in Gen. xxvi. 33, 34. are derived from שְׁבוּעָה *an oath.* Deriv. שְׁבוּעָה.

שֶׁבַע *fem.* and שִׁבְעָה *m.*

1. *Seven,* placed before or after the noun. When placed before the noun, it is used either in *stat. const.* (Gen. viii. 10.), or in the *stat absol.* (Numb. xxiii. 1.) It occurs more rarely after the noun, as שְׁנַת שֶׁבַע, *the seventh year,* 2 Kings xii. 2. The number seven is used in Hebrew.

(*a*) As a round number, to express any small quantity, (as we use *ten.*) Gen. xxix. 18. xli. 2, &c. 1 Sam. ii. 5. Isai. iv. 1. Ruth iv. 15. Prov. xxvi. 25. It is on this account employed in the free language of poetry, as in Job i. 2, 3. ii. 13.

(*b*) As a sacred number, as among most nations. Hence, seven sacrifices at a covenant, Gen. xxi. 28; seven lamps in the candlestick, Exod. xxxvii. 23; the blood is sprinkled seven times, Levit. iv. 6, 17, &c.

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(See *Fred. Gedicke Verm. Schriften*, p. 32—60.) *Seventeen* is expressed by שִׁבְעָה עָשָׂר *m.* and שֶׁבַע עֶשְׂרֵה *fem.*

2. *Seven times*, mostly as an indefinite or round number. Ps. cxix. 164. Prov. xxiv. 16.

Dual שִׁבְעָתַיִם, *sevenfold*, Gen. iv. 15, 24. Ps. xii. 7. 2 Sam. xxi. 9 in Chethib.

Plur. שִׁבְעִים, *seventy*, mostly as a round number, Gen. l. 3. So *seven and seventy*, Gen. iv. 24. Deriv. שָׁבַע.

שִׁבְעָה Gen. xxvi. 33. the name of a well, which is here derived from an oath. It was perhaps originally pronounced with other vowels שְׁבֻעָה. Compare the words גִּלְעֵד from גַּלְעָד, Gen. xxxi. 47. מוֹאָב from מֹאָב, Gen. xix. 37.

שִׁבְעָנָה *m.* i. q. שִׁבְעָה *seven*, once in Job xlii. 13.

שָׁבַץ only in *Piel* and *Pual*. In Syr. *to mingle, to plat, twist;* in Arab. Conjug. V. *to be intertwisted, intricate.*

Piel שִׁבֵּץ,

1. *To work, weave*, but of a peculiar kind of work, viz. *to weave in a chekered* or *cellular kind of texture*, and in white stuff only, after the manner of our quilting, so that the checks or cells resemble the setting of jewels, see (signification, No. 2.) Exod. xxviii. 39: וְשִׁבַּצְתָּ כְּתֹנֶת שֵׁשׁ *and thou shalt work in checker a coat of byssus.* This coat is called in Verse 4: כְּתֹנֶת תַּשְׁבֵּץ *a coat of checkered cloth.* Thus the Greek σφραγὶς signifies 1. collet of a ring. 2. a certain figure which was woven into stuff. According to Salmasius on the cited passage, *opus ocellatum*, better *opus tessellatum, reticulatum.* Deriv. מִשְׁבָּצוֹת, No. 1. תַּשְׁבֵּץ. Compare שִׁבְיסִים.

2. *To set* (of jewels), hence in

Pual pass. *to be set*, (of jewels). Exod. xxviii. 20: מְשֻׁבָּצִים זָהָב יִהְיוּ בְּמִלּוּאֹתָם *they shall be set in gold in their enchasings.* Deriv. מִשְׁבָּצוֹת, No. 2.

שָׁבָץ *m.* 2 Sam. i. 9. only, כִּי אֲחָזַנִי הַשָּׁבָץ *for confusion* or *terror has seized me.* So according to the Targum; (compare the root). But as the article appears to indicate that the word has a specific, rather than a general signification, it is better to render it, according to the Rabbins, by *the cramp;* or, according to others, *giddiness, dizziness.*

שְׁבַק Chald. *to leave, to leave behind*, Dan. iv. 12. xx. 23. (iv. 15, 23, 26.) (Syr. *idem*).

Ithpe. To be left, to be given up, to be resigned, Dan. ii. 44.

שָׁבַר *fut.* יִשְׁבֹּר, in five conjugations; in *Kal*,

1. Trans. *to break in pieces*, Jer. ii. 20. xix. 10, and frequently. Several phrases which this verb forms in combination with other words, see under זְרוֹעַ, מַטֶּה, קֶשֶׁת. Hos. ii. 20. (18.): וְקֶשֶׁת וְחֶרֶב וּמִלְחָמָה אֶשְׁבֹּר מִן הָאָרֶץ *I will break in pieces the bow, the sword, and the weapons of war, (and remove them) out of the land.* With regard to the signification of מִלְחָמָה, see No. 3. of that word. Applied to the destruction of ships by the wind, Ezek. xxvii. 26.

2. *To tear in pieces*, of wild beasts. 1 Kings xiii. 26, 28. Generally of *injuries* to the body of an animal. Part. שָׁבוּר, *broken, maimed*, Levit. xxii. 22. See *Niph.* No. 2. Metaph. *to break, wound the heart.* Ps. lxix. 21: שָׁבְרָה לִבִּי חֶרְפָּה *the disgrace breaks my heart.* cxlvii. 3: שְׁבוּרֵי לֵב *broken hearted.*

3. With צָמָא *to satisfy, to quench thirst, frangere sitim*, Ps. civ. 11.

4. *To ruin, destroy*, Dan. xi. 26. Ezek. xxx. 21. Isai. xiv. 25. See *Niph.* No. 3. and שֶׁבֶר.

5. *To cut, measure off, to fix limits.* Job xxxviii. 10: וָאֶשְׁבֹּר עָלָיו חֻקִּי *when I fix my bounds round about it*, (the sea). Comp. נָזַר.

6. Denom. from שֶׁבֶר, No. 6.

(*a*) *To buy corn*, combined with שֶׁבֶר,

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Gen. xlvii. 17; with בָּר, xlii. 3; also without addition, xlii. 5. Isai. lv. 1.

(*b*) *To sell corn,* Gen. xli. 56.

Niph. pass. נִשְׁבַּר.

1. *To be broken, frangi,* Isai. xiv. 29. Of ships, *to be dashed to pieces, to be wrecked,* Ezek. xxvii. 34. Jonah i. 4.
2. *To be torn in pieces,* Ps. cxxiv. 7. Of cattle, *to be hurt, injured, wounded,* Exod. xxii. 9, 13. Ezek. xxxiv. 4, 15. Zech. xi. 16: הַנִּשְׁבָּרָה לֹא יְרֻפֵּא (*he*) *shall not heal that which is wounded.* Metaph. with לֵב, *to be of a contrite heart.* Ps. xxxiv. 19. Isai. lxi. 1. Ps. li. 19. Perhaps trans. as *Kal,* Ezek. vi. 9.
3. *To be annihilated, destroyed,* (of an army), Dan. xi. 22. 2 Chron. xiv. 12. *To be ruined, to go to ruin, to perish,* (of a state, city, individual), Isai. viii. 15. xxiv. 10. xxviii. 13. Jer. xlviii. 4. Dan. viii. 25. xi. 4. Ezek. xxx. 8.

Piel שִׁבֵּר, i. q. *Kal,* No. 1. *to break* or *smite in pieces,* e. g. the teeth, Ps. iii. 8; idols, altars, 2 Kings xviii. 4. xxiii. 14, &c. Applied to ships, Ps. xlviii. 8.

Hiph. הִשְׁבִּיר.

1. *To cause to break through,* relative to the birth of a first child, (comp. מַשְׁבֵּר). Isai. lxvi. 9: הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד *should I cause to break through,* i. e. to open the womb, *and not cause to bring forth?* Comp. Hos. xiii. 13. Isai. xxxvii. 3.
2. Denom. from שֶׁבֶר, *to sell corn,* Gen. xlii. 6. Amos viii. 5, 6.

Hoph. pass. *to be wounded, broken,* of the heart. as *Niph.* No. 2. Jer. viii. 21: הָשְׁבַּרְתִּי *I am wounded,* namely, at heart. Deriv. out of the alphabetical order שֶׁבֶר, שִׁבָּרוֹן, מִשְׁבָּר, מַשְׁבֵּר.

שֶׁבֶר and שֵׁבֶר, with suffix. שִׁבְרִי.

1. *The act of breaking, breach, infraction,* Isai. xxx. 14.
2. *A fracture, injury, wound,* of a limb, Levit. xxi. 19. xxiv. 20. Metaph. *a breach* or *disorder* of a state, Ps. lx. 4.—שֶׁבֶר רוּחַ *a broken heart, affliction,* Isai. lxv. 14.
3. *Ruin, destruction,* of a state, Lam. ii. 11. iii. 47. iv. 10. Amos vi. 6. of individuals, Prov. xvi. 18. Isai. i. 28.
4. *The act of solving, unfolding,* hence, the *solution* or *interpretation* of a dream, Judg. vii. 15.
5. *Plur.* שְׁבָרִים, *terrors.* Job xli. 17. (25.) (The same transition of signification obtains in several verbs *of breaking,* e. g. חָתַת).
6. *Corn,* perhaps so called from being broken in the mill. Gen. xlii. 1 &c. Exod. viii. 5 &c. Comp. שָׁבַר No. 6.

שִׁבָּרוֹן *m.*

1. *The act of breaking, crushing.* Ezek. xxi. 6: שִׁבְרוֹן מָתְנַיִם *the crushing of the loins,* an image of the most violent pain.
2. *Ruin, destruction,* Jer. xvii. 18.

שָׁבַת *fut.* יִשְׁבּוֹת and יִשְׁבַּת, (Levit. xxvi. 34.) in two conjugations; in *Kal,*

1. *To cease to do* any thing, *to leave off.* With מִן before the *inf.* Job xxxii. 1: וַיִּשְׁבְּתוּ מֵעֲנוֹת *and they left off answering.* Jer. xxxi. 36. Hos. vii. 4. Hence
2. Absol. *to rest, to do nothing,* opposed to *labour,* Exod. xxiii. 12. xxxiv. 21. Applied to a country, *to lie uncultivated,* Levit. xxvi. 34, 35. Comp. xxv. 2. With מִן, *to rest from a labour,* Gen. ii. 2, 3. Exod. xxxi. 17. Compare Isai. xxxiii. 8: שָׁבַת עֹבֵר אֹרַח *the wanderer, traveller,* or *wayfaring man rests,* i. e. does not travel any more, xiv. 4. Lam. v. 14: זְקֵנִים מִשַּׁעַר שָׁבָתוּ *the aged rest from the gate,* i. e. do not any more frequent the gate.
3. *To cease to be, to come to an end,* Gen. viii. 22: *day and night* לֹא יִשְׁבְּתוּ *shall not cease.* Isai. xxiv. 8: שָׁבַת מְשׂוֹשׂ כִּנּוֹר *the joy of the harp has an end.* Lam. v. 15. Prov. xxii. 10. Josh. v. 12. Nehem. vi. 3.

Niph. i. q. *Kal* No. 3. properly passive from *Hiph. to cease to be, to have an end,* Isai. xvii. 3. Ezek. vi. 6. xxx. 18. xxxviii. 28.

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Hiph. הִשְׁבִּית.

1. *To cause to cease from* doing any thing; with מִן before the *inf.* Ezek. xxxiv. 10: הִשְׁבַּתִּים מֵרְעוֹת צֹאן *I will cause them to cease from feeding the flock.* Elliptically xvi. 41: הִשְׁבַּתִּיךְ מִזּוֹנָה for מִהְיוֹת זוֹנָה *I will cause thee to leave off being a harlot.* (Compare Jer. ii. 25. 2 Chron. xv. 16). With לְבִלְתִּי, *lest, so that not,* Josh. xxii. 25.
2. *To cause to* or *to let rest* (from a labour); with מִן, Exod. v. 5. to let the work rest, 2 Chron. xvi. 5. Neh. iv. 11.
3. *To pacify,* Ps. viii. 3.
4. *To cause any thing to cease, to make an end of it,* e. g. war, Ps. xlvi. 10; dispute, Prov. xviii. 18; jubilee, shouting, Isai. xvi. 10. Compare xiii. 11. Ezek. vii. 24. xxvi. 13. Hos. i. 4: הִשְׁבַּתִּי מַמְלְכוּת בֵּית יִשְׂרָאֵל *I will make an end of the kingdom of Israel.* With לְ, Jer. xlviii. 35: הַמַּעֲלֶה לְמוֹאָב *I will make an end of Moab.* Amos viii. 4: לַשְׁבִּית עֲנִיֵּי־אָרֶץ *to make an end of the sufferers of the country.* Ruth iv. 14: אֲשֶׁר לֹא הִשְׁבִּית לָךְ גֹּאֵל *who has not left thee without a kinsman.* Levit. ii. 13: *thou shalt not suffer the salt of the covenant to be wanting on* (מֵעַל) *the meat-offering.*
5. *To remove, put away,* with מִן, Exod. xii. 15: תַּשְׁבִּיתוּ שְׂאֹר מִבָּתֵּיכֶם *remove the leaven from your houses.* Levit. xxvi. 6: הִשְׁבַּתִּי חַיָּה רָעָה מִן־הָאָרֶץ *I will remove the evil beast out of the land.* Ezek. xxxiv. 25. xxiii. 27: הִשְׁבַּתִּי זִמָּתֵךְ מִמֵּךְ *I will put away thy debauchery from thee.* Verse 48. chap. xxx. 13. Isai. xxx. 11. Jer. vii. 34. xvi. 9. xxxvi. 29. Ps. cxix. 119. Deut. xxxii. 26: אַשְׁבִּיתָה מֵאֱנוֹשׁ זִכְרָם *I will do away the remembrance of them from among men.*

I. שֶׁבֶת *m.* With suffix. שִׁבְתִּי, (from שָׁבַת).
1. *The act of ceasing,* Prov. xx. 3, comp. xviii. 18. xxii. 10.
2. *Loss of time,* Exod. xxi. 19.

II. שֶׁבֶת *fem. inf.* from יָשַׁב, *to dwell, inhabit, reside,* q. v,

שַׁבָּת *com. gend.* Exod. iii. 14, compare Levit. xxv. 4. *stat. const.* שַׁבַּת, with suffix. שַׁבַּתּוֹ. *Plur.* שַׁבָּתוֹת *stat. const.* שַׁבְּתוֹת, *a day of rest, sabbath,* the seventh day of the week. Exod. xvi. 15: שַׁבָּת הַיּוֹם לַיהוָה *to day is sabbath to Jehovah.* שַׁבַּת שַׁבָּת *sabbath by sabbath,* 1 Chron. ix. 23. (The Masora observes that the first ב has a Pathach, for which, however, we see no reason). שַׁבַּת שָׁנִים *the sabbath-year,* every seventh year, which was always a year of remission. Levit. xxv. 4, 8. To Levit. xxiii. 15, some apply the signification *week,* Syr. and Greek (Matt. xxviii. 1.) but the usual interpretation is quite sufficient.

שַׁבָּתוֹן *m. idem,* but emphatically, Exod. xvi. 23. Levit. xiii. 24. Usually combined with שַׁבַּת, as שַׁבַּת שַׁבָּתוֹן, Exod. xxxi. 15. xxxv. 2. Levit. xvi. 31. *a great holiday.*

שָׁגַג, i. q. שָׁגָה, only in *Kal,*
1. *To wander, to go astray,* hence,
2. *To err, to transgress,* (through ignorance, mistake), Ps. cxix. 67. Numb. xv. 28. שָׁגַג שְׁגָגָה *to commit an error,* Levit. v. 18. To this is usually added Gen. vi. 3: בְּשַׁגַּם הוּא בָשָׂר *because of their transgression, they are flesh;* i. e. collect. *on account of their transgressions;* (as an *infin.* after the form שַׁגְּ, Jer. v. 26.) But all the old versions render it *because he is flesh,* as if it were compounded of בְּ, שֶׁ, i. q. אֲשֶׁר and גַּם, i. q. גַּם, *also.* This is more applicable to the context; however, there remains the following difficulties.

(*a*) The use of the form שֶׁ as a prefix in Genesis, and that in prose. But to this may be replied that speeches of Jehovah sometimes contain, even in prose, poetical forms for the sake of solemnity. See חַיָּתוֹ, Gen. i. 24. which compare with חַיַּת, in Verse 25. So likewise יְשִׁים, Verse 10.

(*b*) That גַּם is used for גַּם, without the addition of a greater distinctive accent.

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But instances of a pausal form with a lesser distinctive accent sometimes occur.

(*c*) That גַּם appears entirely superfluous. However, it may be rendered, *because he is also flesh*, i. e. not merely spirit. But even thus it remains encumbered.

שְׁגָגָה *fem. error*, Eccles. v. 5. חָטָא בִּשְׁגָגָה *to sin through ignorance, inadvertence*, Levit. iv. 2, 27. Numb. xv. 27.

שָׁגָה (comp. שָׁגַג), in two conjugations; in *Kal*,

1. *To wander about*, Ezek. xxxiv. 6. With מִן, *to deviate from* the way, and metaph. *from* God's commandments, Prov. xix. 27.
2. *To transgress, to commit a fault*, with the accessory idea of inadvertence, Levit. iv. 33. 1 Sam. xxvi. 21. Job vi. 24. xix. 4.
3. *To reel to be giddy, to be intoxicated;* with wine, Isai. xxviii. 7: בַּיַּיִן שָׁגוּ *they are intoxicated with wine.* Prov. xx. 1. with love, Prov. v. 20: לָמָּה תִּשְׁגֶּה בְנִי בְזָרָה *why reelest thou*, i. e. why art thou intoxicated, *my son with (the love of) a strange woman.* Verse 14.

Hiph. הִשְׁגָּה

1. *To lead astray*, Deut. xxvii. 28.
2. Metaph. *to lead one away* (from God's commandments), with מִן, Ps. cxix. 10; *to seduce*, Job xii. 16. Deriv. מִשְׁגֶּה, compare also מְשׁוּגָה, שְׁגִיאָה.

שָׁגַח only in *Hiph.* הִשְׁגִּיחַ, *to look, to see*, e. g. out of the window, Cant. ii. 9. With אֶל *after* any thing, Isai. xiv. 16; with מִן *from* a place, Ps. xxxiii. 14. (In Chald. more frequently for *providere*, הַשְׁגָּחָה *providentia*).

שְׁגִיאָה *error, transgression*, from ignorance, inadvertence. Ps. xix. 3. Root שָׁגָא, i. q. שָׁגָה.

שִׁגָּיוֹן *m.* Ps. vii. 1. and in the *Plur.* שִׁגְיוֹנוֹת, Hab. iii. 1, *a song, ode.* (Compare in Syr. ܫܓܝܢܐ, *cantilena, cantio*, from ܫܓܐ *Pa cecinit*, or, according to the Arab. شجي, *to be anxious, melancholy*), *a mourning song, a lamentation*, to be rendered, then, in Habbakuk, *after the manner of a lamentation.*

שָׁגַל in three conjugations; in *Kal, to cohabit with a woman*, Deut. xxviii. 30 only: וְאִישׁ אַחֵר יִשְׁגָּלֶנָּה *and another shall cohabit with her.*

Niph. pass. Isai. xiii. 16. Zech. xiv. 2.

Pual, Jer. iii. 2. The Masorites consider the word as improper, and have therefore substituted for it שׁכב in the *Kri.* Whence

שֵׁגָל *fem. consort*, of the consort of the Persian king, Neh. ii. 6; and probably also Ps. xlv. 10.

שֵׁגָל *fem.* Chald. *idem*, used of the wives of the Chaldaic king, Dan. v. 2, 3, 23. different from לְחֵנָן *concubines.*

שָׁגַע, (in Arab. *to be bold*, also, *to rave, to be mad.*) In two conjugations; in *Pual part.* מְשֻׁגָּע.

1. *Insane, mad, raving*, 1 Sam. xxi. 16. Deut. xxviii. 34.
2. *A person who fancies himself inspired, an enthusiast, fanatic*, applied to false prophets, Jer. xxix. 26. Hos. ix. 17; applied by way of insult to real prophets, 2 Kings ix. 11.

Hithp. to rave, to behave one's self as a madman, 1 Sam. xxi. 15, 16. Whence

שִׁגָּעוֹן *m. insanity, madness*, Deut. xxviii. 28. 2 Kings ix. 20: כִּי בְשִׁגָּעוֹן יִנְהָג *for he driveth as one insane.*

שֶׁגֶר *m.* Exod. xiii. 12. *stat. const.* שְׁגַר, Deut. vii. 13. xxviii. 4. *the cast young ones, fœtus.* Root (Syr. and Chald. ܫܕܪ, שְׁגַר, *misit, emisit*).

שַׁד, Lam. iv. 3, *dual* שָׁדַיִם, *stat. const.* שְׁדֵי *m.* (Hos. vii. 14. Cant. iv. 5.) *the breasts*, of the human species, Cant. iv. 5. viii. 1; of animals, Gen. xlix. 25. (In Aram. תַּד, דַּי). See שׁוד.

שֵׁד only in *Plur.* שֵׁדִים, *idols*, properly, *lords*, as בְּעָלִים. Deut. xxxii. 17, Ps. cvi. 37. Root שׁיד, Arab. ساد, *med je, to govern, rule*, whence سيد *a lord, master*, Syr. ܣܝܕܐ, *an (evil) demon.* LXX. Vulg. δαιμό-

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via, dæmonia. The names of idols among the later Jews are frequently used to indicate dæmons.

I. שֹׁד, i. q. שַׁד *m.* primit. *a mother's breast,* Job xxiv. 9. Isai. lx. 16.

II. שֹׁד, once שׁוֹד, Job v. 21. (from שָׁדַד).

1. *Violence, oppression.* Used actively, Prov. xxi. 7. xxiv. 2; passively, Ps. xii. 6: שֹׁד עֲנִיִּים *oppression of the poor.* Also *extorted property,* Amos iii. 10.

2. *Destruction, ruin,* often combined with שֶׁבֶר, Isai. li. 19. lix. 7. x. 18. Jer. xlviii. 3. שֹׁד בַּת עַמִּי *the destruction of my people.* Hab. ii. 17: שֹׁד בְּהֵמוֹת *destruction by wild beasts,* Amos v. 9. Joel i. 15.

שָׁדַד in six conjugations; in *Kal,*

1. *To use violence, to destroy.* Ps. xvii. 9: *from the wicked* שׁדְדוּנִי זוּ *who wish to destroy me.* Prov. xi. 3: *the falsehood of the wicked* יְשָׁדֵם *destroys them.*

Part. שׁוֹדְדֵי לַיְלָה *nightly robbers,* Obad. 5. *Part. pass.* שָׁדוּד, *slain, dead,* Judg. v. 27: שָׁם נָפַל שָׁדוּד *there he fell slain.* (In Arab. (1.) *to attack,* (2.) *to strengthen, encourage.* Conjug. II. *to harden.* Conjug. III. *to be more violent than another, to conquer*).

2. *To destroy, to desolate, lay waste,* e. g. a country, a city, Ps. cxxxvii. 8. Jer. xxv. 36. xlvii. 8, 18. li. 55, 56. a people, Jer. xlvii. 4, 7. xlix. 28. Of a destruction by the plague, Ps. xci. 6; by wild beasts, Jer. v. 6.

Obs. The inflexion of this verb is partly regular, partly contracted, e. g. Pret. שָׁדְדוּ, with suffix. שָׁדוּנִי, *fut.* יָשׁוּד Ps. xci. 6. (as from שׁוּד) with suffix. יְשָׁדְדֵם Jer. v. 6. and יְשָׁדֵם, Prov. xi. 3.

Niph. to be made desolate, Micah ii. 4.

Piel as *Kal,* No. 1. Prov. xix. 26. מְשַׁדֵּד אָב *he that uses violence towards his father,* xxiv. 15.

Pual, שֻׁדַּד and שֻׁדַּד, (Nah. iii. 7.) *to be made desolate, to be destroyed,* passive of *Kal,* No. 2. Isai. xv. 1. xxiii. 1. Jer. iv. 13. ix. 18. xlviii. 15. xlix. 10.

Poel to destroy, Hos. x. 2.

Hoph. הוּשַׁד pass. Isai. xxxiii. 1. Hos. x. 14.

שֵׁדָה *fem.* from שֵׁד, properly, *a woman invested with command,* hence, *a mistress,* here, *wife, concubine.* (Comp. سيّدة, *domina, conjux.* Instead of יַ is used the Chirek defective with Dagesh following, comp. פִּלֶגֶשׁ and פִּילֶגֶשׁ, קִמּוֹשׁ and קָמּוֹשׁ). Eccles. ii. 8: שִׁדָּה וְשִׁדּוֹת *wife and wives,* i. e. concubines of all sorts. Comp. the context, which requires that the Harem should be mentioned amongst the enumerated pleasures of Oriental kings, and the preceding word תַּעֲנֻגוֹת, *luxuriousness.* Compare Cant. vii. 7. Aben Ezra and Coccejus compare (less applicably) for the same signification, שַׁד *the breast of a woman,* here metonymically for *wife,* as רַחַם Judg. v. 30.

שַׁדַּי *m. Almighty,* an epithet of Jehovah, sometimes combined with אֵל, as אֵל שַׁדַּי, Gen. xvii. 1. xxviii. 3. Exod. vi 3; sometimes used alone, Job v. 17, and very frequently in this book. Ruth i. 20, 21. Numb. xxiv. 4, 16. Ezek. i. 24. The form is the *plur. excellentiæ* from the *sing.* שַׁד *mighty.* (Compare the Arab. شديد, *mighty, powerful,* under the root שָׁדַד). יַ is an old plural termination, as in אֲדֹנָי. LXX. mostly παντοκράτωρ. Vulg. in Pentateuch *Omnipotens.*

שַׁדַּיִן, Job xix. 29. not an original word, but compounded of שֶׁ=אֲשֶׁר and דִּין, *judgement, justice,* hence *that there is judgment.* The *Kri* שַׁדּוֹן, signifies the same.

I. שְׁדֵמָה *fem. blighted corn,* Isai. xxxvii. 27. i. q. שְׁדֵפָה in the parallel passage 2 Kings xix. 26, with interchange of מ and פ. See under the letter ב.

II. שְׁדֵמָה *plur.* שְׁדֵמוֹת, *stat. const.* שַׂדְמוֹת, *a field. Plur.* Jer. xxxi. 40. 2 Kings xxiii. 4. Deut. xxxii. 32. In the two remaining

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passages, (Isai. xvi. 8. Hab. iii. 17.) it occurs with the verb in the singular. It is not to be met with in the dialects, but the above signification is sufficiently ascertained from the context and the versions.

שָׁדַף *to blight, blast, parch,* of a noxious effect of the easterly wind on the corn, only in the part. *Kal,* Gen. xli. 23, 27: *the ears of corn* שְׁדֻפוֹת קָדִים *parched by the east wind.* (Arab. with ش, *to be dark, black;* Chald. שְׁדַף, *to burn*). Whence

שְׁדֵפָה *fem. blighted corn,* 2 Kings xix. 26. and

שְׁדָפוֹן *m. the parching* or *blasting* of corn, 1 Kings viii. 37. Amos iv. 9. Deut. xxviii. 22. According to Gen. xli. 6, &c. it is the effect of the pernicious influence of the east wind.

שְׁדַר Chald. *Ithp. to exert one's self, to endeavour,* with לְ, Dan. vi. 15. Elsewhere in Chald. and Rabb. שְׁתַּדַּל. See the letter ל, page 361.

שֹׁהַם *m.* a precious stone, but not determined with certainty. Gen. ii. 12. Exod. xxviii. 9, 20. xxxv. 9, 27. Job xxviii. 16. Ezek. xxviii. 13. The greatest number of passages in the old versions are for the *Sardonyx.* Others understand by it *the flesh-coloured onyx with whitish lines.* (Comp. the Arab. سهم, *a striped garment*).

שַׁו, Job xv. 31 in Chethib, i. q. שָׁוְא.

שׁוּא, i. q. the root שָׁאָה, q. v. used only in derivatives.

שׁוֹא *m. plur, ruin, destruction,* Ps. xxxv. 17. Root שׁוּא, i. q. שָׁאָה. See the *fem.* שׁוֹאָה.

שָׁוְא *masc.* (read *shav.* It is of the segol form, as מָוֶת, but without the short *Segol,* as קִשְׁטְ. Root שׁוּא, whence שָׁוְא, like מָוֶת from מוּת. In Arabic with س, *to be bad, wicked*).

1. *That which is vain, vanity,* Job xv. 31. xxxv. 13: הַבְלֵי שָׁוְא *vain idols.* Ps. xxxi. 7. Jon. ii. 9. Ps. lx. 13: שָׁוְא תְּשׁוּעַת אָדָם *vain is the help of man.* Hence,

2. *Useless, fruitless, in vain,* Mal. iii. 14: שָׁוְא עֲבֹד אֱלֹהִים *it is in vain to serve God.* Ps. cxxvii. 2. Hence לַשָּׁוְא, *in vain,* Jer. ii. 30. iv. 30. vi. 29.

3. *That which is false, deceitful, a lie, falsehood,* Ps. xii. 3. xli. 7. Job xxxi. 5. Prov. xxx. 8. שֶׁמַע שָׁוְא *a false report,* Exod. xxiii. 1. עֵד שָׁוְא *a false witness,* Deut. v. 17. אָלָה שָׁוְא *to swear falsely,* Hos. x. 4. חָזוֹן שָׁוְא *a false, lying vision* (of a false prophet), Ezek. xii. 24. Comp. xiii. 6, &c. xxi. 34. Exod. xx. 7: לֹא תִשָּׂא אֶת־שֵׁם יְהוָה לַשָּׁוְא *thou shalt not pronounce the name of Jehovah to a falsehood,* i. e. thou shalt not swear falsely, comp. Ps. xxiv. 4.

4. *Wickedness, vice,* (comp. אָוֶן) מְתֵי שָׁוְא *the wicked,* Job xi. 11. Hos. xii. 12. Isai. i. 13. Ps. cxxxix. 20. Isai. v. 18: חַבְלֵי שָׁוְא *cords of vice.*

5. *Trouble, affliction, destruction,* Job vii. 3. Isai. xxx. 28: נָפַת שָׁוְא *the winnowing fan of destruction.*

שׁוֹאָה *fem.* (from שׁוֹא = שָׁאָה q. v.)

1. *Storm, tempest.* Prov. i. 27: בְּבֹא כְשׁאָה פַּחְדְּכֶם *when terror comes as a tempest.* (The Chethib has שַׁאֲוָה). Ezek. xxxviii. 9.

2. *Sudden destruction, ruin.* Ps. lxiii. 10: לִשׁוֹאָה יְבַקְשׁוּ נַפְשִׁי *they seek my life, to destroy it.* Comp. xxxv. 17: הָשִׁיבָה נַפְשִׁי מִשֹּׁאֵיהֶם *rescue my life from the destruction prepared by them.* Isai. x. 3. xlvii. 11. Ps. xxxv. 8. Prov. iii. 25.

3. *Devastation.* Mostly combined by way of paronomasia with the synonymous מְשׁוֹאָה. Zeph. i. 15: יוֹם שׁוֹאָה וּמְשׁוֹאָה *a day of destruction and devastation.* Hence, *desolate regions, ruins.* Job xxx. 3: שׁוֹאָה וּמְשׁוֹאָה *desert and desolation,* i. e. totally desolate regions. xxx. 14: תַּחַת שׁוֹאָה הִתְגַּלְגָּלוּ *they* (the enemies), *roll themselves along under ruins,* (*to storm at*). xxxviii. 27.

שׁוּב *inf. absol.* שׁוֹב, *fut.* יָשׁוּב, apoc. יָשֹׁב, (in the combination אַל יָשֹׁב וְיָשֹׁב, and when it occurs as *optat.*) Before Makkeph יָשָׁב,

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with ו conversive וַיָּשָׁב, in pausa וַיָּשֹׁב. It occurs in four conjugations; in *Kal*,

1. *To turn, to turn back, to return.* עֹבֵר וָשָׁב *he that goes, and he that returns,* Ezek. xxxv. 7. Zech. vii. 14. ix. 8. Comp. בָּא וְיֹצֵא. The following constructions are to be observed:

(*a*) With לְ and אֶל, *to return* or *turn* a person or a thing, e. g. to Jehovah, 1 Kings viii. 33. Ps. xxii. 28: *all the ends of the world* יִזְכְּרוּ וְיָשֻׁבוּ אֶל יְהוָה *shall remember and turn to Jehovah.* Zech. i. 16: שַׁבְתִּי לִירוּשָׁלַיִם בְּרַחֲמִים *I turn to Jerusalem with mercy.* With עַל, 2 Chron. xxx. 9; with עַד, Isai. xix. 22. Joel ii. 12. Amos iv. 6, &c. with בְּ, Hos. xii. 7. Without addition, *to return, convert one's self,* Jer. iii. 12, 14, 22. 2 Chron. vi. 24. Isai. i. 27: שָׁבֶיהָ *her, (Zion's) converted citizens.*

(*b*) With מִן, *to desist from* any thing, e. g. from a resolution, Jer. iv. 28; from good, Ezek. xviii. 24; from evil, Ezek. iii. 19. xiv. 6. Job xxxvi. 10; from anger, Exod. xxxii. 12: שׁוּב מֵחֲרוֹן אָפֶּךָ *desist from heat of anger.* Similar is the phrase שָׁב אַפִּי מִן פְּ *my anger ceases* or *is turned away from a person,* Gen. xxvii. 45. 2 Chron. xii. 12. Jer. ii. 35. iv. 8. Hos. xiv. 5. without addition, שָׁב אַפִּי *my anger ceases,* Gen. xxvii. 44. Isai. v. 25. ix. 11, &c. Job xiv. 13. Dan. ix. 16. Prov. xxv. 10: *and thy disgrace cease not.*

(*c*) with מֵאַחֲרֵי, *to turn back from a person* whom one has followed, Ruth i. 6. or *persecuted,* 2 Sam. ii. 26, 30. hence, *to turn away from one,* e. g. of Jehovah. Jer. xxxii. 40: לֹא אָשׁוּב מֵאַחֲרֵיכֶם *I will not turn away from them.* Comp. Deut. xxiii. 14; more frequently of men: שׁוּב מֵאַחֲרֵי יְהוָה *to turn away, to apostatize from Jehovah.* Josh. xxii. 16. xxiii. 29. Without addition, Josh. xxiii. 12.

(*d*) *To come back to the possession of a thing,* with אֶל, Ezek. vii. 13: כִּי הַמֹּכֵר אֶל הַמִּמְכָּר לֹא יָשׁוּב *for the seller shall not return to the thing which is sold.* Isai. xxiii. 17. Levit. xxv. 10. xxvii. 28.

2. Of inanimate things, *to go back, come back,* especially in the following constructions:

(*a*) *To be turned into any thing again, to become again.* Isai. xxix. 17: וְשָׁב לְבָנוֹן לְכַרְמֶל *and the Lebanon shall again become a Carmel.* Compare Gen. iii. 19. Eccles. iii. 20.

(*b*) *To be returned,* or *given back* (to its former possessor). Levit. xxvii. 24: *in the year of jubilee* יָשׁוּב הַשָּׂדֶה לַאֲשֶׁר קָנָהוּ מֵאִתּוֹ *the field shall be returned to him from whom he has bought it.* Deut. xxviii. 31: וְלֹא יָשׁוּב לָךְ *and shall not be returned to thee again,* 1 Sam. vii. 14. 1 Kings xii. 26.

(*c*) *To be revoked, to remain unfulfilled,* (of a command, prophecy). (Opposed to בּוֹא, *to come to pass, to be fulfilled*). Isai. xlv. 23: *a word proceedeth from my mouth,* וְלֹא יָשׁוּב *and shall not remain unfulfilled.* lv. 11. Ezek. vii. 13.

(*d*) *To be replaced, reinstated, recovered, restored,* e. g. of cities, Ezek. xxxv. 9 in *Kri.* 1 Sam. vii. 14, comp. Ezek. xvi. 55. of a diseased member, 1 Kings xiii. 6: וְתָשֹׁב יָדִי אֵלַי *that my (withered) hand may be restored to me.* 2 Kings v. 10, 14. Exod. iv. 7.

3. Combined with another verb, it expresses, by circumlocution, the adverb *again, anew.* It is construed with the finite verb with and without the copula, e. g. Gen. xxx. 31: אָשׁוּבָה אֶרְעֶה *I will feed again.* xxvi. 18. Josh. v. 2. Deut. xxx. 3. 2 Kings. i. 11, 13: וַיָּשָׁב וַיִּשְׁלַח *and he sent again.* xx. 5. Isai. vi. 13. Ezek. viii. 6. Zech. viii. 15. with the gerund, Job vii. 7.

4. Causative as *Hiph.*

(*a*) *To conduct,* or *bring back.* Numb.

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x. 36: *bring back, O Jehovah, the thousands of Israel.* Ps. lxxxv. 5: שׁוּבֵנוּ *lead us back.* Especially in the phrase שׁוּב שְׁבוּת *to bring back captives.* See שְׁבוּת.

(*b*) *To restore,* Nah. ii. 3: כִּי שָׁב יְהוָה אֶת גְּאוֹן יַעֲקֹב *for Jehovah has restored the excellency of Jacob.* The Chethib has frequently יָשׁוּב in a causative sense, where the Kri has יָשִׁיב.

Pil. שׁוֹבֵב.

1. *To lead, bring back,* Jer. l. 19.
2. *To convert,* Isai. xlix. 5. See *Kal,* No. 1. (*a*).
3. *To pervert, make faithless, rebellious,* Isai. xlvii. 10: *thy understanding* הִיא שׁוֹבָבָתֶךְ *hath made thee rebellious.* See *Kal,* No. 1. (*c*).
4. *To restore,* Isai. lviii. 12, probably Ps. lx. 3: תְּשׁוֹבֵב לָנוּ *restore us again.*
5. With נֶפֶשׁ, *to refresh, animate, invigorate,* Ps. xxiii. 3. Comp. הֵשִׁיב נֶפֶשׁ.

Pual שׁוּבַב, whence part. pass. מְשׁוֹבֶבֶת, *brought back,* here, *escaped, delivered,* Ezek. xxxviii. 8.

Hiph. הֵשִׁיב *fut.* יָשִׁיב, abbrev. יָשֵׁב, וַיָּשֶׁב, *to cause to return, to let turn back,* hence *to bring, lead back,* e. g. captives, Jer. xxxii. 44. xxxiii. 11. xlix. 6, 39. Also, *to drive back, to keep off, to hinder.* Job ix. 12: מִי יְשִׁיבֶנּוּ *who can hinder him?* xi. 10. xxiii. 13. Isai. xiv. 27. xliii. 13. Especially

(*a*) With פָּנִים, *to turn away the face of a person, to repel one's countenance,* i. e. to deny, to refuse his request, 1 Kings ii. 16, 17, 20. 2 Chron. vi. 42. Ps. cxxxii. 10.

(*b*) With נֶפֶשׁ, *to bring back the life* of a person, i. e. *to refresh* or *revive* him, Ruth iv. 15. Lam. i. 11. xvi. 19. The life of the weary is as it were exhausted, but after receiving refreshment it returns. 1 Sam. xxx. 12: וַיֹּאכַל וַתָּשָׁב רוּחוֹ אֵלָיו *he did eat, and he revived,* properly, *his life returned to him.* Judg. xv. 19.

(*c*) With אַף, חֵמָה,

1. *To drive back anger, to still, assuage, appease anger,* Job ix. 13. Ps. lxxviii. 38. cvi. 23. With מִן *from* a person. Prov. xxiv. 18: הֵשִׁיב חֲמַת יְהוָה מִן *to turn away the wrath of Jehovah from* a person. Numb. xxv. 11. Ezra x. 14.
2. *To give back, to restore,* with the dative of the person, Exod. xxii. 25. Deut. xxii. 2. xxiv. 13, especially *to replace,* e. g. any thing stolen, Levit. v. 23. Ps. lxix. 5; a debt, Numb. v. 7. 1 Sam. vi. 17. Hence

(*a*) *To recompense,* with the dative. Ps. xviii. 21: כְּבֹר יָדַי יָשִׁיב לִי *he recompenses me according to the cleanness of my hands.* cxvi. 12, with עַל, Ps. xciv. 23. and absol. Prov. xvii. 13. Gen. l. 15.

(*b*) הֵשִׁיב דָּבָר *to return word, to answer,* with the accus. of the person, (as עָנָה). 1 Kings xii. 6, 9, 16. also, *to bring word, answer, information.* Numb. xxii. 8: הֲשִׁבֹתִי אֶתְכֶם דָּבָר *I will bring you word as Jehovah shall speak to me.* xiii. 27. 2 Sam. xxiv. 13: *and see* שְׁלָחַי דָּבָר מָה־אָשִׁיב *what answer shall I bring to him who sent me.* The former is also expressed with אֲמָרִים, Prov. xxii. 21; with מִלִּין, Job xxxv. 4. Without addition, 2 Chron. x. 16: וַיָּשִׁבוּ הָעָם אֶת הַמֶּלֶךְ *and the people answered the king.* Job xxxiii. 5: אִם תּוּכַל הֲשִׁיבֵנִי *if thou art able, answer me.* Verses 32. Job xiii. 22. xxxii. 14. Nehem. ii. 20. Prov. xxvi. 16: שִׁבְעָה מְשִׁיבֵי טָעַם *seven men who answer prudently.*

3. *To bring again, to bring* repeatedly, e. g. a tribute. 2 Kings iii. 4: הֵשִׁיב לְמֶלֶךְ יִשְׂרָאֵל מֵאָה אֶלֶף כָּרִים *he brought to the king of Israel (yearly) an hundred thousand lambs.* xvii. 3. 2 Chron. xxvii. 5. Ps. lxxii. 10. Comp. Ezek. xxvii. 15; a sacrifice, Numb. xviii. 9. Thus in Latin *sacra referre, Virg. Georg.* I. 339. *Æn.* V. 598, 603.
4. *To recall, to revoke,* e. g. a blessing,

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Numb. xxiii. 20; an edict, Esth. viii. 5, 8: אֵין לְהָשִׁיב *it is irrevocable.* Amos i. 3: *on account of the many transgressions of Damascus,* לֹא אֲשִׁיבֶנּוּ. *I will not revoke it,* viz. that which I have resolved. (Comp. Verses 4, 5. and Numb. xxiii. 20.)

5. *To reinstate, restore.* Ps. lxxx. 4: הָשִׁיבֵנוּ *reinstate us.* Verse 8. and 20. Isai. i. 26: וְאָשִׁיבָה שׁפְטַיִךְ כְּבָרִאשׁנָה *I will reinstate thy judges as in former times.* Dan. ix. 25.

6. Simply, *to turn, direct, apply.* Hence

(*a*) הֵשִׁיב אֶל לֵב *to take any thing to heart, to ponder.* Deut. iv. 3. xxx. 1. Lam. iii. 21. Isai. xliv. 19; with עַל, Isai. xlvi. 8; hence *to reflect, to repent,* 1 Kings viii. 47.

(*b*) With פָּנִים, *to turn away one's countenance,* Ezek. xiv. 6, and without, פָּנִים, xviii. 30, 32. With לְ, *to direct one's face to a place, to turn one's self to,* Dan xi. 18, 19.

Hoph. הוּשַׁב *to be re-conducted, to be brought, given back.* Gen. xlii. 28. xliii. 12. Numb. v. 8, &c. Deriv. out of the alphabetical order שִׁיבָה, מְשׁוּבָה, תְּשׁוּבָה,

שׁוֹבָב *m. adj. rebellious, backsliding, falling off,* Jer. iii. 14, 22. Isai. lvii. 17.

שׁוֹבֵב *m.* שׁוֹבֵבָה, *fem. adj. idem,* Jer. xxxi. 22. xlix. 4.

שׁוֹד, *devastation,* see שֹׁד.

שׁוּד, whence the *fut.* יָשׁוּד, see שָׁדַד.

I. שָׁוָה in two conjugations; in *Kal,*

1. *To be alike, even.* See *Piel.*

2. *To be equal, corresponding,* e. g. in value; with בְּ, Prov. iii. 15. viii. 11. Esth. vii. 4: כִּי אֵין הַצָּר שֹׁוֶה בְּנֶזֶק הַמֶּלֶךְ verbally: *but the enemy is not equal to the damage of the king,* i, e. cannot countervail the king's damage. Passive לִי שָׁוָה *it was recompensed to me, æquatum est mihi.* Job xxxiii. 27: *I committed sin* וְלֹא שָׁוָה לִי *and it was not recompensed to me.*

3. *To be similar, resembling,* with לְ, Prov. xxvi. 4, with אֶל, Isai. xl. 25.

4. *To be sufficient, adequate, to satisfy.* Esth. v. 13: כָּל־זֶה אֵינֶנּוּ שֹׁוֶה לִי *all this is not sufficient for me,* i. e. does not satisfy me.

5. *To be suitable, useful, beneficial,* (of a rule, manner of proceeding). Esth. iii. 8: לַמֶּלֶךְ אֵין שֹׁוֶה *it is not suitable to the king.*

Piel שִׁוָּה

1. *To be level, to make even,* Isai. xxviii. 25. With נֶפֶשׁ, *to quiet one's spirit, to compose one's mind, animum componere,* Ps. cxxxi. 2. So probably Isai. xxxviii. 13, but elliptically, שִׁוִּיתִי עַד בֹּקֶר *I composed myself,* i. e. I waited, *until morning.* Vulg. and Jerome *sperabam usque ad mane.* כַּאֲרִי is in that case taken (contrary to the accents), with the succeeding member. Others, according to No. 2: *ponebam (me) usque ad mane sicut leonem (rugientem), I resembled until morning a roaring lion.* Targum *rugiebam, ut leo.* Or, *assimilabam (me).*

2. *To place, put, set, ponere,* generally. (In the Targum more frequently. Similar is עָרַךְ, *to place;* and, *to place on a par, to compare*). Ps. xvi. 8. xxi. 6. lxxxix. 20: שִׁוִּיתִי עֵזֶר עַל־גִּבּוֹר *I have afforded help to the mighty.* cxix. 30. שִׁוָּה פְּרִי *to set, plant fruit,* Hos. x. 1. With כְּ, *to make as or like,* Ps. xviii. 34.

Hiph. to compare, to set on a par, to liken, Lam. ii. 13.

II. שָׁוָה in Chald. *Ithpa. to fear.* To this verb belong perhaps in the Hebrew text *Piel,* Job xxx. 22. Chethib: תְּשׁוֹוֵנֵנִי תְּשַׁוֶּה *thou makest me despair, terrifiest me.* (In the *Keri* תּוּשִׁיָּה). The Syriac version likewise here uses two verbs.

Nithpa. (a conjugation unusual in pure Hebrew, but frequent in the Rabbinical style. It unites the characters of *Niph.* and *Hithp.* as נִתְכַּפֵּר for נְכַפֵּר, Deut. xxi. 8; נִתְעַסְּרוּ for נְעַסְּרוּ, Ezek. xxiii. 48.) Prov. xxvii. 15: *a continual dropping of the eaves in a very rainy day,* וְאֶשֶׁת מְדוֹנִים

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נִשְׁתָּה *and a quarrelsome woman one must be afraid of.* Others, after No. I. 1. *are alike.* Vulg. *comparantur.* Gr. Venet. ἰσοῦται. But two objects which are to be compared, are never connected in the Proverbs by so faint a term of comparison. Others write with שׁ, נִשְׁתָּה and explain it by *who storms,* compare סְתָו, *winter,* and the Greek χειμασθῆναι ἀπειλαῖς, κεχειμᾶνται φρενες. Targum *uxor litigiosa quæ rixatur.*

שָׁוָה or שָׁוָא Chald. i. q. the Hebrew, *to be like, similar, suitable. Pael,* Dan. v. 21. *Kri:* וְלִבֵּהּ עִם חֵיוָתָא שַׁוִּי *and his heart they made like the beasts,* i. e. his heart was made like to the beasts. The Chethib reads שְׁוִי as part. pass. of *Kal,* which is still more applicable.

Ithpa. to be made or *turned into,* Dan. iii. 29.

שָׁוֵה Gen. xiv. 17. Proper name of a valley, which was also called *the king's valley.* The latter occurs also 2 Sam. xviii. 18. but its locality is also here left undetermined. If it be the same with שָׁוֵה קִרְיָתַיִם, Gen. xiv. 5, it will lead us to the neighbourhood of the city Kirjathaim. But there are two cities of this name, see p. 708. (*e*).

שׁוּחַ (cognate with שָׁחַח and שָׁחָה) only in *Kal,*

1. *To sink down.* Prov. ii. 18: שָׁחָה אֶל מָוֶת בֵּיתָהּ *her house sinks down to the realms of death;* or (since בַּיִת is otherwise always *masc.*) *she sinks to the regions of death with her house,* properly *quoad domum suam.* Deriv. שִׁיחָה, שְׁחָת and שַׁחַת, *a pit, hole.*

2. *To be bent, bowed down, humbled.* Ps. xliv. 46: שָׁחָה לֶעָפָר נַפְשֵׁנוּ *our soul is bowed down to the dust.* Lam. iii. 20 in *Kri:* תָּשׁוּחַ עָלַי נַפְשִׁי *my soul is bowed down within me.* Comp. Ps. xlii. 7.

שׁוּחַ the name of a son of Abraham by Keturah, Gen. xxv. 2. Whence the *patron* שׁוּחִי *a Shuhite,* Job ii. 11. viii. 1. xxv. 1. The name of a people in Arabia Deserta called Σαυχῖται, Σακχαῖοι by Ptolemy, XV. 5.

שׁוּחָה *fem. a pit, abyss,* Jer. ii. 6. xviii. 20. Prov. xxii. 14.

I. שׁוּט in three conjugations; in *Kal,*

1. *To row.* Part. שָׁטִים, *rowers,* Ezek. xxvii. 8, 26. (Arab. ﺷﻂ, *to whip,* whence שׁוֹט, *a whip*). Derivat. שַׁיִט, מָשׁוֹט.

2. *To run to and fro, to seek.* Numb. xi. 8. שׁוּט בָּאָרֶץ *to rove, to wander through a country,* especially for the purpose of inspection, review, Job i. 7. ii. 2. 2 Sam. xxiv. 2, 8. (Both significations may easily be connected. They say in German of a person who runs busily about, *er peitscht, rudert*).

Pil. שׁוֹטֵט, i. q. No. 2. Jer. v. 1. Amos viii. 12. Zech. iv. 10: *the eyes of God,* מְשׁוֹטְטִים בְּכָל־הָאָרֶץ *which run to and fro through the whole earth.* 2 Chron. xvi. 9. *To run over, to search through, to examine* writing), Dan. xii. 4.

Hithp. i. q. *Pil.* Jer. xlix. 3.

II. שׁוּט i. q. שָׁאַט, Aram. ﺷﻂ, *to despise,* only in the Part. *Kal,* שָׁאֵט, Ezek. xvi. 57. xxviii. 24, 26. See שָׁאַט.

שׁוֹט *m.* from שׁוּט, *a whip, scourge,* Prov. xxvi. 3. 1 Kings xii. 11. שׁוֹט לָשׁוֹן *the scourge* or *lashes of* (*a slanderous*) *tongue,* Job v. 21. Especially of *the scourge* of God, with which he punishes mankind, Isai. x. 26. Job ix. 23. Isai. xxviii. 15, 18: שׁוֹט שׁוֹטֵף *the overflowing scourge;* an incongruous metaphor, for an overwhelming misfortune. (The Arabians have a similar expression, see the Koran, *Sur.* lxxxviii. 12. lxxxix. 33.)

שׁוּל *masc.*

1. *A hem.* Exod. xxviii. 33, 34.

2. *A train of a garment,* Isai. vi. 1. גָּלָה שׁוּלַיִם *to uncover, draw aside, the train.* An expression of extreme insult, Jer. xiii.

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22, 26. Nah. iii. 5. Root שׁוּל. Arab. سال, *to be wide, slack, to hang down.*

שׁוֹלָל *m.* from שָׁלַל.

1. *Stript, naked,* Micah i. 8. or perhaps more specifically, *barefooted,* (according to the LXX. Syr.) Compare נָשַׁל *to pull off the shoe.*

2. *Made prisoner, a captive,* Job xii. 17, 19.

שׁוּלַמִּית *Shulamith,* the name of a maiden who is celebrated in an idyl, or according to others, in the whole collection of Canticles. Cant. vii. 1. It might be Nom. gent. properly a *Shulamite* or *Shunamite,* from שׁוּנֵם, also called *Shulem;* or the *fem.* of שְׁלֹמֹה, after the Arabic form سليمان *Suleiman.*

שׁוּם *m. garlick.* Numb. xi. 5. Arab. ثوم, Syr. ܣܘܡܐ, *idem.* Comp. *Celsii Hierobot.* T. II. p. 53.

שׁוּנֵם proper name of a city in the tribe of Issachar, Josh. xix. 18. 1 Sam. xxviii. 4. 2 Kings iv. 8. According to Eusebius, (s. v. σουβήμ) there was a place called *Sulem,* (with interchange of *l,* and *n,*) five Roman miles south of mount Tabor. The Nom. gent. is שׁוּנַמִּי, *fem.* ־ִית, 1 Kings i. 3. ii. 17. 2 Kings iv. 12.

שָׁוַע or שׁוּעַ only in *Piel,* שִׁוַּע, *to cry,* especially *for help,* construed with אֶל Ps. xxx. 3. lxxxviii. 14. lxxii. 12 &c. Whence

I. שׁוּעַ *m.* Isai. xxii. 5. and שִׁוַּע, Job xxx. 24, *an outcry for help.*

II. שׁוּעַ, also שִׁוַּע, (Job xxxvi. 19.)

1. *Rich, opulent, distinguished.* Job xxxiv. 19. Ezek. xxiii. 23. *Riches,* Job xxxvi. 19.

2. *Generous, noble,* Isai. xxxii. 5. The root שׁוּעַ borrows its signification here from יָשַׁע, Arab. وسع, *to be extensive,* also, *to be rich, powerful.* Conj. VII. X. *to be liberal, noble.*

שַׁוְעָה *m.* Ps. v. 3. and שִׁוְעָה, *fem. a cry for help, a supplication,* Ps. xviii. 7. xxxix. 13. cii. 2.

שׁוּעָל *m. a fox.* Cant. ii. 15. Lam. v. 18. Ezek. xiii. 4. Ps. lxiii. 11. Neh. iii. 35. (Arab. ثعالة, but more commonly ثعلب, with ب added, comp. the proper name שַׁעַלְבִּים, which is also written שַׁעֲלַבִּים). Under that name was also comprehended in common language the *Jackal,* or *vulpes aureus,* (Persian شغل *Shagal*), compare Niebuhr's *Beschreibung von Arabien,* p. 166. and in this sense it has been applied to Judg. xv. 4. and Ps. lxiii. 11. because the Jackal is numerous in Palestine, and feeds on carrion. Both of these circumstances however are also applicable to the fox, and moreover the Jackal has in Hebrew a peculiar name (אִי). See *Bocharti Hieroz.* T. II. p. 190, &c. Leipzig edit. Faber *zu Harmer's Beobachtungen,* Th. II. p. 270. Faber's *Archæologie,* Th. I. p. 140.

שׁוֹעֵר *m.* (denom. from שַׁעַר, *gate*), *a gate-keeper, porter,* 2 Kings vii. 10, 11. 2 Chron. xxxi. 14.

שׁוּף only in *Kal,*

1. *To break, smite, dash in pieces.* (So in Chald. Ps. xciv. 5. Deut. ix. 21. Targum for the Hebrew כָּתַת, and more frequently the cognate verbs שְׁפָא, שְׁפַף, for the Hebrew verbs דְּכָא, דָּכָה, and other corresponding words). Job ix. 17: אֲשֶׁר בִּשְׂעָרָה יְשׁוּפֵנִי *who dasheth me in pieces by a tempest.* LXX. ἐκτρίψῃ. Vulg. *conteret.* Chald. מְדַכְּדֵךְ. *Syr. cum validitate me percussit.*

2. As the Latin *ferio,* Greek πλήττω, *to smite, crush, strike;* also *to sting, bite* (of the serpent). Gen. iii. 15: הוּא יְשׁוּפְךָ רֹאשׁ וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב *it* (*the seed of the woman*) *shall smite thee on the head, and thou shalt sting him on the heel.* Luth. *derselbe* (*der Saame des weibes*) *wird der den kopf gertreten, und du wirst ihn in die Ferse stechen.* The Hebrew נָכָה, and the Arab. ضرب, express both these significations. Syr. ܢܟܫ *conteret,* ܣܦܣ *feries.*

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Jerome, *conteret—insidiaberis*. See Eichhorn's *Urgesch. herausgegeben von Gabler*, Th. II. B. i. p. 189, &c. B. ii. p. 281, &c.

3. Perhaps also *to lie heavy upon, to press*. Ps. cxxxix. 11: יְשׁוּפֵנִי חֹשֶׁךְ *tenebræ prement*, i. e. *occultabunt me*, comp. *nocte premi, Æn.* VI. 828; *silentio premere, nubibus pressus*. Or, *darkness covers me*. In that case שׁוּף is here considered as taking its signification from נֶשֶׁף, *twilight, dusk*. So Aben Ezra and Kimchi. LXX. καλύψει. Symm. ἐπισκέπασει. Others, with *J. D. Michaelis*, after the Arab. شاف, *vidit*. Conj. V. *ex alto prospexit*. Conj. VIII. *elato capite spectavit;* and hence translate, *therefore I say, even the darkness sees me*.

שׁוֹפָר *m. Plur.* שׁוֹפָרוֹת. *A horn, trumpet, lituus*, different from חֲצוֹצְרָה, Exod. xix. 16. Levit. xxv. 9, &c. Jerome on Hos. v. 8: *buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice Sophar, Græce κερατίνη, appellatur*. LXX. σαγπιγξ, κερατίνη. The proper word for *blowing* this instrument is תָּקַע, q. v. That it was made of horn, or, at least in the form of a horn, (as our bugle horn) is evident, from its being interchanged with קֶרֶן. Comp. e. g. קֶרֶן הַיּוֹבֵל Josh. vi. 5. with שׁוֹפְרוֹת הַיּוֹבְלִים, verses 4, 6, 8, 13. Job xxxix. 25. (28): בְּדֵי שׁוֹפָר *amidst the sounds of the trumpet*. (Arab. سبور, *idem*.)

שׁוֹק *masc.*

1. *A leg, hip, thigh*. Cant. v. 15. Ps. cxlvii. 10: לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה *he taketh not pleasure in the legs of men*, i. e. in infantry opposed to cavalry. (Comp. the Chaldee on Judg. xv. 8.) Judg. xv. 8: וַיַּךְ אֹתָם שׁוֹק עַל יָרֵךְ *and he smote them hip and thigh*, a proverbial expression for *he smote them all;* עַל signifies here *with, together with*, (see עַל, No. 13.) The phrase is to be compared with מָחַץ מָתְנַיִם. Applied to beasts, Exod. xxix. 22, 27. 1 Sam. ix. 24. Dual שׁוֹקַיִם, from No. 1. Prov. xxvi. 7. Cognate with שׁוּק and שָׁקַק, *to run*.

שׁוּק, probably *to run*, as שָׁקַק, comp. שׁוֹק *a thigh*, and שׁוּק *a street*. It occurs in two conjugations; in

Hiph. to run over, to overflow. Joel ii. 24: חֻשִׁיקוּ הַיְקָבִים תִּירוֹשׁ *the vats shall overflow with wine*. iv. 13. It governs the accusative, like all verbs of abundance.

Pil. שׁוֹקֵק, causat. of *Hiph. to cause to overflow, to water abundantly* (the land), Ps. lxv. 10.

שׁוּק *m. a street*, Prov. vii. 8. Eccles. xii. 4, 5. *Plur.* שְׁוָקִים, (as דְּוָדִים from דּוּד). Cant. iii. 2.

שׁוֹר, *masc. Plur.* שְׁוָרִים, Hos. xii. 11. *an ox, a head of black cattle*, without regard to sex and age. Used as a general denomination of the species of beasts, Exod. xxii. 1. (21, 37.) Levit. xxii. 23, 28. xxvii. 26. Numb. xviii. 27. Deut. xiv. 4. בָּקָר is used as a noun collective, q. v. and שׁוֹר bears the same relation to בָּקָר, as שֶׂה (*a head of small cattle*) to צֹאן, (*small cattle, flock*). In Gen. xxxii. 6, it is, however, used collectively like the other *nomina unitatis* עֶבֶד, שִׁפְחָה, חֲמוֹר, for *men-servants, women-servants, asses*, (only the collective noun צֹאן is added, probably because שֶׂה did not appear appropriate.) In some passages the context shows that it is used for *a calf*, (Levit. xxii 27.), *a cow*, (Job xxi. 10.); but the word itself is of the comm. gend. It is an *epiceen* noun, and construed as masculine even when it expresses a female animal. Job xxi. 10: שׁוֹרוֹ עָבַר *his cattle*, (i. e. *his cow*) *is big with young*. In Arab. ثور *a steer, ox*, in Aram. תּוֹרָא also *a calf*).

I. שׁוּר *fut.* יָשׁוּר, only in *Kal, to see, behold, view*, Job vii. 8. xxiv. 15. With the accus. Numb. xxiii. 9. Job xxxv. 5. Esp.

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(*a*) *To look down,* from a high place. Cant. iv. 8.

(*b*) *To look graciously on,* Hos. xiv. 9.

(*c*) *To look about, to watch, lay wait,* Jer. v. 26. Hos. xiii. 7.

(*d*) *To pay attention, take notice,* Job xxxiii. 14. xxxv. 13.

II. שׁוּר only in *Kal, to go, to travel, to journey.* (Arab. سَارَ, *idem.* Comp. in Chald. שְׁיָרָא *a caravan.* Also in Palmyr. Comp. *Tychsen's Element. Syr.* p. 74.) Ezek. xxvii. 25: אֳנִיּוֹת תַּרְשִׁישׁ שַׁרוֹתַיִךְ מַעֲרָבֵךְ *the ships of Tarshish are thy caravans in thy traffick,* i. e. they proceed in the manner of a caravan for carrying on thy trade. With בְּ *to come to one with any thing,* i. e. to carry or present something. (Comp. בְּ, No. 2.) Isai. lvii. 9: וַתָּשְׁרִי לַמֶּלֶךְ בַּשָּׁמֶן *and thou travellest to the king with ointment,* i. e. presentest him with ointment. Deriv. תִּשׁוּרָה, *a present.*

III. שׁוּר i. q. שִׁיר, *to sing,* q. v.

I. שׁוּר *m. an enemy,* Ps. xcii. 12, i. q. שֹׁרֵר. Others take it as a participle form of שׁוּר No. I. (*c*) q. v.

II. שׁוּר.

1. As the Arab. سُور *a wall,* Gen. xlix. 22. Ps. xviii. 30. *Plur.* שׁוּרוֹת. Job xxiv. 11: בֵּין שׁוּרוֹתָם *between their walls,* i. e. in their houses.

2. The name of a city on the confines of Egypt towards Palestine. (Gen. xvi. 7. xx. 1. xxv. 18. 1 Sam. xv. 7. xxvii. 8.) According to Josephus, (*Archæol.* VI. 7. §. 3. Comp. 1 Sam. xv. 7.), *Pelusium.* The desert from Palestine to Shur is called in Exod. xv. 22, מִדְבַּר שׁוּר instead of which, Numb. xxxiii. 8: מִדְבַּר אֵיתָם. Now it is called جِفَار, *Dshofar.*

שׁוּר Chald. *a wall,* Ezra iv. 13. 16.

שׁוּשָׁן *m.* 1 Kings vii. 19. (See Masora on the passage), in pausa שׁוּשָׁן, vii. 22, 26, more frequently שׁוֹשַׁנָּה *fem. Plur.* שׁוֹשַׁנִּים.

1. *A lily,* different sorts of which are natives of the East, and grow in the fields. Cant. ii. 1, 2. 16. iv. 5. vi. 2. vii. 5. Hos. xiv. 6. The name Σοῦσον for lily is also known among Greek authors, e. g. *Discor.* III. 116. *Athen.* II. 1. מַעֲשֵׂה שׁוּשָׁן *work in the form of a lily,* as an ornament on the pillars of the temple, perhaps, *work in the form of the lotus,* for the lotus resembles the lily, and was frequently used in Egypt as a decoration for the capitals of pillars. But the Hebrew architecture has a Phenicio-Egyptian character, 1 Kings vii. 19. xxii. 66. (Arab. and Syr. *idem.* Comp. *Celsii Hierob.* I. p. 383, &c.)

2. שׁוּשַׁן עֵדוּת, Ps. lx. 1. and שׁוֹשַׁנִּים, Ps. xlv. 1. lxix. 1. lxxx. 1, the name of a musical instrument. If it were so called from the resemblance to the lily, it might be understood of *the cymbal.*

3. A proper name *Shushan,* or *Susa,* Dan. viii. 2. Neh. i. 1. Esth. i. 2, 5. The capital of Susiana, and winter residence of the Persian Kings, on the river Choaspes. (The summer residence was אַחְמְתָא.) At present there is a city in that situation, under the name *Suster* or *Tuster.*

שׁוּשַׁנְכָיֵא *Nom. gent.* Chald. *Susites,* inhabitants of Shushan. See the preceding Art. No. 3. Ezra iv. 9.

שׁוּת *to set, to place,* see שִׁית.

שָׁזַב Chald. only in the unusual Conjug. שֵׁיזֵב, שִׁיזֵב, *to free, to deliver, liberate. Fut.* יְשֵׁיזֵב, *inf.* שֵׁיזָבָה, Dan. iii. 15, 17, 28. vi. 17, 28. In the Targum more frequently.

שָׁזַף *to see, to look on,* only in *Kal,* Job xx. 9. xxviii. 7. (So all old translators, and in Rabbinical writings שזף signifies the same). Cant. i. 6: שְׁשָׁזָפַתְנִי הַשָּׁמֶשׁ *the sun has looked,* i. e. shone *upon me.*

שָׁזַר Arab. سزر, *to turn* (the thread) *from the right to the left,* or *inwards, to twist, to twine.* It occurs only in the participle

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Hoph. מָשְׁזָר שֵׁשׁ *fine twined linen,* Exod. xxvi. 1. 31, 36. xxvii. 9, 18. xxviii. 6, 8, 15, &c. The Targum expresses it always by שְׁזִיר בוּץ.

שַׁח *m* (from שָׁחַח) *bowed down, cast down.* Job xxii. 29: שַׁח עֵינַיִם *the cast down,* i. e. the oppressed.

שָׁחַד *to make a present,* especially for buying off a punishment, only in *Kal,* Job vi. 22. With the accus. of the person, *to give gifts, to make presents,* Ezek. xvi. 33. Whence

שֹׁחַד *m. a present, gift,* 1 Kings xv. 19, especially for buying off a punishment, 2 Kings xvi. 8. Prov. vi. 35. (Compare Job vi. 22.) or *bribes a person,* especially a judge, Exod. xxiii. 8. Deut. x. 17. xvi. 19. xxvii. 25: לָקַח שֹׁחַד *to take a bribe,* Ps. xv. 5. xxvi. 10. 1 Sam. viii. 3. אָהֳלֵי שֹׁחַד *the habitations of bribery,* Job xv. 34. Prov. xvii. 8: אֶבֶן חֵן הַשֹּׁחַד בְּעֵינֵי בְעָלָיו *the gift is a valuable stone to its master,* i. e. to him that obtains it. (Comp. בַּעַל, No. 1.)

שָׁחָה, (comp. שׁוּחַ and שָׁחַח), in three conjugations; in *Kal,*

1. *To bow down,* Isai. li. 23. (In Chald. more frequent).
2. *To sink down.* Comp. the Deriv. שְׁחוּת, שְׁחִית.

Hiph. הִשְׁחָה, *to bend down, to cause to stoop,* Prov. xii. 25.

Hithp. הִשְׁתַּחֲוָה, (with doubling the third radical, as נַאֲוָה, נָאֲוָה for נָאָה), *fut.* apoc. יִשְׁתַּחוּ, in pausa יִשְׁתָּחוּ (*Milel*). The infin. הִשְׁתַּחֲוֹיָה (2 Kings v. 18.) is after the Chaldee form.

1. *To bow one's self down, to prostrate one's self,* in testimony of respect and reverence to a person, προσκυνεῖν, frequently with the addition of אַפַּיִם אַרְצָה *with the face to the earth,* Gen. xix. 1. xlii. 6. xlviii. 12. The person before whom the prostration is made takes לְ, Gen. xxiii. 7. xxxvii. 7, 9, 10, &c. More rarely לִפְנֵי, xxiii. 12. This token of respect was paid, sometimes, to persons of equal rank, Gen. xxiii. 7. xxxvii. 7, 9, 10. xxxiii. 3, 6; sometimes to those of superior rank; e. g. kings and princes, 2 Sam. ix. 8, and especially to the Deity. Hence
2. *To prostrate one's self* (before God), *to worship, to adore, to perform one's devotions,* Gen. xxii. 5. 1 Sam. i. 3. Also even when performed without prostration, e. g. on the bed, Gen. xlvii. 31. 1 Kings i. 47. The act of prostrating one's self before one, was also a sign of homage, hence
3. *To pay homage.* Ps. xlv. 12: *he is thy lord,* הִשְׁתַּחֲוִי לוֹ *pay homage to him.* Different is Ezek. viii. 16: הֵמָּה מִשְׁתַּחֲוִיתֶם *they adore.* Omitting the explanation of others, L. de Dieu and Michaelis, (*lum. syr.* p. 167.), have considered it as a compound of the participle מִשְׁתַּחֲוִים, with the pronoun אַתֶּם, but this gives the sense *ye* adore, of which the preceding הֵמָּה will not admit. Better and more certain is the reading, with several MSS. and all versions מִשְׁתַּחֲוִים, as participle.

שְׁחוֹר. See שְׁחֹר.

שְׁחוּת *fem.* from שָׁחָה, No. 2. *a pit,* Prov. xxviii. 10. Comp. שׁוּחַ.

שָׁחַח, i. q. שׁוּחַ and שָׁחָה, in three conjugations; in *Kal,*

1. *To bow down, to stoop, to couch,* applied to wild beasts lurking for prey, Job xxxviii. 40. (xxxix. 2.)
2. *To be bent* or *bowed down, humbled,* Ps. cvii. 39. Job ix. 13; of pride, Isai. ii. 11, 17; *to bend one's self,* Isai. lx. 14. וְהָלְכוּ אֵלַיִךְ שְׁחוּחֵי בְנֵי מְעַנַּיִךְ *the sons of thy oppressors shall come bending unto thee,* &c. Prov. xiv. 19: *the good shall bend themselves before the evil.*
3. *To be bowed down,* from grief, Ps. xxxiv. 14. xxxviii. 7. Lam. iii. 20. in *Kri.*
4. *To sink.* Hab. iii. 6: *the eternal hills do sink.* Ps. x. 10.

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The forms which occur, are שָׁחוּתִי, שָׁחוּ and שָׁחֲחוּ, *fut.* יָשֹׁחַ.

Niph. only in *fut.*

1. *To be bowed down,* ii. 9. v. 15.
2. *To be lowered, depressed* of the voice, and person singing. Eccles. xii. 14: וְיִשָּׁחוּ כָּל בְּנוֹת הַשִּׁיר *and all the daughters of song shall be depressed,* i. e. silenced. Isai. xxix. 4: וּמֵעָפָר תִּשַּׁח אִמְרָתֵךְ *and thy speech shall come lowered out of the dust,* i. e. thy depressed speech shall come as out of the dust.

Hiph. to bring down, to cast down, Isai. xxv. 12. xxvi. 5.

Hithpo. to be cast down, dejected, of the soul, Ps. xlii. 7, 12. xliii. 5. Deriv. שַׁח.

שָׁחַט only in *Kal,*

1. *To slay, kill* (beasts), Gen. xxxvii. 31. 1 Sam. xiv. 32, especially *for sacrifice.* Levit. i. 5, 11. iii. 8, 13. iv. 4, 15. Hos. v. 2: שַׁחֲטָה שִׁטִּים הֶעְמִיקוּ *they commit deep transgressions in slaying* (sacrifices). Of human victims, Gen. xxii. 10. Isai. lvii. 5. Ezek. xxiii. 29.
2. *To kill, murder,* (men), 2 Kings xxv. 7. Jer. xxxix. 6. xli. 7. lii. 10. חֵץ שׁוֹחֵט *a deadly arrow,* Jer. ix. 7. The *Kri* has שָׁחוּט, probably in the same sense.
3. זָהָב שָׁחוּט, 1 Kings x. 16, 17. 2 Chron. iv. 15, 16: *gold mixed with alloy.* (In Arab. this verb is used like the Hebrew מָהַל, for the *adulteration* of wine). LXX. *beaten gold.* Compare, by transposition שָׁטַח *to extend, spread out.* Other versions, *pure, refined gold.*

שְׁחִין *m. a bile, ulcer, swelling,* Exod. ix. 9, 11. Levit. xiii. 18, 20. 2 Kings xx. 7. שְׁחִין מִצְרַיִם *the botch of Egypt,* probably the *Elephantiasis,* which is endemic in Egypt. It effects particularly the feet, which begin to swell, lose their flexibility, and become stiff like the feet of the elephant, whence the name of the disease. Deut. xxviii. 27, 35. It is used of *the biles* or *sores of leprosy,* or of the *elephantiasis,* Job ii. 7. Comp. *Schilling de lepra,* p. 184. *Plin.* XXVI. §. 5. (Root Arab. سخن, *to be hot, inflamed.* Syr. ܫܚܢ, *to fester, to suppurate*).

שָׂחִיס *m.* Isai. xxxvii. 30: *that which grows up of itself the third year after sowing,* i. q. סָחִישׁ in the parallel passage, q. v. Some MSS. read here סָחִישׁ, others שחיש.

שְׁחִיף *m. thinness,* Ezek. xli. 16: שְׁחִיף עֵץ *thin wood.* See שַׁחַף. Chald. *tabulæ cedrinæ.*

שְׁחִית *fem. a pit. Plur.* שְׁחִיתוֹת Ps. cvii. 20. Lam. iv. 20. Root שָׁחָה, No. 2. *to sink.*

שַׁחַל *m. a lion,* used only in poetry. Job iv. 10. x. 16. xxviii. 8. Ps. xci. 13. Prov. xxvi. 13. Hos. v. 14. xiii. 7. According to Bochart, (*Hieroz.* I. 717.) properly the *blackish lion* of Syria. (*Plin. H. N.* VIII. 17.) Comp. שָׁחוֹר *black* (with interchange of ל and ר). Better, as a poetical epithet, *the roarer,* comp. in Arabic سحال vox *in pectore reciprocata spec. rugitus.*

שְׁחֶלֶת *fem.* Exod. xxx. 34. according to most versions, Hebrew interpreters and Talmudists, ὄνυξ, i. e. *unguis odoratus,* the well known *Constantinople sweet-hoof, blatta byzantina* of the shops. It consists of the shells of several kinds of muscles, which, when burned, produce a scent similar to that of the castoreum. See *Dioscorid.* II. 10, and the passages of Arabic authors, in Bochart, (*Hieroz.* II. 803, &c.) Root שָׁחַל, probably i. q. Arab. سحل, *to peel off, to shell,* (comp. שׁחלא, *a date-shell*), hence, שְׁחֶלֶת, *a muscle-shell.* Without this authority of the ancient versions, the Syr. etymol. ܫܚܠ, *to run in drops, exude, to distil,* would lead to the idea of a resinous and odoriferous substance of the vegetable kingdom, perhaps *bdellium,* and this is preferred by Bochart in the cited passage. Moreover Dioscorides and

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Pliny compare the fragments of this gum, on account of their smoothness, with nails, (*unguibus*).

שָׁחַף, Arab. سخف, *to grow, be lean, to waste away.* Whence

שַׁחַף *m*, Levit. xi. 16. Name of a bird, according to the LXX. and Vulg. *larus, the sea gull* or *mew*, a bird which is indeed very lean and slender. But the mention of a sea bird among others decidedly of a land species, is rather singular; hence others the *horned owl*, an owl which is the leanest of all birds, although it is a great eater.

שַׁחֶפֶת *fem, a consumption, phthisis.* Levit. xxvi. 10. Deut. xxviii. 22.

שַׁחַץ *m. loftiness, pride.* (Arab. شخص. Talmud שַׁחַץ, *idem.*) It occurs only in Job xxviii. 8. xli. 26: בְּנֵי שַׁחַץ, Vulg. *filii superbiæ, the haughty ones*, here, of the larger superior beasts of prey, e. g. lions &c. The Targum, in chap. 28. expresses it by *lions*, its meaning in chap. xli. 26. is evidently more general. Comp. Bochart's *Hieroz.* I. p. 718.

שָׁחַק only in *Kal*,

1. *To bruise in pieces, to crush*, Exod. xxx. 36. Metaph. of *enemies*, Ps. xviii. 43.
2. *To rub off, wear away.* Job xiv. 19: אֲבָנִים שָׁחֲקוּ מַיִם *the water wears away the stones.* (In Arab. *to wear out*, e. g. a garment. Chald. שְׁחָקָן, *ragged clothes*).

שַׁחַק *m.*

1. *Dust*, Isai. xl. 15.
2. *Clouds.* (Comp. سحق *nubes tenuis*). It occurs only in *plur.* Job xxxvi. 28. Ps. lxxviii. 23. Prov. iii. 20, in which the rain is attributed to them. In Ps. lxxvii. 18, the thunder. In Job xxxviii. 37. the number of them is mentioned.
3. *Plur.* שְׁחָקִים, i. q. שָׁמַיִם and רָקִיעַ, *heaven, the arch of heaven.* Job xxxvii. 18: *canst thou like him extend the heaven which is firm, as a molten looking-glass?* Prov. viii. 28. Job xxxvii. 21. Often in parallelism with שָׁמַיִם, and as the habitation of Jehovah, Deut. xxiii. 36. Job lv. 5. Ps. lxviii. 35. So likewise in the singular, Ps. lxxxix. 7, 38. (In Samarit. שחקיה is used for שָׁמַיִם Gen. vii. 19.)

I. שָׁחַר only in *Kal, to be black.* (In Aram. *idem.*) Job xxx. 30: עוֹרִי שָׁחַר מֵעָלַי *my skin turns black* (and comes off) *from me.* Deriv. שְׁחַרְחֹר, שָׁחוֹר.

II. שָׁחַר in two conjugations; in *Kal, to seek*, only in Prov. xi. 27: שֹׁחֵר *he that seeketh.* More frequent in

Piel שִׁחַר, *to seek.* It is construed with the accus. Job vii. 21. Prov. vii. 15. viii. 17. and with לְ before the inf. Job xxiv. 5. —Prov. xiii. 24: אֹהֲבוֹ שְׁחָרוֹ מוּסָר *he that loveth him* (his son) *seeketh*, i. e. prepareth *for him chastisement.* The suffix here is used in the dative. *To seek God* denotes

(*a*) *To turn to him*, Hos. v. 15. Ps. lxxviii. 34. With אֶל, Job viii. 5.

(*b*) *To look for him*, Ps. lxiii. 2. Isai. xxix. 9. (This verb is used in connection with the noun following in the signification *to do early*, hence, *to hasten*, especially *after something*; and thence, *to seek.* Arab. سحر, Conj. IV. *to do early.* Comp. הַשְׁכֵּים).

שַׁחַר *m. the dawn of the morning, morning light.* (Arab. سحر, *idem.*) Gen. xix. 15. Josh. vi. 15. כַּנְפֵי שַׁחַר *the wings of the dawn*, Ps. cxxxix. 9. בֶּן שָׁחַר *the morning star, Lucifer*, Isai. xiv. 12. Hos. vi. 3: כְּשַׁחַר נָכוֹן מֹצָאוֹ *his rising*, i. e. the appearance of Jehovah, *is as sure as the dawn.* Comp. x. 15: בַּשַּׁחַר נִדְמֹה נִדְמָה *in the morning*, i. e. early, *he perishes.* As an adverb, *early, in the morning*, Ps. lvii. 9. cviii. 2. Metaph.

(*a*) *Rising, appearance* (of misfortune), Isai. xlvii. 11: *swift as the dawn of the day goes down* (*disappears*), *misfortunes will come upon thee* לֹא תֵדְעִי שַׁחֲרָהּ *and*

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thou wilt not perceive its rising, i. e. his approach.

(*b*) *Prosperity*. Isai. viii. 21: *to the law, to the ordinance; if they speak not according to this word*, i. e. thus אֲשֶׁר אֵין לוֹ שַׁחַר (know ye then) *that no dawn will rise*, i. e. no prosperity will smile, *upon it* (*the people*). The words *know ye* are to be supplied, as in Chap. vii. 9, or we may supply *say to them* from 2 Sam. i. 4, in which the usual signification of אֲשֶׁר may be retained. That אֲשֶׁר may be used as a sign of the subsequent member of a sentence in the sense of כִּי No. 8. or 9. is very doubtful. Others take שַׁחַר, here as synonymous with the Arab. سحر, *magic, deception*, hence, *if they do not speak according to this oracle, in which there is no magic* or *deception*, &c. But the parenthesis, *wherein there is no deception*, would then be introduced without any advantage to the sense.

שָׁחֹר *m. adj. black*, e. g. of the hair, Levit. xiii. 31. 37; of horses, Zech. vi. 2, 6; of the colour of the face burnt by the sun, Cant. i. 5.

שְׁחֹר *m. blackness*, Lam. iv. 8.

שְׁחֹר. See שְׁיחֹר.

שַׁחֲרוּת *fem. youth*, Eccles. xi. 10.

שְׁחַרְחֹר, *fem.* שְׁחַרְחֹרֶת *black*, (of the complexion), Cant. i. 6.

שָׁחַת in three conjugations; in *Piel* שִׁחֵת.

1. Transitively *to spoil, destroy*, e. g. a vineyard, Jer. xii. 10; one's eye, Exod. xxi. 26; a people, Numb. xxxii. 15. Isai. xiv. 20. Hos. xi. 9. *to lay waste a city* or *country*, Josh. xxii. 33. Gen. xix. 13. 2 Sam. xxiv. 16. *to break down walls*, Ezek. xxvi. 4. *to murder* an individual, 2 Sam. i. 14. Amos i. 11: וְשִׁחֵת רַחֲמָיו *he destroyed*, i. e. (*stifled*) *his compassion*. Ezek. xxviii. 17: שִׁחַתָּ חָכְמָתְךָ עַל יְפְעָתֶךָ *thou destroyest thy wisdom for the sake of thy beauty*, i. e. thou neglectest the one for the other.

2. Intrans. *to behave corruptly, wickedly, to sin*, Exod. xxxii. 7. Deut. ix. 12. Hos. ix. 9. Deut. xxxii. 5: לוֹ שִׁחֵת *they* (the people) *sin against him*.

Hiph. הִשְׁחִית.

1. *To destroy, ruin, to lay waste*, also *to slay, kill*. 2 Chron. xxiv. 23: מַלְאַךְ הַמַּשְׁחִית, *the destroying angel*, 2 Sam. xxiv. 16, instead of which occurs simply הַמַּשְׁחִית Exod. xii. 23. אַל תַּשְׁחֵת in the superscription of Ps. lvii. lviii. lix. lxxv. probably the beginning of a song, according to the manner of which the Psalm was to be chanted.

2. הִשְׁחִית דַּרְכּוֹ, Gen. vi. 12. or with עֲלִילוֹת Zeph. iii. 7. *to corrupt one's way*, or *one's actions*, i. e. to act perversely, wickedly. Also without the accus. *idem*, Deut. iv. 16. xxxi. 29. Judg. ii. 19. Isai. i. 4. Comp. הֵרַע.

Obs. In the combination אִישׁ מַשְׁחִית, Prov. xxviii. 24, and בַּעַל מַשְׁחִית, xviii. 9. the word מַשְׁחִית is probably to be considered as a noun, *vir perniciei*, (see p. 458. col. 1.) In the first passage it is used in the active sense, *a destroyer, murderer*; in the second in a reflective sense, one that *plungeth himself into destruction, a waster, spendthrift*. Vulg. *sua opera dissipans*.

Hoph. הָשְׁחַת, passive Prov. xxv. 26. Mal. i. 14.

Niph. נִשְׁחַת,

1. *To be spoiled*, e. g. by putrefaction, Jer. xiii. 7.

2. *To be destroyed, ruined*, Exod. viii. 20.

3. *To be corrupted*, in a moral sense, Gen. vi. 11, 12. Deriv. out of the alphabetical order, מַשְׁחִית, מִשְׁחַת, מָשְׁחֵת, מָשְׁחָת.

שְׁחַת Chald. *to spoil, corrupt*. It occurs only in the part. pass. Dan. ii. 9. מִלָּה כִדְבָה וּשְׁחִיתָא *lying and corrupt words*. As a noun neuter, *any thing bad, wickedness*, Dan. vi. 5.

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I. שַׁחַת *m. corruption, putrefaction, corruptio, putredo.* Job xvii. 14. Root שָׁחַת.

II. שַׁחַת *fem.* (from שׁוּחַ, as נַחַת from נוּחַ).

1. *A pit,* Ps. xciv. 13. Prov. xxvi. 27. Ezek. xix. 4, 8. *muddy pit, ditch,* Job ix. 31.

2. *Grave,* Ps. xxx. 10. Job xxxiii. 18.

שִׁטָּה *fem.* for שִׁטְּטָה, Arab. سنط *acacia tree,* the Egyptian *thorn, spina Ægyptia* of the ancients, (*Mimosa nilotica, Linn.*) A large branching tree in Egypt and Arabia, the bark of which is covered with stiff black thorns, and which bears pods of a black colour, similar to those of the Lupin, whence the name *pea-thorn.* From its sap is obtained the gum-arabic. When the wood grows old, it is nearly as black and as hard as ebony. Isai. xli. 19. *Celsii Hierobot.* T. I. p. 499. *Jabolonskii Opuscula ed te Water.* T. I. p. 260.

Plur. שִׁטִּים.

1. *Acacia wood,* Exod. xxv. 5, 10, 13. xxvi. 26. xxvii. 1, 6.

2. The name of a valley in the territories of the Moabites, on the confines of Palestine, the last encamping place of the Israelites, Numb. xxv. 1. Josh. ii. 1. iii. 1. Micah vi. 5. More fully נַחַל הַשִּׁטִּים, Joel iv. 18. (iii. 23.)

שָׁטַח in two conjugations; in *Kal, to extend, to spread out.* Job xii. 23: שֹׁטֵחַ לַגּוֹיִם *he spreads out the people.* Especially *to spread out* or *scatter on the ground,* e. g. bones, Jer. viii. 2; quails, Numb. xi. 32; *corn,* 2 Sam. xvii. 19.

Piel, to stretch out the hands, only in Ps. lxxxviii. 10.

שֹׁטֵט *m.* (Deriv. from *Pil.*) *a whip, scourge,* i. q. שׁוֹט, Josh. xxiii. 13.

שָׁטַף, *fut.* יִשְׁטֹף, in three conjugations; in *Kal,*

1. *To pour forth, to gush, stream out, to flow abundantly,* Ps. lxxviii. 20. נָשֶׁם שׁוֹטֵף *an overflowing shower,* Ezek. xiii. 13. Metaph. of an army, *to overrun, to overwhelm, to rush in,* Dan. xi. 10. xxvi. 40. Isai. x. 22: כִּלָּיוֹן חָרוּץ שֹׁטֵף צְדָקָה *destruction is determined, righteousness* or *judgment is flowing in;* צְדָקָה is here equivalent with מִשְׁפָּט.

2. *To overflow, overwhelm, inundate,* Isai. xxx. 28. lxvi. 12. With the accus. *to flow over, to drown.* Ps. lxix. 3: שִׁבֹּלֶת שְׁטָפַתְנִי *the stream overwhelms me.* Verse 16. cxxiv. 4. Jer. xlvii. 2. Isai. xliii. 2: *when thou passest through rivers* לֹא יִשְׁטְפוּךָ *they shall not overwhelm thee.* Cant. viii. 6: *streams are not able to overwhelm love,* i. e. to extinguish its flame.

3. *To wash away, carry away.* Isai. xxviii. 17: וְסֵתֶר מַיִם יִשְׁטֹפוּ *and the waters shall wash away* (*their*) *hiding place.* Job iv. 19: *floods wash away the dust of the earth.* Ezek. xvi. 9: וָאֶשְׁטֹף דָּמַיִךְ מֵעָלָיִךְ *I have washed off thy guilt of blood from thee.* With the accus. *to wash, rinse.* Levit. xv. 11: וְיָדָיו לֹא שָׁטַף *and he has not rinsed his hand.* 1 Kings xxii. 38.

4. Metaph. *to bound along, to rush* (of the horse), Jer. viii. 6. Comp. No. 1.

Niph. נִשְׁטַף.

1. *To be overrun, overwhelmed* (by an army), Dan. xi. 22.

2. *To be washed* or *rinsed,* Levit. xv. 12 only.

Pual as *Niph.* No. 2. Levit. vi. 21.

שֶׁטֶף and שֵׁטֶף *m.*

1. *A pouring forth, an overflow,* e. g. of rain. Job xxxviii. 25: מִי פִלַּג לַשֶּׁטֶף תְּעָלָה *who has divided a passage for the showers?* Metaph. applied to the violence of anger, Prov. xxvii. 4; of the pouring in of an army, Dan. xi. 22: זְרֹעוֹת הַשֶּׁטֶף *the overwhelming forces.*

2. *A flood, inundation,* Ps. xxxii. 6. Nah. i. 8. Dan. ix. 26: קִצּוֹ בַּשֶּׁטֶף *his end comes with a flood,* i. e. suddenly. Comp. בַּשִּׁטָּה, Hos. x. 15.

שָׁטַר Arab. سبط, *to superintend to direct, manage, arrange,* (with على). In Hebrew

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only in the part. of *Kal* שָׁטַר, *a superintendent, officer*. It is used

(*a*) Of the superintendents of the people in Egypt, and on the march through the desert, Exod. v. 6—19, (where they had the inspection over the people at work. Numb. xi. 16, (where the seventy elders are likewise called superintendents). Deut. xx. 9. xxix. 9. xxxi. 28. Josh. i. 10. iii. 2, (where they superintend the arrangements in the camp). viii. 33. xxiii. 2. xxiv. 1.

(*b*) Of the officers in the cities of Israel, Deut. xvi. 18. 1 Chron. xxiii. 4. xxvi. 29. 2 Chron. xix. 11. xxxiv. 13.

(*c*) Of persons in higher authority, e. g. 2 Chron. xxvi. 11, (where the newly enlisted warriors are placed under two commanders, a סֹפֵר and a שֹׁטֵר). In Prov. vi. 7, (it is joined to מֹשֵׁל and קָצִין).—Targ. סָרַד, סַרְכָּא *superintendent*. Vulg. *magistri, duces, exactores*. But the LXX. and Syr. in most passages γραμματεὺς, *scriba*. (Comp. سطر *to write*); whence Michaelis, (*Mos. Recht*, Th. I. §. 51. *Supplemm.* p. 2319.), and most modern authors supposed them to be writers of genealogical tables, which, however, is inapplicable to the context of the passages quoted.

שְׁטַר Chald. Dan. vii. 5, probably a false reading for שְׁטַר *a side*, as it is read in several MSS. and editions, and expressed in the old versions. (In the Targums סְטַר, and so it is also written in eleven MSS. Syr. ܣܛܪ, Arab. سطر, *idem*.)

שַׁי *m. a present, gift*, only in the construction הוֹבִיל שַׁי *to bring presents*, Ps. lxviii. 30. lxxvi. 12. Isai. xviii. 7. It is not to be found in the dialects in this signification, (unless سي is to be reckoned as belonging to it). However, its meaning is sufficiently certain from the context and versions.

שִׁיאוֹן the name of a city in the tribe of Issachar, Josh. xix. 19. According to Eusebius, (s. v. Σηὼν) it was situated on mount Tabor.

I. שִׁיבָה *fem.* (from שׁוּב) *the act of returning*; and as concrete, *those that return*, Ps. cxxvi. 1.

II. שִׁיבָה (for יְשִׁיבָה), derived from יָשַׁב, *fem. an habitation, dwelling, residence*, 2 Sam. xix. 33.

שָׁיָה. To which belongs, according to the most correct grammatical analogy, the usual reading תְּשִׁי. Deut. xxxii. 18: צוּר יְלָדְךָ תְּשִׁי *the rock which created thee thou forgettest*. LXX. ἐγκατέλιπες. Vulg. *dereliquisti*. See יָלַד, No. 2. With the form, compare יְהִי from הָיָה. The root may also be שָׁוָה, (comp. הָיָה and הָוָה) in the signification of سوي, Conj. IV. *to set aside, to leave*. But it is still more probable, as supposed also by all the old interpreters, that the root נָשָׁה *to forget, to forsake*, (comp. Job xxviii. 4.) is the origin of the word. In that case, we have to make a slight change in the reading, namely תְּשִׁי, (as תִּמְחִי, Jer. xviii. 23. for תִּמְחָה). This derivation also certainly appears to be indicated and favoured by the reading of the Samarit. text, תשא, תשה; and seems likewise to have been adopted by most of the ancient versions.

שָׁזַב *to deliver, to free*. See שָׁזַב.

שִׁיתָה (from שׁוּחַ), i. q. שׁוּחָה. *a pit*, Ps. cxix. 85. lvii. 7. in Chethib.

שִׁיחוֹר, שִׁחוֹר, שִׁחֹר, *m.* the proper name of a river, *the Nile*. Thus it must be rendered Isai. xxiii. 3: זֶרַע שִׁחוֹר קְצִיר יְאֹר *the seed of Sihor, the harvest of the Nile*. (Vulg. *Nili*). Jer. ii. 18: *what hast thou to do in the way of Egypt, to drink the water of Sihor, what hast thou to do in the way of Assyria, to drink the water of the river (Euphrates)?* If a Hebrew etymology is to be adopted, as becomes probable from the following article, we are presented with שָׁחַר *to be black*; hence properly *the*

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black, dark, turbid river, whence the Greek Μελας, Lat. *Melo*. (See *Serv. ad Virg. Georg.* IV. 291.) But in two other passages, (Josh. xiii. 3. 1 Chron. xiii. 5.) it is used to express the southern boundary of Palestine, as elsewhere by נַחַל מִצְרַיִם *the brook of Egypt*, i. e. Ρινοκορούρα, (see p. 496. col. 2.), hence some have taken it in the same sense. But this is not necessary, since the Nile is also considered as the boundary of Palestine. Comp. Gen. xv. 18.

שִׁיחוֹר לִבְנָת, Josh. xix. 26. the name of a river on the confines of the tribe of Asher, according to Michaelis, *fluvius vitri*, the Glass river, i. e. the river Belus, from the sand of which glass was originally made. (See לִבְנָה, No. 1.)

שַׁיִט *m.* i. q. שׁוֹט.

1. *A whip, scourge*, Isai. xxviii. 15. in Chethib.
2. *A rudder, oar*, i. q. מָשׁוֹט, Isai. xxxiii. 21.

שִׁילֹה, Gen. xlix. 10. only: עַד כִּי יָבוֹא שִׁילֹה. The full manner of writing שִׁילֹה (with י), is to be found in most Jewish MSS. and in almost all the editions; the defective mode שִׁלֹה (without י), is found only in twenty-five Jewish MSS. according to Kennicott, and in thirteen according to De Rossi, but in all the Samaritan MSS. and so all the ancient versions appear to have read. A few MSS. only have the form שִׁילוֹ and שִׁלוֹ. All these various readings admit only of explanation by being regarded as one word, either a proper name or an appellative. It may then be explained,

1. As a proper name, *the city Shiloh*, (see the following Art.) This would give the sense: *until they come to Shiloh*, i. e. to the land of Canaan; or, *so long as they go to Shiloh*, (comp. עַד שֶׁ *quamdiu*, Cant. i. 12.) i. e. always, for ever. This form actually signifies *to Shiloh*, in Judg. xxi. 20. 1 Sam. iv. 4.
2. As an appellative, *pacificus, the harbinger of peace, the prince of peace*, (compare Isai. ix. 6.), from שָׁלָה, after the form קִיטוֹר, כִּישׁוֹר. It may also be compared with the name of Solomon, (i. e. *the peaceable*, 1 Chron. xxii. 9.); and to him the Samaritans expressly apply this prophecy. (*Repert. f. bibl. und morgen land. Literatur*, Th. XVI. p. 168.). So among the moderns, Alexius ad Aquilino (*de Pent. Sam.* p. 100.) Rosenmüller (*de Vers. Pent. Pers. ad h. l.*) Others compare שִׁלְיָה, *the afterbirth*, hence *offspring*, and express the whole clause by, *as long as the latest posterity*. All ancient versions entirely differ. They take the word as a compound from שֶׁ, i. q. אֲשֶׁר and לֹה, i. q. לוֹ *to him*, and pronounce therefore שֶׁלֹּה, or שַׁלֹּה according to which the sense is, *until he cometh to whom it* (the sceptre or the dominion) *belongs*. Compare Ezek. xxi. 32; עַד־בֹּא אֲשֶׁר לוֹ הַמִּשְׁפָּט *until he cometh to whom the right belongeth*. (LXX. ᾧ καθήκει), i. e. the Messiah. Perhaps Ezekiel alluded to this passage in Genesis, and gives the true commentary upon it. Aqu. Symm. and LXX. (according to several MSS.) ᾧ ἀπόκειται. Syr. Saad. *is, cujus est*. Onkelos, *Messias, cujus est regnum*. Targum Jerus. LXX. according to the usual reading, τὰ ἀποκείμενα αὐτῷ, *that which is reserved for him*.

שִׁילוֹ, (Judg. xxi. 21. Jer. vii. 12.)

שִׁלוֹ, (Judg. xxi. 19. 1 Sam. i. 24. iii. 21.), most frequently שִׁלֹה, (Josh. xviii. 1, 8. Judg. xviii. 31. 1 Sam. i. 3, 9. 1 Kings ii. 27.) proper name of a city in the tribe of Ephraim, where, (Josh. xviii. 1.) the people met, to erect the tabernacle, which remained there until the time of Eli. 1 Sam. iv. 3. It was situated on a high mountain toward the north of Beth-el. The more

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complete form would be שִׁילוֹן, hence the nom. gent. שִׁילֹנִי. See שִׁילוֹ.

שִׁיל, Micah i. 8. in Chethib, i. q. שׁוֹלָל, q. v.

שִׁילֹנִי, see שִׁילוֹ.

שֵׁן *m. plur.* שִׁינִים, *urine,* Isai. xxxvi. 12.

שְׁיצָא Chald. *to end, terminate.* See יְצָא.

שִׁיר, seldom שׁוּר, (1 Sam. xviii. 6.) in two conjugations; in *Kal, to sing.* Prov. xxv. 20: שָׁר בַּשִּׁירִים *one that sings songs.* Job xxxiii. 27: יָשׁוֹר עַל אֲנָשִׁים *he sings among men,* (compare Prov. xxv. 20.) It is construed with the accus.

(*a*) *To sing* any thing, Ps. vii. 1, also *to celebrate* a thing, Ps. xxi. 14. lix. 17. lxxxix. 2.

(*b*) With לְ, *to praise, to celebrate* a person, Ps. xiii. 6. xxvii. 6. xxxiii. 3. also *to sing to* or *before* a person, Isai. v. 1.

Pil. שִׁרֵר, *idem.* Zeph. ii. 14. Job xxxvi. 24: אֲשֶׁר שֹׁרְרוּ אֲנָשִׁים *which men praise.* Part. מְשֹׁרֵר, *a singer,* 1 Chron. ix. 33. xv. 16. *Hoph.* pass. Isai. xxvi. 1. Neh. xii. 28, &c. xiii. 5.

שִׁיר *m.*

1. *A song, psalm, hymn,* Judg. v. 12. Ps. xxx. 1. In the superscriptions of Ps. xlviii. lxvi. lxxxiii. cviii. are combined שִׁיר מִזְמוֹר, in others מִזְמוֹר שִׁיר, lxv. lxvii. lxviii. lxxxvii. probably used pleonastically. Especially *a song of joy.* Amos viii. 3, 10—שִׁיר הַשִּׁירִים *song of songs,* i. e. the most beautiful song, the title of the book so called, Cant. (Ch. i. 1.). Comp. עֲדִי עֲדָיִים *most beautiful ornament.* Ezek. xvi. 7: עֶבֶד עֲבָדִים *the lowest servant,* שְׁמֵי שָׁמַיִם *the highest heaven,* 1 Kings viii. 27. This title (perhaps not given to it by the author himself), contains a similar sentiment of commendation of the book, like that of Ps. xlv: שִׁיר יְדִידוֹת *a pleasant* or *lovely song.* Others, incorrectly, *a song of many songs,* (comp. 1 Kings iv. 32.); or, *a song composed of several songs.*

2. *A choir of singers,* 2 Chron. xxix. 28.

3. *A performance on a musical instrument,* כְּלֵי שִׁיר. *instruments of music,* 1 Chron. xvi. 42. 2 Chron. vii. 66. xxxiv. 12. Amos vi. 5. Neh. xii. 28: בְּשִׁיר מְצִלְתַּיִם *with musick on cymbals.*

שִׁירָה *fem.* i. q. שִׁיר *a song,* Deut. xxxi. 19, &c. Ps. xviii. 1. Isai. v. 1.

שַׁיִשׁ Syr. ܫܝܫܐ, *white marble, alabaster,* 1 Chron. xxix. 2. Comp. שֵׁשׁ.

שִׁישַׁק *m.* the name of a king of Egypt cotemporary with Jeroboam, 1 Kings xi. 40. xiv. 25. 2 Chron. xii. 5. It does not appear that the Greek authors make mention of him.

שִׁית *fut.* יָשִׁית, apoc. יָשֵׁת, וַיָּשֶׁת, inf. absol. שׁת, (Isai. xxii. 7.) pret. שָׁת, שַׁתָּ, synonymous with שׂוּם, in nearly all its significations and constructions, but less frequently. It occurs in two conjugations; in *Kal,*

1. *To put, place, set,* e. g. מִכְשֹׁלִים שִׁית *to set snares* or *gins,* Ps. cxl. 6. Jer. iii. 19: אֵיךְ אָשִׁיתֵךְ בַּבָּנִים *how shall I place thee among the children?* It is construed with the accus. seldom with לְ, Ps. lxxiii. 18. The principal combinations are,

(*a*) *To arrange, to set in array* (an army); and then, with the omission of an accusative, מַחֲנֶה or מִלְחָמָה, *to set one's self in array,* as שׂוּם, No. 1. Ps. iii. 7: אֲשֶׁר שָׁתוּ עָלָי *who have set themselves against me.* Isai. xxii. 7: שֹׁת שָׁתוּ הַשָּׁעָרָה *they place themselves against the gate.*

(*b*) *To place, to appoint,* 1 Kings xi. 34. with עַל over something, Gen. xli. 33.

(*c*) With עַל of the person, *to put,* or *lay upon one, to impose,* Exod. xxi. 22.—Ps. ix. 21: *place horror upon them,* i. e. put them in fear, also for *to charge, impute, to make responsible,* Numb. xii. 11. See שׂוּם, No. 1. (*d.*)

(*d*) With עִם *to place by the side of, to consider on a par with,* Job xxx. 1. Comp. עָרַךְ, No. 3.

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(*e*) שִׁית לֵב *to regard, observe, animum advertere.* 1 Sam. iv. 20. Ps. lxii. 11. With לְ *to take,* a thing, *to heart, to lament* it, Exod. vii. 23. 2 Sam. xiii. 20. Prov. xxii. 17. xxvii. 23. Ps. xlviii. 14. Jer. xxxi. 21, with אֶל *to regard,* Job vii. 17.

(*f*) שִׁית יָד עִם *to have intercourse, to associate with* a person, Exod. xxiii. 1, comp. מָשַׁךְ יָד אֶת־פִּי, Hos. vii. 5.

(*g*) שִׁית פָּנִים *to direct one's countenance* (*towards a place*), Numb. xxiv. 1; with עֵינַיִם, *to direct one's eyes* (*to a place*), *to look out after,* Ps. xvii. 11.

(*h*) *To put on* (*ornaments*), Exod. xxxiii. 4. Intrans. *to be put, set,* Job xxxviii. 11: פֹּה יָשִׁית בִּגְאוֹן גַּלֶּיךָ *here shall* (*a limit*) *be put to the pride of thy waves,* i. e. to thy proud waves. x. 20: שִׁית מִמֶּנִּי *stand off from me,* i. e. let me alone.

2. *To do, perform,* e. g. שִׁית אוֹתוֹת *to do, perform wonders.* Especially *to turn into,* or *to make like* any thing, with double accus. Isai. v. 6. Jer. xxii. 6. Ps. xxi. 7. With לְ of the predicate, Jer. ii. 15. With כְּ, *to make as,* or *like,* Isai. xvi. 3. Hos. ii. 5. Ps. lxxxiii. 14.

3. *To give,* e. g. Gen. iv. 25. Intrans. *to be given, prepared, assigned.* Hos. vi. 11: *also for thee O Judah an harvest is prepared.*

Hiph. passive *to be laid, put upon,* with עַל of the person, and accus. of the thing. Exod. xxi. 30. only. Deriv. שִׁיתָה, שִׁית.

שַׁיִת *m.* with suffix. שִׁיתוֹ, *a thorn.* Isai. v. 6. vii. 23, 25. x. 17.

שִׁית *m. attire, dress,* Prov. vii. 10. Ps. lxxiii. 6. Comp. the verb No. 1. (*h*).

שַׁךְ, see שָׁכַךְ.

I. שָׁכַב *inf.* and *imp.* שְׁכַב. *fut.* יִשְׁכַּב, in three conjugations; in *Kal,*

1. *To lay one's self down,* especially *in order to sleep,* Gen. xix. 4. xxviii. 11. 1 Sam. iii. 5. vi. 9. Ps. iii. 6. iv. 9. Also *to die,* hence וַיִּשְׁכַּב עִם אֲבוֹתָיו *and he slept with his fathers,* the usual expression for the death of a king, 1 Kings ii. 10. xi. 43. xiv. 20, 31. xv. 8, 24. xvi. 6, 28, &c.

2. *To lie.* With the accus. of the place, hence שֹׁכְבֵי קֶבֶר *they that lie in the grave.* Ps. lxxxviii. 6: שֹׁכֶבֶת חֵיקֶךָ *she that lieth in thy bosom.* Micah vii. 5. Also absolutely used, *to lie quietly, in peace,* Levit. xxvi. 6, to rest, Eccles. ii. 23.

3. With עִם and אֵת, *to lie with one,* an euphemism for cohabitation. It is applied more frequently to the man, Gen. xxvi. 10. xxx. 15, 16. xxxix. 7, 12. xxxiv. 2. Exod. xxii. 18. Deut. xxii. 23, &c. 2 Sam. xii. 11. but also to the woman, Gen. xix. 32. The particle אֵת is here to be rendered *with,* as עִם, and not to be taken as the sign of the accusative, although with suffixes it is expressed by אֵת, e. g. Levit. xv. 8, 24. (See אֵת, No. III.) The construction with the accus. however always takes place in the *Keri,* where שָׁגַל is used in the text, viz. in *Kal,* Deut. xxviii. 30. *Niph* Isai. xiii. 16. Zech. xiv. 2. *Pual,* Jer. iii. 2, but the Masorites have here given the construction of the verb שָׁגַל (q. v.) to the less offensive verb שָׁכַב.

Hiph. to cause to lie, to stretch along, 2 Sam. viii. 2; *to lay down,* 1 Kings xvii. 19; *to cause to rest,* Hos. ii. 20.

Hoph. הָשְׁכַּב, *to be laid,* part. מֻשְׁכָּב, *laid,* 2 Kings iv. 32. *to lie,* Ezek. xxxii. 19, 32. Deriv. מִשְׁכָּב.

II. שָׁכַב perhaps according to Arabian idiom, i. q. سكب, *to pour out.*

Hiph. Job xxxviii. 37: וְנִבְלֵי שָׁמַיִם מִי יַשְׁכִּיב *and the vessels of heaven, who pours them out?* Others after No. I. *Who places,* or *arranges the vessels of heaven?* i. e. the clouds, which may also be derived from No. 1. But verse 38. is in favor of the first interpretation. Others, *to lay down, turn over* (the vessel,) hence, *to pour out.*

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שְׁכָבָה *fem.*

1. *The act of lying, lying down.* שִׁכְבַת־הַטָּל, Exod. xvi. 13, 14. *the lying of the dew.*
2. *Cohabitation,* שִׁכְבַת זֶרַע *cohabitation with emission of seed,* and simply *emission of seed,* Levit. xv. 16, 17, 32. xxii. 4. hence שָׁכַב אֶת־אִשָּׁה שִׁכְבַת־זֶרַע *to cohabit, with a woman,* Levit. xv. 18, 19, 20. Numb. v. 13.

שִׁכְבַת *fem.* equivalent with שְׁכָבָה, No. 2. Hence נָתַן אֶת שִׁכְבָתוֹ בְּאִשָּׁה *to cohabit with a woman,* Levit. xviii. 23. xx. 15. Numb. v. 20; also נָתַן אֶת שִׁכְבָתוֹ לְזֶרַע אֶל, Levit. xviii. 20.

שָׁכָה *to ramble, to wander, to rove.* Comp. the Ethiop. ש׀כי *erravit.* Here belongs the part. *Hiph.* Jer. v. 8: *like well fed horses* מַשְׁכִּים הָיוּ *they wander lasciviously about,* (compare Jer. ii. 23. Prov. vii. 11. and שָׁגָה No. 3.) But may not מַשְׁכִּים be used in the singular as adverb for מַשְׁכִּימִים in the sense *in the morning they are like well fed horses,* (comp. Isai. v. 11.)?

שְׁכוֹל *m.* from שָׁכַל.

1. *The loss of children,* Isai. xlvii. 8, 9.
2. *The act of forsaking, abandoning, deserting,* Ps. xxxv. 12.

שַׁכּוּל *m.* from שָׁכַל, *bereaved* or *robbed of children* or *young,* e. g. of a she bear, 2 Sam. xvii. 8. Hos. xiii. 8; *also without young.* Cant. iv. 2. vi. 6.

שִׁכּוֹר, שִׁכֹּר *m. drunken, intoxicated,* 1 Sam. xxv. 36. 1 Kings xvi. 9. xx. 16. *Fem.* שִׁכֹּרָה, 1 Sam. i. 13.

שָׁכַח and שָׁכֵחַ, (Isai. xlix. 14. Prov. ii. 17.) *fut.* יִשְׁכַּח, in five conjugations; in *Kal, to forget,* always with the accus. Gen. xl. 23. Ps. ix. 13, &c. With מִן before the infin. Ps. cii. 5. Also *to leave behind from forgetfulness,* Deut. xxiv. 19.

Niph. to be forgotten, Gen. xli. 30. Ps. xxxi. 13. Job xxviii. 4: נִשְׁכָּחִים מִנִּי רָגֶל *forgotten,* i. e. forsaken *by the foot* (*of men*). Deut. xxxi. 21: לֹא תִשָּׁכַח מִפִּי זַרְעוֹ *it* (the song) *shall not be forgotten* (*and disappear*) *from the mouth of his posterity.*

Piel Lam. ii. 6, and

Hiph. Jer. xxiii. 27. *to cause to forget.*

Hithpa. as *Niph.* Eccles. viii. 10.

שָׁכֵחַ *m. forgetting, forgetful.* Isai. lxv. 11.

Plur. const. שִׁכְחֵי, Ps. ix. 18.

שְׁכַח Chald. *to find. Ithpe.*

הִשְׁתַּכַּח *to be found,* Dan. ii. 35. Ezra vi. 2, &c.

Aph. הַשְׁכַּח.

1. *To find,* Dan. ii. 25. vi. 6, 12.
2. *To receive, obtain, acquire,* Ezra vii. 16. Comp. מָצָא, No. 2.

שָׁכַךְ *inf.* שְׁכֹךְ, in two conjugations; in *Kal,*

1. *To settle, to assuage,* of water, Gen. viii. 1; of anger, Esth. ii. 1. vii. 10.
2. *To stoop, bow down* (of the fowler). Jer. v. 26: יָשׂוּר כְּשֹׁכְךְ יְקוּשִׁים *they lay wait as fowlers stoop.*

Hiph. to still, quiet, a tumult, uproar, Numb. xvii. 20, (5).

שָׁכַל *to lose children, to become childless,* with the accus. Gen. xxvii. 45: לָמָּה אֶשְׁכַּל גַּם שְׁנֵיכֶם *why should I lose you both,* xliii. 14: וַאֲנִי כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכָלְתִּי *and if I be childless let me be childless.* 1 Sam. xv. 33.

Part. שְׁכוּלָה *childless,* Isai. xlix. 21.

Piel שִׁכֵּל.

1. *To deprive of children, to make childless,* Gen. xlii. 36. 1 Sam. xv. 33. Especially

(*a*) Of wild beasts who devour children. Levit. xxvi. 22: *I will send among you wild beasts,* וְשִׁכְּלָה אֶתְכֶם *which shall make you childless.* Ezek. v. 17. xiv. 15. Comp. Hos. ix. 12: *though they bring up their children,* שִׁכַּלְתִּים מֵאָדָם *I will exterminate them from among men.*

(*b*) Of the destruction of young men in war, Deut xxxii. 25: מִחוּץ תְּשַׁכֵּל חֶרֶב *abroad* (in the field) *the sword shall make childless,* Lam. i. 20. Jer. xv. 7: *I will make them childless,* i. e. I will destroy their young men. Ezek. xxxvi. 13—15.

2. *To miscarry, abortare,* Gen. xxxi. 38.

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Exod. xxiii. 26. Job xxi. 10. Metaph. of the vine, *to be unfruitful,* Mal. iii. 11.

3. Transitively *to occasion abortion,* 2 Kings ii. 19. Part. מְשַׁכֶּלֶת. Verse 21. *miscarriage, an abortion.*

Hiph.

1. As *Piel,* No. 1. (*b*) *to destroy young men in war.* Jer. l. 9: נִבּוֹר מַשְׁכִּיל, comp. Deut. xxxii. 25. Lam. i. 20.

2. *To miscarry,* Hos. ix. 14. See *Piel,* No. 2.

שְׁכֻלִים *m. plur. the state of being childless,* Isai. xlix. 10.

שַׁכֻּלוֹת *fem. idem.* Jer. xviii. 21.

שַׁכְלֻל, see כְּלַל.

שָׁכַם occurs only in *Hiph.* הִשְׁכִּים.

1. *To rise early, to get up early,* with and without the addition בַּבֹּקֶר, Gen. xix. 2, 27. xx. 8. xxviii. 18. xxxi. 55. Ps. cxxvii. 2: מַשְׁכִּימֵי קוּם *they who rise early.* With ל *to rise up early after any thing,* Cant. vii. 13. Combined with another verb it is a circumlocution of the adverb *early.* Hos. vi. 5: טַל מַשְׁכִּים הֹלֵךְ *the dew which early disappears.* xiii. 3. Hence infinitive absol. הַשְׁכֵּם used adverbially, *early.* Prov. xxvii. 14.

2. *To carry on* any thing *with zeal, to urge with ardour,* especially in the following turn, almost peculiar to Jeremiah, e. g. vii. 13: אַדַּבֵּר אֲלֵיכֶם הַשְׁכֵּם וְדַבֵּר *I have spoken to you most urgently,* or *zealously* xi. 7: הַשְׁכֵּם וְהָעֵד הַעִידֹתִי כִּי *I have protested — most seriously.* vii. 25. xxv. 3. xxvi. 5. xxxii. 33. xxxv. 14, 15. xliv. 4. 2 Chron. xxxvi. 15. Zeph. iii. 7: הִשְׁכִּימוּ וְהִשְׁחִיתוּ עֲלִילוֹתָם *they study to do evil.*

Obs. Once occurs the Chaldaic infin. form אַשְׁכֵּם for הַשְׁכֵּם, Jer. xxxv. 3.—Respecting מַשְׁכִּים, Jer. v. 8, see under שָׁכָה.

שֶׁכֶם *m.* in pausa שֵׁכֶם, Ps. xxi. 13. With suffix. שִׁכְמוֹ.

1. *The shoulder, the upper part of the back, nape.* It is every where treated as a single member of the masc. gend. (see *Gramm.* on the gender of noun) and thus distinguished from כָּתֵף, (see Job xxxi. 22.) It is used

(*a*) As the part which supports a burden, e. g. Gen. ix. 23. Hence, Isai. ix. 5: *and the government shall be upon his shoulder,* i. e. shall be given up to him. xxii. 22: *I will lay the key of the house of David upon his shoulder.* (עַל שִׁכְמָם, signifying here the same as עַל יְדֵי). Comp. also Zeph. iii. 9: *to serve God* שְׁכֶם אֶחָד *with one shoulder,* i. e. unanimously.

(*b*) In the phrase *to turn the neck* or *back.* 1 Sam. x. 9: כְּהַפְנֹתוֹ שִׁכְמוֹ לָלֶכֶת *when he turned the back to go.* (Comp. פָּנָה עֹרֶף, Josh. vii. 12. Jer. xlviii. 39.) Whence we can explain Ps. xxi. 13: כִּי תְשִׁיתֵמוֹ שֶׁכֶם *for thou shalt make them turn their back, facies ut terga dent.* (Comp. נָתַן עֹרֶף, Ps. xviii. 41.) LXX. ὅτι θησεις αυτους νωτον. Vulg. *quoniam pones eos dorsum.*

(*c*) Isai. ix. 3: מַטֵּה שִׁכְמוֹ *the rod for his back.*

2. *A part, portion,* Gen. xlviii. 22. (from the necessity of the context, and according to most versions).

3. Proper name of a city on the mount Ephraim, belonging to the Levites, and at the same time a refuge for murderers. Josh. xx. 7. xxi. 20, 21. LXX. Συχεμ. (Compare Acts vii. 16.) Vulg. *Sichem.* Here, in the time of the Romans, stood *Flavia Neapolis,* hence still called among the Arabs *Naplos, Naplus.* With ה parag. שְׁכֶמָה, *toward Sichem.* Hos. vi. 9. See Reland's *Palæstina,* p. 1004—10. *Bachiene Beschreibung von Palæstina,* Th. II. §. 536, &c.

שִׁכְמָה *fem.* i. q. שֶׁכֶם, No. 1. Job xxxi. 22: כְּתֵפִי מִשִּׁכְמָה תִּפּוֹל *let my shoulder fall from my neck.* According to the printed edition of the Masora, the ל is marked with a *Raphe,* and no *Mappik;* it is then a new

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form of the *fem.* gender. According to other MSS. and Masoræ, (see J. H. Michaelis and Jahn on the passage), the ה has *Mappik,* and it comes from שְׁכֶם, (*from its neck*). In that case this word should not be placed as a distinct article.

שָׁכַן, שָׁכֵן *fut.* יִשְׁכֹּן, in three conjugations; in *Kal,*

1. *To let one's self down, to descend,* e. g. of the pillar of fire, and cloud. Numb. ix. 17: *and in the place where the cloud descended.* Exod. xxiv. 16. xl. 35. Hence

2. *To encamp,* Numb. xxiv. 2. *to lie quietly, to rest,* e. g. of lions, Deut. xxxiii. 20. Of men, Judg. v. 17. Prov. vii. 11: בְּבֵיתָהּ לֹא יִשְׁכְּנוּ רַגְלֶיהָ *her feet do not rest in her house.*

3. *To dwell,* Gen. ix. 27. xiv. 13. 16. שָׁכַן בֶּטַח *to dwell in peace,* Prov. i. 33. Deut. xxxiii. 28. 2 Sam. vii. 10: וְשָׁכַן תַּחְתָּיו *and they (the people) shall dwell in their place.* שֹׁכְנִי סְנֶה *the dweller in the thorn-bush,* Deut. xxxiii. 16. With the accus. *to inhabit,* Ps. lxviii. 7, שָׁכַן אֶרֶץ *to inhabit the land, to be in peaceable possession of the land,* Prov. ii. 21. x. 30. Ps. xxxvii. 29. and without אֶרֶץ *idem.* Ps. cii. 29. Part. passive שָׁכֵן, used actively, as *logé* in French. Judg. viii. 11. With a redundant dative, Ps. cxx. 6: שָׁכְנָה לָהּ *habitabit sibi.*—Of a camp, *to be pitched, set up,* Josh. xxii. 19.

4. Passive *to be inhabited,* as יָשַׁב, No. 4. Jer. l. 39: לֹא תִשָּׁבֵן עַד דּוֹר וָדֹר *it shall not be inhabited from generation to generation,* xxxiii. 16. xlvi. 26. Isai. xiii. 20.

5. Metaph. *to possess, to be intimate* or *familiar with* a thing. Prov. viii. 12: אֲנִי חָכְמָה שָׁכַנְתִּי עָרְמָה *I wisdom possess prudence.* In Arab. سكب, *to dwell, to be accustomed, to be intimate.*

Piel, to cause to dwell, Jer. vii. 7. Numb. xiv. 30. Frequently applied to Jehovah, לְשַׁכֵּן אֶת־שְׁמוֹ שָׁם *to let his name dwell* or *abide there,* Deut. xii. 11. xiv. 23. xvi. 6, 11. xxvi. 2. Nah. i. 9. (Comp. שׂוּם שְׁמוֹ under שׂוּם, No. 1. (*h*)). Probably elliptically, Ps. lxxviii. 60: אֹהֶל שִׁכֵּן בָּאָדָם *the tent in which he let (his name) dwell among men.* Whence the Jewish term שְׁכִינָה, *the presence of God.*

Hiph. to cause to dwell, Gen. iii. 24. Job xi. 14. With אֹהֶל, *to pitch a tent,* Josh. xviii. 1. (comp. in *Kal,* Josh. xxii. 19.) Ps. vii. 6: כְּבֹדִי לֶעָפָר יַשְׁכֵּן *let him make my honour dwell in the dust,* i. e. let him lay me in the dust. Deriv. מִשְׁכָּן.

שְׁכַן Chald. *idem,* Dan. iv. 18.

Pael שַׁכְּנָ *to cause to dwell, to let dwell,* Ezra vi. 12. Comp. in Hebrew *Piel.*

שָׁכֵן. A participial noun from שָׁכַן.

1. *An inhabitant,* Isai. xxxiii. 24. Hos. x. 5.

2. *A contiguous dweller, neighbour,* Prov. xxviii. 10. Also applied to neighbouring states, cities, Jer. l. 40. xlix. 18. Ps. xliv. 14. lxxix. 12.

שֶׁכֶן with suffix. שְׁכֻנוֹ, *m. a dwelling, habitation,* only in Deut. xii. 5.

שָׁכַר *fut.* יִשְׁכַּר, in four conjugations, in *Kal,*

1. *To satisfy one's self with drink,* i. q. רָוָה. Hagg. i. 6. especially *to be cheered with drink,* Cant. v. 1. Gen. xliii. 34.

2. *To be intoxicated, to get drunk,* Gen. ix. 21. With the accus. of the beverage. Isai. xlix. 26: כֶּעָסִיס דָּמָם יִשְׁכָּרוּן *they shall be drunken with their own blood as with new wine.* Sometimes it is used of a state of penal infatuation inflicted by the Deity, and in which the man runs into his own destruction. Isai. xxix. 9. li. 21. Lam. iv. 21. Nah. iii. 11. Comp. כּוֹס תַּרְעֵלָה and other similar expressions.

Piel, to make drunk, to inebriate, 2 Sam. xi. 13. Especially of Jehovah, *to make a people drunk,* i. e. cause it to hasten to its own destruction. Jer. li. 7. Isai. lxiii. 6.

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Hiph. idem. Jer. li. 57. Deut. xxxii. 42: *I will make my arrows drunk with blood.*

Hithp. to behave or *act like a drunken person,* 1 Sam. i. 14. Derivative out of the alphabetical order שִׁכּוֹר.

שֵׁכָר *intoxicating* or *strong beverage, tementum.* It is a common expression for wine and similar strong drink, prepared from corn, fruit, honey, dates, &c. (See *Jerome Opp. ed Martian.* T. IV. p. 364.) (In Arab. سكر, by way of eminence, *Palm-wine*). Hence in Numb. xxviii. 7, it signifies *wine,* but usually combined with יַיִן as יַיִן וְשֵׁכָר *wine and other strong drink,* Levit. x. 9. Numb. vi. 3. Deut. xiv. 26. xxix. 5. Judg. xiii. 4, 7. Among the poets it occurs frequently, in parallelism with יַיִן, Isai. v. 11. xxiv. 9. xxviii. 7. xxix. 9. lvi. 12. Prov. xx. 1. xxxi. 6. Micah ii. 1. In Isai. v. 22, it appears to be used particularly of a kind of spiced wine, *vinum aromatites* (מֶזֶג, מֶסֶךְ). See *Jerome ad Nepotianum,* (*Opp.* T. IV. p. 364. *ed. Benedict.*)

שִׁכָּרוֹן *m. drunkenness, intoxication,* Ezek. xxiii. 33. xxxix. 19.

שִׁכְרוֹן *m.* (*drunkenness*). A place in the northern boundary of the tribe of Judah, Josh. xv. 11.

שַׁל *m. a fault, error,* 2 Sam. vi. 7. Root שָׁלָה, No. II.

שֶׁל a particle used in the later Hebrew and Rabbinical writings compounded from שׁ, i. q. אֲשֶׁר and לְ. (see שׁ, No. 2.) Among the Rabbins it is frequently used as the sign of the genitive case, (comp. p. 65. Col. 1. In biblical Hebrew we find only בְּשֶׁל *on account of.* (Comp. בַּאֲשֶׁר Gen. xxxix. 9, 23.) Jon. i. 7: בְּשֶׁלְמִי *on whose account.* Verse 8: בַּאֲשֶׁר לְמִי. Verse 12: בְּשֶׁלִּי *on my account.* (In Aram. corresponds בְּדִיל *on account of,* compounded of לְ, דִּי and בְּ). בְּשֶׁל אֲשֶׁר, *although, quantumvis,* Eccles. viii. 17, properly, *in* (*omni*) *eo quod.* It corresponds with the Aram. בְּדִיל דְּ, which, however, mostly signifies *because.* May not the true reading be בְּכָל אֲשֶׁר? See *Nolde Tympius,* p. 851.

שַׁלְאָנָן *m. adj. tranquil,* Job xxi. 23. It may be a quinqueliteral formed either by the coalition of the two synonymes שָׁלָה and שַׁאֲנַן; or merely from the latter, with the interpolation of לְ, as זְלֶעָפָה *heat,* comp. זעף, Syr. *Ethp. to be burned.*

שָׁלַב, in Arab. نلب, *crenatim fregit.* Whence, as also from the noun שְׁלַבִּים, it is clear that it must have contained the notion of a parallel uniformity. It occurs only in the part. Pual, Exod. xxvi. 17: *one board shall have two tenons* מְשֻׁלָּבוֹת אִשָּׁה אֶל אֲחוֹתָהּ *parallel with each other.* LXX. ἀντιπίπτοντες ἕτερον τῷ ἑτέρῳ. Whence

שְׁלַבִּים *m. plur. ledges, corner ledges,* 1 Kings vii. 28, 29. In Chald. שְׁלַב, signifies *step of a ladder.* Here it indicates such ledges, which in the form of a border, covered the junctures of the sides of the bases, and were made so broad as to contain graven work. *Joseph. Archæol.* VIII. iii. 6.

שֶׁלֶג *m.* Arab. ثلج, Aram. תַּלְגָּא *snow,* Job xxiv. 19. Ps. cxlvii. 16. Whence the verb denom. in

Hiph. הִשְׁלִיג, *to be covered, with snow.* Ps. lxviii. 15: *when the Almighty dispersed the kings therein* (in the land) תַּשְׁלֵג בְּצַלְמוֹן *it was covered with snow* (from the bodies of the slain) *as Salmon.* Comp. *Virgil, Æn.* V. 865. XII. 36: *campi ossibus albent.* These passages also refer to a recent overthrow. בְּ is used here comparatively, as כְּ, (see בְּ, No. 16.) Others, *when the Almighty dispersed kings therein it was refreshing in the shade;* comp. in Arab. ثلج, *to be cooled,* Metaph. *to be tranquil, cheerful.* Conj. IV. *To make cheerful;* and צַלְמוֹן, according to Theod. *shade.*

I. שָׁלָה and שָׁלַו, only in *Kal, to be tranquil, at rest,* especially *to enjoy a tranquil happiness,*

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Job iii. 26. xii. 6. Ps. cxxii. 6. Jer. xii. 1. Lam. i. 5. Pret. שָׁלַוְתִּי, Job as quoted, *fut.* יִשְׁלָיוּ. Deriv. שָׁלֵו, שַׁלְוִי, שַׁלְוָה, שַׁלְוָה, שַׁלְיָה.

II. שָׁלָה as in Chald. *to err, to fail, to transgress.* It occurs in two conjugations; in *Niph.* 2 Chron. xxix. 11. only: אַל תִּשָּׁלוּ *transgress ye not* (against the commandment of God). Comp. in the Targum אִשְׁתְּלִי מִן *to wander away from God's commandment,* Ps. cxix. 21.

Hiph. to lead into error, to deceive, only in 2 Kings iv. 28: לֹא תַשְׁלֶה אֹתִי *do not deceive me.* Deriv. שַׁל.

III. שָׁלָה, i. q. שָׁלַל, *to draw out,* (compare נָשַׁל). It occurs only in the *fut.* apoc. יֶשֶׁל, (for יִשְׁלֶה). Job xxvii. 8: כִּי יֶשֶׁל אֱלוֹהַּ נַפְשׁוֹ *when God draws out his soul,* namely, from the body, which was considered as a sheath, or repository of the soul. (Comp. נִדְנָה). Chald. *quando Deus animum ejus excusserit.* Schnurrer takes ישל for יִשְׁאַל *he requires,* as in Arab. يسل for يسال from سال, which is still more applicable; but in that case the word ought to be pointed and pronounced differently.

שְׁלָה Chald. *to be at rest,* Dan. iv. 1.

שְׁלָה Chald. *an error, mistake,* Dan. iii. 29 in Chethib. i. q. שְׁלוּ, שְׁלוּת.

שַׁלֵּה 1 Sam. i. 17. See שְׁאֵלָה.

שִׁלֹּה name of a city, see שִׁילוֹ.

שַׁלְהֶבֶת *fem. a flame,* Job xv. 30. Ezek. xxi. 3. (xx. 47.) Root Chald. and Syr. שַׁלְהֵב, *to burn,* a quadriliteral, or Conj. Shaphel of the verb להב. Cant. viii. 6: שַׁלְהֶבֶת־יָהּ *a flame of God.* According to the recension of Ben Ascher and several MSS. it is written as one word, the Mappik is also frequently wanting, and ת is pointed with Sheva. But this has no influence on its signification; it is then a compound, and the Mappik is wanting, as in אֵלָה for אֵלָהּ.

שִׁלֹו the name of a city, see שִׁילוֹ.

שָׁלֵו *m.* שַׁלְוָה, *fem. plur. stat. const.* שַׁלְוֵי, (from שָׁלָה, No. I.)

1. *Quiet, tranquil, peaceable,* 1 Chron. iv. 40. Especially *living in peace, content.* Job xvi 12. Ps. lxxiii. 12. Used substantively for *quietness, tranquillity,* Job xx. 20.
2. In a bad sense, *careless, unmindful of God.* Comp. שַׁאֲנָן, No. 2. Ezek. xxiii. 42. It is also written שַׁלֵּו q. v.

שֶׁלֶו *m. rest, peace, undisturbed happiness, prosperity,* Ps. xxx. 7.

שַׁלְוָה *fem.*

1. The same as the preceding, Prov. xvii. 1. Ps. cxxii. 7. Ezek. xvi. 49. *Plur.* בְּשַׁלְוֹתַיִךְ *in the time of thy prosperity,* Jer. xxii. 21. בְּשַׁלְוָה *in the midst of peace,* Dan. viii. 25. xi. 21. (Compare Job xv. 21.), with the accessory notion, *unexpected, sudden,* as in Chald. and Syr. בִּשְׁלְיָה, מִן שְׁלְיָה, ܒܫܠܝܐ, ܡܢ ܫܠܝܐ, comp. Dan. xi. 24.
2. In a bad sense, *carelessness, censurable, criminal security, forgetfulness of God,* Prov. i. 32. See שַׁלֵּו.

שְׁלָוָה *fem.* Chald. *quietness, tranquillity,* Dan. iv. 24. (iv. 27.)

שִׁלּוּחִים *m. plur.* from שָׁלַח.

1. *The act of sending away, dismission,* Exod. xviii. 2. hence, *a bill of divorce.* Metaph. Micah i. 14.
2. *The disposing of a daughter in marriage,* and *the dowry* which accompanied it, 1 Kings ix. 16. Comp. שִׁלַּח, Judg. xii. 9.

שָׁלוֹם *m.* from שָׁלַם.

(*A.*) As an adjective,

1. *In good health, doing well, prosperous.* Gen. xliii. 27: הֲשָׁלוֹם אֲבִיכֶם *is your father well?* 1 Sam. xxv. 6. 2 Sam. xviii. 3. xx. 9. Job v. 24: *thou knowest* כִּי שָׁלוֹם אָהֳלֶךָ *that thy habitation is in prosperity.* Ps. xxxviii. 4: אֵין שָׁלוֹם בְּעַצְמוֹתָי *there is nothing sound in my bones.*
2. *Complete in number, in full number,* Jer. xiii. 19.
3. *Living in* or *enjoying peace, safe, secure.*

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Job xxi. 9: בָּתֵּיהֶם שָׁלוֹם *their houses are in peace,* i. e. safe. *Plur.* שְׁלֵמִים *those enjoying peace,* Ps. lxix. 23.

4. *Friendly, peaceably disposed,* Ps. lv. 21.

(*B.*) As a substantive,

1. *Health, welfare, happiness, integritas.* The following combinations are to be observed,

(*a*) הֲשָׁלוֹם לוֹ *is he well?* The usual expression for enquiring after the health of an absent person, Gen. xxix. 6. 2 Kings iv. 26. The answer is שָׁלוֹם, Gen. xxix. 6. xliii. 28. Without ה interrogative, 2 Sam. xviii. 29. Compare Deut. xxix. 29: שָׁלוֹם יִהְיֶה לִי *I shall prosper, shall do well.* With this is connected

(*b*) the phrase שָׁאַל לְשָׁלוֹם לְ *to enquire after the health* or *welfare of any one,* (see שָׁאַל, No. 5.) Comp. also 2 Sam. xi. 7: וַיִּשְׁאַל דָּוִד־לְשְׁלוֹם הַמִּלְחָמָה *and David inquired after the prosperity of the war,* i. e. how the war prospered? Similar constructions are Gen. xxxvii. 14: רְאֵה אֶת־שְׁלוֹם אַחֶיךָ *see if it be well with thy brothers,* literally, *see* (*after*) *the welfare of thy brothers;* with יָדַע, Esth. ii. 11; with פָּקַד, 1 Sam. xvii. 18. Elliptically, 2 Kings x. 13: וַנֵּרֶד לִשְׁלוֹם בְּנֵי הַמֶּלֶךְ *we are come down* (*to see*) *after the welfare of the sons of the king,* i. e. to visit the sons of the king.

(*c*) שָׁלוֹם לְךָ *peace be to thee,* Judg. vi. 23. xix. 20. Dan. x. 19, and שָׁלוֹם לָכֶם *peace be to you,* Gen. xliii. 23, an address of consolation and encouragement to timid persons; hence in three passages the addition אַל תִּירָא, אַל תִּירְאוּ. Comp. 1 Sam. xx. 21: כִּי שָׁלוֹם לְךָ וְאֵין דָּבָר *for there is peace to thee, and nothing else,* i. e. not evil. Verse 7: *if he say well,* שָׁלוֹם לְעַבְדֶּךָ *then thy servant is in a state of prosperity.* Used also to express satisfaction, 2 Kings iv. 23: וַתֹּאמֶר שָׁלוֹם *she said, peace,* i. e. let it be so. Luth. *es ist gut.* Sometimes used as a form of salutation 2 Sam. xx. 9. 2 Kings iv. 26. as in Arabic السلام عليك, Syr. ܫܠܡ ܥܠܝܟ, and the Rabb. שָׁלוֹם עֲלֵיכֶם.

(*d*) שָׁלוֹם as exclamation *hail!* 2 Sam. xviii. 28. 1 Chron. xii. 18: שָׁלוֹם שָׁלוֹם לְךָ *hail, hail to thee.*

2. *Happiness, prosperity, any thing good,* הֲשָׁלוֹם *is it any thing good?* 2 Kings v. 21. ix. 11, 17, 22. 1 Sam. xvi. 4: שָׁלוֹם בּוֹאֶךָ *is thy coming good?* i. e. bringest thou happy news? 1 Kings ii. 13.

3. *Peace,* קָרָא לְשָׁלוֹם לְ *to offer peace to* any one, Deut. xx. 10. Judg. xxi. 13: עָנָה שָׁלוֹם אֶת *to answer peaceably, to accept of peace,* Deut. xx. 11. עָשָׂה שָׁלוֹם לְ *to give, grant peace to* any one, Josh. ix. 15. אִישׁ שָׁלוֹם *the man of peace,* i. e. the peaceable, the lover of peace, Ps. xxxvii. 37. דִּבְרֵי שָׁלוֹם (*with*) *words of peace.* Deut. ii. 26.

4. *Friendship, on good understanding, terms,* אִישׁ שְׁלוֹמִי *my friend,* Ps. xli. 10. Jer. xx. 10. xxxviii. 22. Obad. 7. דִּבְרֵי שָׁלוֹם *those who speak friendly,* Ps. xxviii. 3. Comp. Esth. ix. 30.

שְׁלוֹם *recompense,* see שֶׁלֶם.

שָׁלוֹשׁ *three,* see שָׁלֹשׁ.

שָׁלוּת or שְׁלוּ, Chald. *fem. an error, fault, trespass,* Dan. vi. 5. Ezra iv. 22. Root שָׁלָה, No. III.

שָׁלַח, *fut.* יִשְׁלַח, *inf.* שְׁלֹחַ. שְׁלֹחַ, once שִׁלַּח (Isai. lviii. 9.) It occurs in five conjugations; in *Kal,*

1. *To send, to despatch,* of persons and things, very frequently. The person or thing *sent* takes the accus. Once construed with לְ, 2 Chron. xvii. 7. The person to whom one sends, is construed with אֶל, very seldom with עַל, after the Chaldaic manner, Nah. vi. 3. Jer. xxix. 31. Often used absolutely, *to send to a place,* e. g. Gen. xxxi. 4: וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרָחֵל *Jacob sent to call Rachel,* i. e. sent for *Rachel,* xli. 8, 14, &c. Sometimes the person sent is construed with בְּיַד, e. g. 1 Kings ii. 25: וַיִּשְׁלַח הַמֶּלֶךְ בְּיַד בְּנָיָהוּ *and*

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the king sent by Benaiah, i. e. sent Benaiah. Exod. iv. 13: שְׁלַח־נָא בְּיַד־תִּשְׁלָח *send by whom thou wilt send.* With a redundant dative. שָׁלַח לְךָ, Numb. xiii. 2.

2. Especially *to send* a commission, word, charge, Prov. xxvi. 6: שֹׁלֵחַ דְּבָרִים בְּיַד כְּסִיל *he that sends orders by a fool.* Gen. xxxviii. 25: שָׁלְחָה אֶל־חָמִיהָ לֵאמֹר *she sent word to her father-in-law.* 1 Kings xx. 5. 2 Kings v. 8. Without לֵאמֹר 1 Sam. xx. 21. 1 Kings v. 23 (9): עַד־הַמָּקוֹם אֲשֶׁר תִּשְׁלַח אֵלַי *to the place that thou shalt send me word of.* xx. 9: כֹּל אֲשֶׁר שָׁלַחְתָּ אֶל־עַבְדְּךָ בָּרִאשֹׁנָה *of all that thou hast sent word to thy servant at first.* xii. 11: *they did* כַּאֲשֶׁר שָׁלְחָה אֲלֵיהֶם אִיזֶבֶל *as Jezebel sent word to them.* Jer. xlii. 5, 21. xliii. 1.

3. *To commission* with any thing, *to send* on account of an affair, with double accus. 2 Sam. xi. 22: *and reported to David* אֶת־כָּל־אֲשֶׁר שְׁלָחוֹ יוֹאָב *all with which Joab had commissioned him.* 1 Kings xiv. 6: אָנֹכִי שָׁלוּחַ אֵלַיִךְ קָשָׁה *I am commissioned to thee with an important message.* Isai. lv. 11: וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו *and it (the word) shall prosper for that which I sent it.*

4. *To stretch out*, e. g. the finger as a gesture of contempt, Isai. lviii. 9; the staff, Ps. cx. 2. 1 Sam. xiv. 27; the sickle, Joel iv. 13; comp. Apoc. xiv. 15, 18, (like *falcem immittere segeti;* perhaps also, *to put to, to add, apply*). Especially שָׁלַח יָד, *to stretch out the hand.* Gen. iii. 22. viii. 9. xix. 10. xlviii. 14. Job i. 11. ii. 5. The latter expression is frequently used pleonastically, like *he lifted up the eyes, he rose up, &c.* שָׁלַח יָד בְּ *to lay hand on* a person or thing, Job xxviii. 9, i. e.

(*a*) *To injure, to ill-use* a person, *do him harm,* Gen. xxxvii. 22. 1 Sam. xxvi. 9. Esth. viii. 7. Ps. lv. 21. Neh. xiii. 21. Also with אֶל, Gen. xxii. 12. Exod. xxiv. 11. Job i. 12.

(*b*) *To lay hold of* or *to take* (any thing) *unjustly,* Exod. xxii. 8. Ps. cxxv. 3. Dan. xi. 42. Less frequently occurs שָׁלַח יָד עַל *to stretch out the hand after* any thing, 1 Kings xiii. 4. 1 Chron. xiii. 10. and שָׁלַח יָד מִן *to withdraw the hand from,* Cant. v. 4. In all these instances יָד may also be omitted, as Ps. xviii. 17: יִשְׁלַח מִמָּרוֹם *he stretched out (his hand) from above.* 2 Sam. vi. 6. Obad. 13. Part. pass. שָׁלוּחַ *stretched out, extended, slim, slender,* Gen. xlix. 21. (Comp. *Piel,* No. 11.) Comp. שִׁלְחוֹת *shoots.*

5. *To let loose, to give vent,* as *Piel,* No. 3. Ps. l. 19: פִּיךָ שָׁלַחְתָּ בְּרָעָה *thou lettest loose thy mouth to evil,* i. e. thou openest thy mouth without restraint to evil.

Niph. pass. only in the *inf. hist.* נִשְׁלוֹחַ used for the verb finite, Esth. iii. 13.

Piel שִׁלַּח.

1. *To send,* i. q. *Kal,* No. 1. but less frequently Gen. xix. 13. xxviii. 6. Jer. xxvii. 3. With עַל *to* any one, 2 Chron. xxxii. 31. Often in reference to calamities, pestilence, or wild beasts, which the Deity sends upon a people, commonly construed with בְּ, e. g. Deut. xxxii. 24: וְשֶׁן בְּהֵמוֹת אֲשַׁלַּח בָּם *I will send the teeth of wild beasts upon them.* vii. 20. 2 Kings xvii. 25. Ps. lxxviii. 45. Ezek. xiv. 21. xxviii. 23. Amos iv. 10. שִׁלַּח אַפּוֹ בְּ *to send his anger upon* any thing, Ezek. vii. 3. Job xx. 23. Comp. Exod. xv. 7. More rarely with אֶל, Ezek. xiv. 19; and עַל, Ezek. v. 17.

2. *To dismiss,* Exod. viii. 28. ix. 7, 28. Judg. vii. 8. 1 Sam. xiii. 2, and frequently שִׁלַּח בָּנוֹת הַחוּצָה *to dismiss daughters,* i. e. to portion them off, *locare filias,* Judg. xii. 9.

3. *To let loose, to set at liberty,* Gen. xxxii. 27. Levit. xiv. 7. Especially captives, Zech. ix. 11. 1 Kings xx. 42. 1 Sam. xx. 22: *go,* כִּי שִׁלְּחֲךָ יְהוָה *for Jehovah lets thee escape.* שִׁלַּח חָפְשִׁי *to send* or *to let go free,* see שִׁלַּח מָדוֹן—חָפְשִׁי *to let loose strife,* i. e. to

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occasion contention, Prov. vi. 14, 19. xvi. 28.

4. *To accompany one going away, departing,* προπεμπειν. Gen. xviii. 16. xxxi. 27.

5. *To cast out, to drive away, to reject, expel,* Gen. iii. 23. Jer. xxviii. 16: הִנְנִי מְשַׁלֵּחֲךָ מֵעַל פְּנֵי הָאֲדָמָה *I will cast thee out of the land.* 1 Kings ix. 7. Isai. l. i. Job xiv. 20. Especially *to put away a woman, repudiare feminam,* Deut. xxi. 14. xxii. 19, 29. Jer. iii. 8. Comp. שִׁלּוּחִים.

6. *To let hang down,* e. g. the hair, Ezek. xliv. 20; *to let down,* by a rope, Jer. xxxviii. 6, 11; *to give, deliver up, to yield,* with בְּ or בְּיַד, *to abandon to,* Job viii. 4: וַיְשַׁלְּחֵם בְּיַד פִּשְׁעָם *then he delivered them up to their transgression,* i. e. abandoned them for their crimes, Ps. lxxxi. 13.

7. *To throw off, to get rid of* any thing. Job xxx. 11: וְרֶסֶן מִפָּנַי שִׁלֵּחוּ *they throw off the bridle before me,* i. e. divest themselves of all restraint before me. xxxix. 3: תְּשַׁלַּחְנָה חֶבְלֵיהֶם *they rid themselves of their pains,* i. e. bring forth their young.

8. *To throw, cast,* e. g. arrows at a mark, 1 Sam. xx. 20.—שָׁלַח אֵשׁ בְּ *to throw fire into* a city. Amos i. 4. Hos. viii. 14.

9. *To push off, to upset, propellere.* Job xxx. 12: רַגְלַי שִׁלֵּחוּ *they trip up my feet.*

10. שָׁלַח בָּאֵשׁ *mettre à feu, to set on fire,* Ps. lxxiv. 7. Judg. i. 8. xx. 48. 2 Kings viii. 12.

11. With יָד, *to stretch out the hand,* Prov. xxxi. 19, 20. (Comp. *Kal,* No. 4.) Of a tree, *to extend its branches, to spread out,* Jer. xvii. 8. Ezek. xvii. 6, 7. xxxi. 5. Ps. lxxx. 12. Metaph. *to extend, to spread out* a nation, Ps. xliv. 3. תָּרַע לְאֻמִּים וַתְּשַׁלְּחֵם *thou destroyest nations, and spreadest them* (the Israelites) *out.*

Pual שֻׁלַּח,

1. *To be sent,* Judg. v. 15. Obad. 1.

2. *To be dismissed,* Isai. l. 1.

3. *To be forsaken,* Isai. xvi. 2. xxvii. 10.

4. *To be let loose, to be left to one's self.* Prov. xxix. 15: נַעַר מְשֻׁלָּח *a youth left to himself.*

Hiph. as *Piel,* No. 1. *to send,* e. g. misfortunes, plagues, calamities, &c. with בְּ, Levit. xxvi. 22. Amos viii. 11. Deriv. out of the alphabetical order, מִשְׁלַח, מִשְׁלוֹחַ, מִשְׁלַחַת.

שֶׁלַח, *fut.* יִשְׁלַח Chald.

1. *To send, to send out,* e. g. Dan. iii. 2. With עַל *to send to* any one, Ezra iv. 11, 18. v. 7, 17.

2. With יָד, *to stretch out the hand,* Dan. v. 24; with לְ, *aggredi aliquid,* Ezra vi. 12.

שֶׁלַח *m.* With suffix. שִׁלְחוֹ.

1. *A sprout, shoot,* Cant. iv. 13.

2. *A pointed weapon, a spear, dart, arrow,* (Arab. سلح, *an arrow, dart* سلح, *armed*), 2 Chron. xxiii. 10. xxxiii. 5. Joel ii. 8.—עָבַר בְּשֶׁלַח *to perish by the sword,* hence *to perish* generally. Job xxxiii. 18. xxxvi. 12.

3. Proper name of the son of Arphaxad, Gen. x. 24. xi. 12. The other names of persons with which it is combined represent at the same time names of nations. But it is uncertain that the same is the case with the name שֶׁלַח.

4. Name of an aqueduct and of a brook, in the western part of Jerusalem, near mount Sion, probably the same with שִׁלֹחַ, Neh. iii. 15. Vulg. *Siloe.*

שִׁלֹחַ fountain and aqueduct in the western quarter of Jerusalem, Isai. viii. 6, otherwise also called גִּחוֹן, 1 Kings i. 33. LXX. Josephus Σιλωὰμ, so likewise in the New Testament, Joh. ix. 7. Vulg. *Siloe.* See Reland's *Palæstina,* p. 858.

שִׁלְחוֹת *fem. plur.* from שֶׁלַח, *shoots, twigs,* Isai. xvi. 8. See שָׁלַח No. 4.

שֻׁלְחָן *plur.* שֻׁלְחָנוֹת *m. a table,* Exod. xxv. 23, &c. and frequently עָרַךְ שֻׁלְחָן *to set, spread out a table* (for a repast), Ps. xxiii. 5. lxxviii. 19. Prov. ix. 2: שֻׁלְחָן הַפָּנִים *the*

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table of shew-bread, Numb. iv. 7, also called שֻׁלְחַן הַמַּעֲרֶכֶת, 1 Chron. xxviii. 16. 2 Chron. xxix. 18. which is a later expression, see מַעֲרֶכֶת.—אֹכְלֵי שֻׁלְחָנְךָ *they who eat at thy table,* 2 Sam. xix. 29. 1 Kings ii. 7. for אֹכְלִים עַל שֻׁלְחָנְךָ, comp. 2 Sam. ix. 11.

שָׁלַט *fut.* יִשְׁלַט, a word of the later Hebrew. It occurs in two conjugations; in *Kal,*

1. *To rule over* any thing; with בְּ, Eccles. viii. 9, and עַל, Neh. v. 15.
2. *To be master of* any thing, Eccles. ii. 19. Esth. ix. 1.

Hiph. הִשְׁלִיט.

1. *To cause to,* or *to let rule,* Ps. cxix. 133.
2. *To give power, permission, potestatem alicujus rei dare,* Eccles. v. 18. vi. 2. comp. מָשַׁל, Exod. xxi. 8.

שְׁלַט *fut.* יִשְׁלַט, Chald.

1. *To govern, rule,* with בְּ *over* any thing, Dan. ii. 39. v. 7, 16.
2. *To have power over* any thing, iii. 27.
3. With בְּ, *to fall upon, to attack violently.* Dan. vi. 25.

Aph. To place as master, to appoint ruler, Dan. ii. 38, 48.

שֶׁלֶט only in the plural שְׁלָטִים, *stat. const.* שִׁלְטֵי, *a shield.* 2 Sam. viii. 7: שִׁלְטֵי הַזָּהָב *the shields of gold* for *the golden shields.* 2 Kings xi. 10: *the spear and the shields of king David.* In the parallel passage, 2 Chron. xxiii. 9, מָגִנִּים is still added. According to Cant. iv. 4. Ezek. xxvii. 11. the שְׁלָטִים are hung up on the walls for ornaments; and in the former passage מָגֵן precedes and expresses the sense of שֶׁלֶט, so that the latter appears merely to be a repetition of the same sense. Jer. li. 11: *sharpen the arrows* הַשְׁלָטִים מִלְאוּ *fill the shields,* i. e. array yourselves in them, or, fill your hands with the shield, i. e. seize the shield, (comp. Zech. ix. 13. with 2 Kings ix. 24.) The signification given is, since the time of Kimchi, generally received; and is also the most applicable to the context of all the passages, and at the same time most capable of proof from the dialects. The Chald. and Syr. have frequently retained it, and from them we can learn with most certainty its true signification. Now the Chald. has rendered it in two other passages, (1 Chron. xviii. 7. 2 Chron. xxiii. 9.) by תְּרֵסִין עֲנִילָיָא, i. e. *scuta,* and the Targum in Jer. xiii. 23. by שִׁלְטֵי רְקָמָתֵיהּ *scuta varietatis ejus,* applied to the variegated spots of the panther, being, as it were, in the form of a shield. Jarchi expresses it by *quiver,* on account of Jer. li. 11, which Jahn, de Wette and others, have retained for these passages. The very vague and undetermined significations by which the old versions have expressed it, are fully cited by Rosenmüller on Ezek. xxvii. 11. Entirely inapplicable is the comparison with the Arabic سلط *an arrow.*

שִׁלְטוֹן *m. powerful, ruling,* Eccles. viii. 4, *powerful,* Verse 8.

שִׁלְטוֹן Chald. *a commander, officer,* Dan. iii. 2.

שָׁלְטָן *stat. const.* שָׁלְטַן, Chald. *dominion, power,* Dan. iii. 33. iv. 19. vii. 6. xiv. 6, 26: בְּכָל־שָׁלְטַן מַלְכוּתִי *in the whole dominion of my kingdom. Plur. dominions, kingdoms,* vii. 27. Arab. سلطان, *dominion,* and, as concrete, *a lord.*

שַׁלְטֶת *fem. impudent, bold,* (of a lewd woman). Ezek. xvi. 30. Arab. سليطة, *mulier clamosa et impudica.* Vulg. *procax.*

שְׁלִי in pausa שֶׁלִי *m.* (from שָׁלָה, No. I.) *rest, tranquillity, quietness.* Syr. ܫܠܝ. 2 Sam. iii. 27: בַּשֶּׁלִי *softly, secretly,* Syr. ܒܫܠܝ.

שִׁלְיָה *fem.* (from שָׁלָה, No. III.) *after-birth, secundine,* Deut. xxviii. 27. (Among the Arab. physicians سلي. In Talmud סִלְיָתָא, also שִׁלְיָא).

שָׁלְיו and שִׁלְיו, (Jer. xlix. 31.) *m.* i. q. שָׁלֵו, *m. adj.* (from שָׁלָה, No. I.) *tranquil, quiet, at ease,* Job xxi. 23.

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שָׁלִיט *m.* from שָׁלַט.

1. *Adj. having power over* any thing, with בְּ, Eccles. viii. 8.
2. Subst. *a mighty person, a ruler,* Eccles. vii. 19. x. 5. Gen. xlii. 6.

שַׁלִּיט Chald.

1. *Powerful, mighty, invested with power,* Dan. ii. 10. iv. 23. With בְּ *over* any thing, iv. 14, 22, 29. v. 21.
2. With לְ שַׁלִּיט, *permitted, allowed, to be done,* i. e. legal, Ezra vii. 24. Syr. ܫܠܝܛ, *licet.*
3. Subst. *a mighty person, a ruler, an eminent officer,* Dan. ii. 15. v. 29. Ezra iv. 20.

שָׁלִישׁ and שָׁלֹשׁ (with Kametz impure), *m.*

1. A hollow measure, of what content is uncertain, Isai. xl. 12. Commonly rendered *triens, triental.* Hence, Ps. lxxx. 6: וַתַּשְׁקֵמוֹ בִּדְמָעוֹת שָׁלִישׁ *and givest them tears to drink by measure,* for בְּשָׁלִישׁ. LXX. ἐν μετρῷ, *in mensura.*
2. *Plur.* a musical instrument, mentioned in connexion with *tabrets* or *kettle-drums,* perhaps, *a triangle,* as in the modern Turkish music.
3. A distinguished class of warriors, probably those who fought from the *war chariot,* ἀναβάται, παραβάται. Exod. xiv. 7: *he took all the chariots of Egypt,* וְשָׁלִשִׁים עַל כֻּלּוֹ *and warriors in each of them.* xv. 4. LXX. in xiv. 7, τριστάται, and in cap. xv. 4. ἀναβάται τριστάται. (According to Origen, the combatant in a chariot is called Τριστάτης, because there were always three persons in it, of whom the first fought, the second protected him with the shield, and the third guided the horses). In 1 Kings ix. 22. שָׁלִשִׁים and שָׂרֵי רֶכֶב are combined; compare 2 Kings ix. 25. In other passages they appear to form a body-guard of the Israelitish Kings, 1 Kings ix. 22. 2 Kings x. 25. 1 Chron. xi. 11, xii. 18, (where their commander is styled רֹאשׁ הַשָּׁלִשִׁים, in the parallel passages, 2 Sam. xxiii. 8: רֹאשׁ הַשָּׁלִשִׁי in which the ם plural is wanting, as in כְּרֵתִי, פְּלֵטִי, מְנִי, &c. However some MSS. have the ם). But these may be the same, supposing another office assigned to them in time of peace—שָׁלִישׁ in *sing.* is perhaps frequently equivalent to רֹאשׁ הַשָּׁלִשִׁים, and occurs as a noble attendant of the king, 2 Kings vii. 2. ix. 25. xv. 25. xvii. 19. The etymology has, perhaps, in Hebrew, the same foundation as in the Greek, τριστάτης. Others have also compared it with the Latin *tribunus,* but the etymological foundation of this word is quite different. Other derivations and explanations, e. g. *one of the thirty,* comp. 2 Sam. xxiii. 23. 1 Chron. xi. 25, or *officers of the third rank,* are not applicable to the first passages, where the word is evidently used in connection with the chariots of war.—Prov. xxii. 20. שָׁלִשִׁים in Kri signifies probably *principalia,* i. e. nobilia, comp. viii. 6.

שְׁלִישִׁי *m.* שְׁלִישִׁית, שְׁלִישִׁיָּה, *fem.* (from שָׁלֹשׁ, שָׁלוֹשׁ) *tertius, tertia, tertium, the third.* The *fem.* signifies also

(*a*) *The third part, sc.* חֵלֶק, Numb. xv. 6, 7. 2 Sam. xviii. 2.

(*b*) *The third time,* Ezek. xxi. 19.

(*c*) *The third day, the day after to-morrow.* 1 Sam. xx. 12: כָּעֵת מָחָר הַשְּׁלִשִׁית *about this time to-morrow,* or *the day after.*

(*d*) Isai. xv. 3. Jer. xlviii. 34. it forms a part of a proper name, see עֶגְלָה.

שָׁלַךְ in two conjugations; in *Hiph.* הִשְׁלִיךְ.

1. *To cast, throw,* Gen. xxxvii. 22. Numb. xxxv. 20, 22., and frequently הִשְׁלִיךְ עַל אֶרֶץ or אַרְצָה *to throw to the ground,* Ezek. xxviii. 17. הִשְׁלִיךְ עַל יְהוָה *to cast upon Jehovah,* i. e. to commit to Him, Ps. lv. 23. הִשְׁלִיךְ אַחֲרָיו, Ps. l. 17, and אַחֲרֵי גֵוּ

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1 Kings xiv. 9. Neh. ix. 26. Isai. xxxviii. 17. Ezek. xxiii. 35, *to cast behind one's self,* or *behind the back,* a proverbial phrase for *not to mind, to care for.* Compare in Arab. جعل بظهرهٗ *ponere in tergo,* i. e. *postponere, see Scheidius zu* Isai. xxxviii. 17. Cor. Sur. xi. 94.—Job xxix. 17: מְשַׁנְּיו אַשְׁלִיךְ טָרֶף *I cast,* (knock) *the prey out of his teeth.*

2. *To cast away,* 2 Kings vii. 15. Ezek. xx. 8. הִשְׁלִיךְ נַפְשׁוֹ מִנֶּגֶד *to cast his life from him,* for *to expose, hazard,* his life. Judg. ix. 17.

3. *To expel, banish,* from a country, Deut. xxix. 27. Ps. lxxi. 9. Amos iv. 3. (where, however, according to one MS. it is to be pointed in *Hoph.*) Of Jehovah, הִשְׁלִיךְ מֵעַל פָּנָיו *do drive, reject one from his presence,* 2 Kings xiii. 23. xvii. 20. xxiv. 20. Jer. vii. 15. lii. 3.

4. *To overthrow, destroy,* e. g. a-house, Jer. ix. 18. Job xviii. 7: וְתַשְׁלִיכֵהוּ עֲצָתוֹ *his own counsel shall overthrow him.*

Hoph. הָשְׁלַךְ and הֻשְׁלַךְ passive of *Hiph.* No. 1. Ezek. xix. 12. Ps. xxii. 11: עָלֶיךָ הָשְׁלַכְתִּי מֵרֶחֶם *I have cast myself upon thee from the womb,* i. e. have trusted in thee, comp. in *Hiph.* Ps. lv. 23. Passive of No. 2. Isai. xiv. 19; passive of No. 4. Dan. viii. 11: *and the habitation of his sanctuary was pulled down.*

שָׁלָךְ *m.* Levit. xi. 17. Deut. xiv. 17, probably the Plungeon, καταράκτης of the ancients, *Pelecanus Bassanus,* Linn. It derives its name from the characteristic habit of watching on high cliffs, and on perceiving a fish in the water, of darting down like an arrow and seizing its prey. LXX. καταράκτης. Vulg. *mergulus.* Syr. and Chald. *trahens pisces.* Comp. *Bocharti Hieroz.* P. II. Lib. II. Cap. 21. Œdemann's *vermischte Sammlungen aus der Naturkunde,* H. III. p. 68. Michaelis, *Orient. Bibliothek,* Th. III. p. 63.

שַׁלֶּכֶת *fem.*

1. *The falling off,* of a tree, Isai. vi. 13.

2. Name of a gate of the temple, 1 Chron. xxvi. 16.

שָׁלַל in two conjugations; in *Kal,*

1. i. q. سل in Arab, *to pull off, draw out,* Ruth ii. 16. Comp. נָשַׁל and שָׁלָה No. III.

2. *To plunder, spoil, to ransack.* With the accus. of the property taken, Ezek. xxvi. 12. and of the person who is robbed, Ezek. xxxix. 10. Zech. ii. 12. שָׁלַל שָׁלָל *to take booty, spoil.* Isai. x. 6. Ezek. xxix. 19. It is conjugated sometimes regularly, sometimes defectively. The forms which occur are שָׁלַל, שָׁלְלוּ, שַׁלּוֹתִי; *inf.* שְׁלֹל and שׁל, *fut.* יָשֹׁל.

Hithpo. אֶשְׁתּוֹלֵל, (in the Aram. form) for הִשְׁתּוֹלֵל, *to be plundered, to become a prey,* Ps. lxxvi. 6. Isai. lix. 15. Whence

שָׁלָל *m.*

1. *Prey, booty,* properly, *spolium, excuviæ,* but also in a more extensive sense. חָלַק שָׁלָל *to divide the spoil, booty,* Gen. xlix. 27. Exod. xv. 9. Ps. lxviii. 13. Jer. xxi. 9: הָיְתָה לּוֹ נַפְשׁוֹ לְשָׁלָל *he shall take his life as booty,* i. e. his life shall be preserved to him. xxxviii. 2. xxxix. 18. xlv. 5.

2. *Booty, gain, profit,* Prov. xxxi. 12.

שָׁלַם *fut.* יִשְׁלַם, (Arab. سلم), in five conjugations; in *Kal,*

1. *To be finished, completed,* of a building, 1 Kings vii. 51. Neh. vi. 15; of a period of time, Isai. lx. 20.

2. *To live in peace, prosperity, integrum esse,* Job ix. 14: מִי הִקְשָׁה אֵלָיו וַיִּשְׁלָם *who hardened himself against him and prospered,* i. e. who opposed him and remained unpunished? xxii. 21: הַסְכֶּן־נָא עִמּוֹ וּשְׁלָם *acquaint thyself with him and prosper,* i. e. trust now in him, &c.

3. *To have peace, to enjoy friendship.* Part. שְׁלֻמִי, for שְׁלֵם עִמִּי, *my friend, one at peace with me,* Ps. vii. 5. i. q. אִישׁ שְׁלֻמִי, Ps.

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xli. 10. Part. pass. שָׁלוּם *peaceable, peaceful, quiet,* 2 Sam. xx. 19. See *Pual,* No. 3.

Piel שִׁלֵּם.

1. *To finish, complete,* e. g. a building, 1 Kings ix. 25.
2. *To preserve, to keep uninjured,* Job viii. 6: וְשִׁלַּם נְוֵת צִדְקֶךָ *he will preserve the habitation of thy righteousness,* i. e. thy righteous habitation.
3. *To make complete again,* hence, *to restore, make good,* e. g. any thing stolen, Exod. xxi. 36. Levit. v. 24; a debt, Ps. xxxvii. 21. 2 Kings iv. 7. Prov. xxii. 7. Hence in general, *to pay, discharge, perform,* e. g. a vow, Ps. l. xiv. Nah. ii. 1. (i. 15); an offering, Hos. xiv. 3. (2.); thanks and praise, Ps. lvi. 13.
4. *To recompense, requite, reward,* with the accus. of the thing, Jer. xvi. 18. xxxii. 18; with the dative of the person, 2 Kings ix. 26; with both cases together, e. g. שִׁלֵּם גְּמוּלוֹ לְ *to recompense one's conduct,* see גְּמוּל No. 1. The person is also sometimes construed with the accus. as in English, *to pay one,* e. g. Ps. xxxi. 24: מְשַׁלֵּם עַל יֶתֶר עֹשֵׂה־גַאֲוָה *he requites abundantly the proud doer.* Prov. xiii. 21: וְאֶת צַדִּיקִים יְשֻׁלַּם טוֹב *but happiness rewards the righteous.* Ps. xxxv. 12. 1 Sam. xxiv. 20. The thing is also construed with בְּ, Jer. l. 29. Ps. lxii. 13. (Synonymous with הֵשִׁיב).
5. With No. 3. is connected *to grant, impart* generally; e. g. consolations, Isai. lvii. 18, but perhaps also *to regrant.*

Pual שֻׁלַּם.

1. Passive of *Piel,* No. 3. *to be paid, discharged,* of a vow, Ps. lxv. 2.
2. *To be recompensed,* Jer. xviii. 20. Of a person, *to obtain recompense, reward,* (comp. שִׁלֵּם with the accus. of the person). Prov. xi. 31: הֵן צַדִּיק בָּאָרֶץ יְשֻׁלָּם *behold the righteous is to be rewarded on earth.* xiii. 13: וְיֵרֵא מִצְוָה הוּא יְשֻׁלָּם *he that obeys the commandment shall be rewarded.*
3. *To be devoted to God.* Part. מְשֻׁלָּם, *devoted to God,* Isai. xlii. 19. Parall. עֶבֶד יְהוָה. Comp. *Kal,* No. 3. especially *Hiph.* No. 3.

Hiph. הִשְׁלִים.

1. *To accomplish, to execute, to perform.* Job xxiii. 14: יַשְׁלִים חֻקִּי *he accomplishes that which he has appointed for me.* Isai. xliv. 26, 28.
2. *To make an end of* a thing, Isai. xxxviii. 12, 13.
3. *To make peace,* or *to have peace with* one. With אֶת, Josh. x. 1, 4; with עִם, Deut. xx. 12. 1 Kings xxii. 45. Especially *to make peace by submitting one's self,* hence, *to submit,* with אֶל, Josh. xi. 19. (Compare the Arab. سلم Conj. IV. *to submit one's self,* especially to God, *to yield to, comply with his will;* hence اسلام (*Islam*), *submission to God, religion;* مسلم *Moslem, one submissive* or *devoted to God, a believer;* compare שָׁלֵם עִם יְהוָה *submissive, obedient, devoted to God,* and *Pual,* No. 3.)
4. Causative *to make a friend* of any one, Prov. xvi. 7.

Hoph. to be in friendship, at peace with any one, with לְ, Job v. 23. Deriv. out of the alphabetical order שָׁלוֹם, שְׁלוֹם.

שְׁלַם Chald. *to complete.* Part. *Pe.* שְׁלִים *completed,* Ezra v. 16.

Aph. to restore, to deliver up, Ezra vii. 19: הַשְׁלֵם קֳדָם אֱלָהּ *deliver them up* (the vessels) *before the Lord.* Comp. in Hebrew שִׁלֵּם No. 3. In Syr. *Ethpe. to be given, delivered up.*

שְׁלָם *m.* Chald. like the Hebrew שָׁלוֹם, *prosperity, peace, happiness,* Ezra v. 7. Dan. iii. 31. vi. 26.

שְׁלֵם *fem.* שְׁלֵמָה, *adj.*

1. *Finished, completed.* 2 Chron. viii. 16.
2. *Complete, full,* e. g. אֶבֶן שְׁלֵמָה *a full weight,* Deut. xxxv. 15. Prov. xi. 1. *full*

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(of the measure of sins). Gen. xv. 16. גָּלוּת שְׁלֵמָה *the captives in full number,* Amos i. 6, 9. Comp. Jer. xiii. 19.

3. *Integer, unhurt, uninjured, safe,* Gen. xxxiii. 18. Of an army, Nah. i. 2. אֲבָנִים שְׁלֵמוֹת *unhewn stones,* Deut. xxvii. 6. Josh. viii. 31. אֶבֶן שְׁלֵמָה מַסָּע *unhewn stone of the quarry,* or *brought thither,* 1 Kings vi. 7. See נָסַע in *Hiph.* No. 4.

4. *At peace, friendly, allied,* (see the verb in *Pual, Hiph. Hoph.*) Gen. xxxiv. 21: שְׁלֵמִים הֵם אִתָּנוּ *they are at peace with us.*

5. *Perfect, unanimous,* 1 Chron. xii. 38. *submissive, devoted,* especially to God, 1 Chron. xxviii. 9. xxix. 9, 19. 2 Chron. xv. 17. xvi. 9. xix. 9. 2 Kings xx. 3. Sometimes with the addition עִם יְהוָה, 1 Kings viii. 61. xi. 4. xv. 3, 14. Comp. the verb in *Hiph.* No. 3.

6. Proper name, i. q. the more complete appellation יְרוּשָׁלַם *Jerusalem,* (compare p. 312. Col. 1.) Gen. xiv. 18. Ps. lxxvii. 3. *Josephus,* (*Archæol.* I. 10): *τὴν μέντοι σολυμα ὕστερον ἐκάλεσαν Ἱεροσόλυμα.* Jerome on the contrary understands it of a place called *Salem,* situated eight Roman miles from *Scythopolis,* and where still in his time were shown ruins of a palace of Melchizedek.—The same takes שָׁלֵם Gen. xxxiii. 18. with the LXX. and Syr. for this place, but quite erroneously. See *Relandi Palæstina,* p. 976. (In Arab. شَلَّمَ, شَلَّمٌ and شَلِمٌ, *Jerusalem.* As appellative it signifies here *health, peace, prosperity,* i. q. שָׁלוֹם).

שֶׁלֶם *m. a thank-offering, victima.* Amos v. 22. More frequently in *plur.* זֶבַח שְׁלָמִים Levit. iii. 1. &c. (where the ritual of this sacrifice is prescribed) vii. 11. &c. Numb. vii. 17. &c. also simply שְׁלָמִים, Levit. vii. 20. ix. 4. The same offering, which in Levit. vii. 12, is called זֶבַח הַתּוֹדָה *an offering of praise,* is called, Verses 13, 15: זֶבַח תּוֹדַת־שְׁלָמָיו *his praise and thank-offerings.* Sometimes, though rarely, it occurs in reference to offerings on mournful events, in which the original signification is lost. Judg. xx. 26. xxi. 4.

שֶׁלֶם *m. recompense,* Deut. xxxii. 35.

שֶׁלַם and שֶׁלוּם *m. idem.* Hos. ix. 7. Micah vii. 3. *Plur.* Isai. xxxiv. 8.

שִׁלֻמָה *fem.* of the preceding, *recompense, requital, punishment,* Ps. xci. 8.

שָׁלֵם *m.* proper name of a king of Israel, 2 Kings xv. 13, 14, 15.

שְׁלֹמֹה proper name, *Solomon,* the son of David, king of Israel, LXX. Σαλομών, in Josephus and the New Testament Σολομών. The signification, to which also allusion is made in 1 Chron. xx. 9, is *peaceable,* (comp. the Saxon name *Frederick,* and the German *Friedrich,* i. e. *fried-reich, peaceable,*) from שָׁלוֹם, and the termination ־ֹה or וֹ, equivalent to וֹן, comp. שִׁילֹה, שִׁילוֹן, which is added to abstract nouns, to give them the force of concretes, as קַדְמוֹן *eastern,* from קֶדֶם; אַחֲרוֹן *western,* from אָחוֹר; probably אִישׁוֹן, q. v. from אִישׁ.

שַׁלְמַן Hos. x. 14. more fully שַׁלְמַנְאֶסֶר 2 Kings xvii. 3. xviii. 9. Proper name of a king of Assyria, between Tiglath-pileser and Sennacherib. LXX. Σαλαμανασάρ. Vulg. *Salmanassar.* (The syllable אסר doubtless signifies *prince,* and is to be met with in several Assyrian names, e. g. תִּגְלַת־פִּלְאֶסֶר, and is therefore sometimes omitted. For שׁלמן no satisfactory explanation has yet been found in Persian).

שַׁלְמֹנִים *m. plur. recompense,* here, *rewards, bribes,* Isai. i. 23. Root שָׁלֵם.

שָׁלַף *fut.* יִשְׁלֹף, only in *Kal, to draw, pull off,* e. g. a shoe, Ruth iv. 7; *to pluck off,* grass, Ps. cxxix. 6; *to pull out,* the arrow which sticks in the body, Job xx. 25. Most frequently *to draw out,* of the sword, Numb. xxii. 23, 31. Josh. v. 13. אֶלֶף אִישׁ שְׁלֻפֵי חָרֶב *a thousand men with drawn swords,* i. e. armed men, Judg. viii. 10.

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xx. 2, 15, 17, 25, 35. 2 Sam. xxiv. 9. 2 Kings iii. 26. 1 Chron. xxi. 5. (In Chald. more frequent).

שֶׁלַף Gen. x. 26. 1 Chron. i. 20, proper name, of a people of Arabia Felix, probably the Σαλαπηνοὶ of Ptolymæus, (Lib. VI. p. 154.) but nothing more is known of them. See Bochart's *Phaleg.* XVI. *Michaelis, Spiceleg.* T. II. p. 154.

שָׁלֹשׁ and שָׁלוֹשׁ, *stat. const.* שְׁלֹשׁ before Makkeph שְׁלֹשׁ־, (Exod. xxi. 11.) *fem.* and שְׁלֹשָׁה, *stat. const.* שְׁלֹשֶׁת, *m.*

1. *Three,* שְׁנִים שָׁלוֹשׁ *three years,* rarely placed after the noun עָרִים שָׁלוֹשׁ, *three cities,* Josh. xxi. 32. Compare 1 Chron. xxv. 5. 2 Chron. vi. 13. בִּשְׁנַת־שָׁלוֹשׁ *in the third year,* properly *in the year three,* 2 Kings xviii. 1. Dan. i. 1. שְׁלֹשׁ עֶשְׂרֵה *thirteen.* With suffix. שְׁלָשְׁתְּכֶם *ye three,* and שְׁלָשְׁתָּם *they three,* Numb. xii. 4.

2. *Three times,* Job xxxiii. 29.

Plur. שְׁלֹשִׁים, comm. *thirty.* Used as an ordinal *the thirtieth,* e. g. 1 Kings xvi. 23. Derivatives out of the alphabetical order מִשְׁלֹשׁ, שְׁלִישִׁי, שָׁלִישׁ.

שָׁלִשׁ, see שָׁלִישׁ.

שִׁלֵּשׁ in *Piel* and *Pual,* denom. from שָׁלֹשׁ.

1. *To divide into three parts,* Deut. xix. 3.

2. *To do,* or *repeat the third time,* 1 Kings xviii. 34.

3. *To do on the third day.* 1 Sam. xx. 19: וְשִׁלַּשְׁתָּ תֵּרֵד *and on the third day thou shalt come down.*

Pual שֻׁלָּשׁ.

1. *To be threefold, triple,* it occurs only in the participle. Eccles. iv. 12: הַמְשֻׁלָּשׁ *the threefold.* Ezek. xlii. 6: מְשֻׁלָּשׁוֹת *threefold* (one above the other).

2. *To be three years old,* Gen. xv. 9: מְשֻׁלָּשׁ and מְשֻׁלֶּשֶׁת, *ibid.*

שִׁלִּשִׁים *m. plur, descendants,* or *posterity of the third generation, grand-children,* Exod. xx. 5. xxxiv. 7. בְּנֵי שִׁלִּשִׁים *great grand-children,* Gen. l. 23. (Comp. רִבֵּעַ).

שָׁלִשָׁה the name of a district in Palestine, 1 Sam. ix. 4. only. (Here probably was situated the city בַּעַל־שָׁלִשָׁה 2 Kings iv. 42. The latter is called by Eusebius *Beth Shalischa,* who states its situation to be fifteen Roman miles north of Diospolis.

שִׁלְשֹׁם *adv.* (from שְׁלֹשׁ=שָׁלֹשׁ, and with the adverbial termination ־ם) *three days ago, since, the day before yesterday;* always combined with תְּמוֹל, e. g. תְּמוֹל שִׁלְשֹׁם, *yesterday (and) the day before,* i. e formerly, Exod. v. 8. כִּתְמוֹל שִׁלְשֹׁם *as yesterday, and the day before,* i. e. as formerly, Gen. xxxi. 3. 2 Kings xiii. 5. מִתְּמוֹל שִׁלְשֹׁם *a long time since, in time past, of old, formerly,* Deut. xix. 6. Josh. xx. 5. גַּם תְּמוֹל גַּם שִׁלְשֹׁם *yesterday as well as the day before* i. e. in old times, 2 Sam. v. 2.

שָׁם adverb

1. *There, at that place.* מִשָּׁם *thence, from that place;* relatively אֲשֶׁר־שָׁם *where.* Mostly separated by intervening words, Gen. xiii. 3. 2 Sam. xv. 20. rarely combined, 2 Chron. vi 11. שָׁם שָׁם *here and there,* Isai. xxviii. 10.

2. Like שָׁמָּה *thither, yonder,* 1 Sam. ii. 14. 2 Kings xix. 32. Combined with אֲשֶׁר, *whither,* 1 Kings xviii. 10. Jer. xix. 14.

3. Of time, *then* (as the Greek ἐκεῖ, the Latin *ibi*). Ps. xiv. 5. cxxxii. 17. Judg. v. 11. מִשָּׁם *from that time,* Hos. ii. 17.

With the ה parag. שָׁמָּה, (*Milel,* hence, read *shamma*).

1. *Thither, to yonder place,* Gen. xix. 20.

2. More rarely i. q. שָׁם *there, at that place,* Isai. xxxiv. 15. Jer. xviii. 2. With אֲשֶׁר, *whither;* more rarely *where,* e. g. in 2 Kings xxiii. 8.

שֵׁם *stat. const.* שֵׁם, sometimes before Makkeph שֵׁם־, with suffix. שְׁמִי, שִׁמְךָ, שִׁמְכֶם. *Plur.* שֵׁמוֹת, *stat. const.* שְׁמוֹת *m.*

1. *A name.* בְּשֵׁם בְּ *in the name of any one,* Exod. v. 23. Esth. iii. 12. viii. 8, 10. בְּשֵׁם יְהוָה *in the name of Jehovah,* Jer. xi. 21.

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xxvi. 9. קָרָא בְּשֵׁם, see under קָרָא. Especially *a celebrated name, fame, renown,* אַנְשֵׁי שֵׁם *men of renown,* i. e. celebrated men, Numb. xvi. 2. 1 Chron. v. 24. Gen. vi. 4. opposed to בְּנֵי בְלִי שֵׁם *children without renown,* i. e. children of the ignoble, Job xxx. 8; עָשָׂה לוֹ שֵׁם and שׂוּם לוֹ שֵׁם *to make one's self a name,* Gen. xi. 4. Jer. xxxii. 20. 2 Sam. vii. 23.—Zeph. iii. 19: שַׂמְתִּים לִתְהִלָּה וּלְשֵׁם *I will make them for a praise and a name.* Verse 20. Deut. xxvi. 19. Ezek. xxxiv. 29. xxxix. 13. Jer. xiii. 11.—Gen. ix. 27: *he dwelt* בְּאָהֳלֵי שֵׁם *in the tents of renown.*

2. Rarely, *a rumour, report.* שֵׁם רַע *an evil report,* Deut. xxii. 14, 19. Neh. vi. 13: הָיָה לָהֶם לְשֵׁם רָע *this might have given them* (the enemies) *subject for an evil report.*

3. שֵׁם יְהוָה *the name of Jehovah,* especially in the following significations and combinations:

(*a*) *The praise* or *glory of Jehovah,* e. g. Isai. xlviii. 9: לְמַעַן שְׁמִי *for the sake of my name,* i. e. for my glory. Parall. (לְמַעַן) תְּהִלָּתִי. Ps. lxxix. 9: לְמַעַן שְׁמֶךָ, parallel with עַל־דְּבַר כְּבוֹד־שְׁמֶךָ *for the glory of thy name.* Comp. cvi. 8: לְמַעַן שְׁמוֹ, parallel with לְהוֹדִיעַ אֶת גְּבוּרָתוֹ *in order to make known his power.* Ezek. xx. 44. 1 Kings viii. 41. (In other passages it signifies *according to, by virtue of his name,* i. e. by which he announces himself in his real character, viz. *Jehovah, the God of Israel.* See מַעַן, No. 2.) Ps. xxiii. 3. xxv. 11. xxxi. 4. cix. 21. cxliii. 11. comp. לְמַעַן חַסְדֶּךָ *in virtue of thy mercy.* Hence,

(*b*) קָרָא בְּשֵׁם יְהוָה *to call upon the name of Jehovah;* comp. the phrases under קָרָא No. 1. letter (*h*). אֹהֲבֵי שְׁמֶךָ *they who love thy name,* Ps. v. 12. יֹדְעֵי שְׁמֶךָ *they who know thy name,* Ps. ix. 11. יִרְאֵי שְׁמֶךָ *they who fear thy name,* Ps. lxi. 6. xcix. 3, &c.

(*c*) *The presence of Jehovah,* (comp. פָּנִים), or *Jehovah,* inasmuch as he is present everywhere. Exod. xxiii. 21: כִּי שְׁמִי בְקִרְבּוֹ *for my name abides in him,* (the angel. 1 Kings viii. 29: יִהְיֶה שְׁמִי שָׁם *my name shall abide there* (in the temple), 2 Kings xxiii. 27. 2 Chron. vi. 5. xxxiii. 4. 1 Kings iii. 2: לֹא נִבְנָה בַיִת לְשֵׁם יְהוָה *there was yet no house built to the name of Jehovah.* v. xvii. 19. (v. 3, 5.) viii. 17, 20. שִׁכֵּן שְׁמוֹ and שׂוּם שְׁמוֹ *to set,* or *place his name, to abide* anywhere, see under שׂוּם and שָׁכַן. Farther, considered as present and mighty to help, Ps. liv. 3: *God!* בְּשִׁמְךָ הוֹשִׁיעֵנִי *by thy name,* (i. e. thy powerful presence) *save us.* xliv. 6: בְּשִׁמְךָ נָבוּס קָמֵינוּ *through thy name,* (i. e. thy powerful assistance) *we tread down our enemies.* cxxiv. 8: עֶזְרֵנוּ בְּשֵׁם יְהוָה *our help is in the name of Jehovah,* i. e. in Jehovah, in that he is present to help us. xx. 2. lxxxix. 25. 4.

4. שֵׁם and הַשֵּׁם, Levit. xxiv. 11, 16. Deut. xxviii. 58, by way of pre-eminence for *Jehovah.* (The Samaritans read שִׁימָא, i. q. שֵׁם for יְהוָה, where the Jews read אֲדֹנָי).

5. *Monument, memorial,* which preserves the remembrance of the name, 2 Sam. viii. 13. Isai. lv. 13.

6. Proper name, *Sem,* second son of Noah. Gen. v. 32. In the genealogical account, (Gen. x.) verse 22—30, the nations in the south-west part of Asia are derived from him, as Persians, Assyrians, Aramæans, Hebrews, and a part of the Arabs. Hence the modern term (first adopted by Eichhorn) Semitic languages, denoting the dialects kindred with the Hebrew; which however is not quite suitable, since the Semitic people includes several nations which do not belong to that branch of language, e. g. the Persian.

שֵׁם *m.* Chald. *a name,* Dan. iv. 5. Ezra v. 1. With suffix. שְׁמֵהּ (from שֵׁם) Dan. ii. 20, 26. iv. 5. v. 12. Ezra v. 14: וְיִהִיבוּ לְשֵׁשְׁבַּצַּר שְׁמֵהּ *and they were given to Sheshbazzar, as his name was,* properly *they were given*

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to him whose name was Sheshbazzar. *Plur.* שְׁמָהָן, Ezra v. 4, 10.

שָׁמַד, in two conjugations; in *Hiph.* הִשְׁמִיד

1. *To destroy,* of cities, altars, Levit. xxvi. 30. Numb. xxxiii. 52. Micah v. 13.
2. More frequently *to extirpate, to annihilate,* of men, and nations, Deut. i. 27. ii. 12. xxi. 22, 23. Esth. iii. 6. viii. 11, &c. *Infin.* הַשְׁמֵד used substantively, *extirpation.* Isai. xiv. 23. the *inf.* with suffixes occurs a few times in the preterit form הִשְׁמִידְךָ הִשְׁמִידָם, Deut. vii. 24. xxviii. 48. Josh. xi. 14.

Niph. נִשְׁמַד, passive.

1. *To be laid waste,* of a plain. Jer. xlviii. 8, of high places, Hos. x. 8.
2. *To be extirpated,* Gen. xxxiv. 30. Ps. xxxvii. 31. &c.

שְׁמַד Chald. *Aph. to extirpate,* Dan. vii. 26. (It occurs also among the Rabbinical writings, but not in the Targum).

שַׁמָּה *fem.* (from שָׁמֵם).

1. *Devastation, desolation,* Isai. v. 9. xiii. 9. xxiv. 12. Jer. ii. 15. Ps. lxxiii. 19: אֵיךְ הָיוּ לְשַׁמָּה *how are they turned into desolation,* i. e. how hath destruction seized them!
2. *Astonishment, amazement, horror,* Jer. viii. 21. Especially *the object of astonishment,* Deut. xxviii. 37. Jer. xix. 8: לְשַׁמָּה וְלִשְׁרֵקָה *to astonishment and derision.* xxv. 9, 18. li. 37. 2 Kings xxii. 19. 2 Chron. xxix. 8.

שְׁמָהָן Chald. *plur. names,* see שֵׁם.

שְׁמוּאֵל *m.* proper name, *Samuel,* son of Elkanah, judge and high-priest in Israel, who gave the people a king. According to 1 Sam. i. 20. the name is derived from שָׁמַע and אֵל, hence a contraction of שְׁמוּעֵאֵל (*heard by God*), with the omission of ע. But more probably compounded from שְׁמוּ, i. q. שֵׁם *a name.* Hence, שְׁמוּאֵל *name of God;* comp. מְתוּשֶׁלַח, (compounded of מְתוּ = מֵת *a man*). See under מְתִים, p. 465. and אֲבִימֶלֶךְ, under the **Obs.** to אָב I. page 3. So also יְמוּאֵל, &c.

שְׁמוּעָה and שִׁמְעָה *fem.*

1. *Information, intelligence, news,* 1 Sam. iv. 19. Either of good, Prov. xv. 30. xxv. 25. or of evil, (Jer. xlix. 23. Ps. cxii. 7.) e. g. of the terrifying report of approaching enemies, Jer. x. 22. Ezek. vii. 26. xxi. 12. Especially *a message,* from Jehovah, Isai. liii. 1. Jer. xlix. 14; hence
2. I. q. *instruction, doctrine, precept,* Isai. xxviii. 9.
3. *Rumour, report,* 2 Chron. ix. 6.

שָׁמַט synonymous with נָטַשׁ. It occurs in three conjugations; in *Kal,*

1. *To release, remit,* (a debt), Deut. xv. 2.
2. *To let rest, to let lie uncultivated* (the ground), Exod. xxiii. 11.
3. With מִן, *to cease from* any thing, Jer. xvii. 4.
4. *To cause to fall, to throw down,* 2 Kings ix. 33.
5. *To break loose, to disengage one's self by force.* 2 Sam. vi. 6: כִּי שָׁמְטוּ הַבָּקָר for, *the cattle would disengage themselves.* (In favour of this signification are the Targum, Syriac and the Arabic versions, q. v. Comp. the synonym. נָטַשׁ, No. 10. *to extricate one's self,* in *Niph. to be let loose*). For the old translations, see them considered in *Bochart.* T. I. p. 372.

Niph. to be scattered, dispersed, properly *to be let loose, let go,* Ps. cxli. 5. Comp. the synonymous נָטַשׁ, No. 9. So Aben Ezra. Others, *to be dismissed.* Others, *to be precipitated,* comp. *Kal* No. 4.

Hiph. i. q. *Kal,* No. 1. *to release, remit,* Deut. xv. 3.

שְׁמִטָּה *fem. a remission, release,* Deut. xv. 1, 2. שְׁנַת הַשְׁמִטָּה *the year of release,* Deut. xv. 9. xxxi. 10. It was every seventh year in which every one was released from debts, and the cultivation of the land suspended.

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שָׁמַיִם *plur. m. stat. const.* שְׁמֵי, *the heavens.* (The singular is to be found in the Arabic سماء from سما, *to be high,* and must be considered in Hebrew as of the form שָׁמַי, whence the *plur.* שָׁמַיִם, as גּוֹי, *plur.* גּוֹיִם. Comp. מַיִם). With the ה, parag. הַשָּׁמַיְמָה *towards heaven,* Gen. xv. 5. xxviii. 12: אֱלֹהֵי הַשָּׁמַיִם *God of heaven,* a frequent expression in the later books. (See the Chald.) 2 Chron. xxxvi. 23. Ezra i. 2. Neh. i. 4, 5. ii. 4, 20. Ps. cxxxvi. 26. Jon. i. 9. Construed with Jehovah יְהוָה, Gen. xxiv. 3, 7. שָׁמַיִם וּשְׁמֵי הַשָּׁמַיִם *the heaven and the heaven of heavens,* a rhetorical phrase for *the most high, most holy heaven,* Deut. x. 14. 1 Kings viii. 27. 2 Chron. ii. 5. הַשָּׁמַיִם וְהָאָרֶץ *heaven and earth,* an expression for the whole creation, *universum,* Gen. i. 1. ii. 1. xiv. 19, 22. The Hebrew representation of heaven is that of a solid arch, (see רָקִיעַ); resting on pillars, (Job xxvi. 11.) having foundations, (2 Sam. xxviii. 17.); and a gate or sluice, (Gen. xxviii. 17); which, when opened, sends down rain. (Gen. vii. 11. Ps. lxxviii. 23. 2 Kings vii. 2.) Comp. Isai. lv. 10. Hence the Rabbins explain it by שָׁם מַיִם. In other passages the heaven is compared with the covering of a tent, which the Creator spreads out over the globe, Isai. xl. 22. xliv. 24. Ps. civ. 2.

שְׁמַיִן *stat. emphat.* שְׁמַיָּא, Chald. *idem.* Sometimes used where we should expect the name of God. Dan. iv. 23. אֱלָהּ שְׁמַיָּא *God of heaven.* Dan. ii. 18, 37. Ezra v. 11, 12. vi. 9, 10. Comp. Tob. x. 12. Rev. xi. 13.

שְׁמִינִי *fem.* ית (from שְׁמֹנֶה *eight*) *the eighth,* Exod. xxii. 29. The *fem.* שְׁמִינִית *octava,* has a reference to music, and denotes a kind of tone, (not an instrument, as is commonly supposed), Ps. vi. 1. xii. 1. From the order of the words, 1 Chron. xv. 21, it appears to have been the lowest of three voices; according to Forkel, *the fundamental base* (*grundweiss*), which was sung by men.

שָׁמִיר *m.*

1. *A thorn, thorn-bush.* (In Arab. سمر). Isai. v. 6. vii. 23, 24, 25. ix. 17. x. 27. xxvii. 4. xxxii. 13. Comp. *Celsii Hierobot.* T. II. p. 187.
2. *A diamond.* (In Arab. سامور). Jer. xvii. 1. Ezek. iii. 9. Zech. vii. 12. (The root سمر signifies *to pierce, to nail,* whence in Hebrew otherwise מַסְמֵר *a nail;* and probably also שָׁמִיר is used in both significations, the diamond being employed as a pointed instrument to engrave with. See Jer. as quoted).
3. Proper name of a city in the tribe of Judah, Josh. xv. 48, in the mount of Ephraim, Judg. x. 1, 2.

שָׁמֵם *imp.* שֹׁם *fut.* יִשֹּׁם *plur.* יָשֹׁמּוּ, i. q. יָשַׁם and אָשֵׁם No. II. It occurs in five conjugations; in *Kal,*

1. *To be made desolate, to be laid waste,* Ezek. xxxiii. 28. xxxv. 12, 15. Part. שׁוֹמֵם, *desolate,* Lam. i. 4. iii. 11. Of persons, *faint, exhausting, desponding,* i. 13, 16. *Plur.* מְמוֹתָשׁוֹ, *vastata, waste places, desolations.* Isai. lxi. 4: שׁוֹמְמוֹת רִאשֹׁנִים *the desolations of former generations,* Dan ix. 18. Verse 26: נֶחֱרֶצֶת שׁוֹמֵמוֹת *the decreed desolations.*
2. More rarely trans. *to lay waste, desolate.* Ezek. xxxvi. 3: יַעַן וּבְיַעַן שַׁמּוֹת וְשָׁאֲפוּ אֶתְכֶם *because they have laid you waste and treated you cruelly.* (שַׁמּוֹת properly a verbal noun, but here used as an infinitive). Part. שׁוֹמֵם, *a desolater,* Dan. ix. 27. פֶּשַׁע הַשֹּׁמֵם *the wickedness* or *guilt of the desolater,* Dan. viii. 13. and שִׁקּוּץ שֹׁמֵם, *the abomination of the desolater,* Dan. xii. 11. probably the altar of idolatry, which Antiochus Epiphanes caused to be erected on the altar of burnt-offering at Jerusalem. Comp. 1 Maccab. i. 54. vi. 7. In *plur.* *the abominations of the desolater,* Dan.

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ix. 27. are probably statues of idols which this religious persecutor erected on the battlements of the temple.

3. *To be solitary, forsaken, to be single,* of a woman; 2 Sam. xiii. 20. Isai. liv. 1. The notions *desolate, solitary* and *single,* are related, and are found united in the synonymous נַלְמוּד. Compare the figure in Isai. lxii. 4.

4. *To be amazed, astonished,* 1 Kings ix. 8. Jer. xviii. 16. xix 8. Construed frequently with עַל of the thing, Isai. lii. 14. Jer. ii. 12. Ezek. xxvi. 16. xxvii. 35. xxviii. 19.

Niph. נָשַׁם.

1. *To be made desolate, laid waste,* i. q. *Kal.* Jer. xii. 11, &c. Of persons, *to be faint, exhausted, languish,* Lam. iv. 5. Of a way, road, *to be solitary, deserted,* Levit. xxvi. 22. Isai. xxxiii. 8. Compare *Kal* No. 3.

2. As *Kal* No. 4. *To be amazed, astonished, confounded,* Jer. iv. 9. with עַל of the thing, Job xviii. 20.

Poel. part. מְשׁוֹמֵם.

1. *Destroyer, desolater, ravager,* Dan. ix. 27. xi. 31. See *Kal,* No. 1.

2. *Solitary,* of the mourner, Ezra ix. 3, 4. Also *astonished, confounded, stunned.* Compare *Hiph.* No. 2.

Hiph. הֵשִׁם *fut.* יַשִּׁים *inf.* הַשְׁמֵם part. מַשְׁמִים.

1. As *Kal,* No. 2. *To make desolate, to lay waste,* Levit. xxvi. 31, 32. Ezek. xxx. 12, 14. Hos. ii. 12. Numb. xxi. 30: נַשִּׁים עַד נֹפַח *we have laid them waste unto Nophah.*

2. *To be amazed, astonished, confounded.* Ezek. iii. 15: *and I sat there seven days among them* מַשְׁמִים *confounded* (on account of the terrifying impression of the vision. Compare Dan. iv. 16. viii. 27.) With עַל of the thing, Micah vi. 13.

3. Trans. *to amaze, astonish, confound,* Ezek. xxxii. 10.

Hoph. הָשַׁמּוּ *plur.* הָשַׁמּוּ (for הָשַׁם, which is read in some MSS. and editions).

1. *To be desolate,* Levit. xxvi. 34, 35, 43.

2. *To be amazed, astonished,* Job xxi. 5.

Hithpo. הִשְׁתּוֹמֵם, *fut.* יִשְׁתּוֹמֵם, once יִשֹּׁמֵם, Eccles. vii. 16.

1. *To destroy one's self,* Eccles. vii. 16.

2. *To be astonished, amazed,* Isai. lix. 16. lxiii. 5. Dan. viii. 27. *To despair,* Ps. cxliii. 4. Deriv. out of the alphabetical order שַׁמָּה מְשַׁמָּה.

שְׁמַם Chald. *Ithpo.* אֶשְׁתּוֹמֵם *to be astonished, amazed,* Dan. iv. 16.

שָׁמֵם *adj. desolate, waste,* Dan. ix. 17.

שְׁמָמָה *fem.*

1. *Desolation, a waste,* Isai. i. 7: אַרְצְכֶם שְׁמָמָה *your land is a waste.* מִדְבַּר שְׁמָמָה *a desolate wilderness,* Jer. xii. 10. Joel ii. 3. iv. 9. שְׁמָמָה וּמְשַׁמָּה *waste and desolation,* Ezek. xxxiii. 28, 29. xxxv. 3. Micah i. 7: כָּל עֲצַבֶּיהָ אָשִׂים שְׁמָמָה *all their idols I will lay waste.*

2. *Astonishment, amazement,* Ezek. vii. 27.

שִׁמָּמָה *fem.* (for שְׁמָמָה) *idem,* Ezek. xxxv. 7, 9. Root שָׁמֵם.

שִׁמָּמוֹן *m. the state of being confounded, amazement, astonishment, consternation,* Ezek. iv. 16. xii. 19.

שָׁמַן or שָׁמֵן *fut.* יִשְׁמַן, in two conjugations; in *Kal, to become, grow fat,* Deut. xxxii. 15. Jer. v. 28.

Hiph. הִשְׁמִין.

1. *To make fat, to cover with fat.* With לֵב, *to cover the heart* (as the seat of understanding) *with fat,* i. e. to render obdurate, insensible, Isai. vi. 10. The Hebrews take the word fat for *insensibility, stupidity.* Compare Ps. cxix. 70. the Latin *pinguis,* and the Greek παχύς.

2. *To grow, become fat,* Neh. ix. 25.

שָׁמֵן *adj. fat.*

1. Of persons, i. q. *stout, robust, corpulent,*

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Judg. iii. 29. Ezek. xxxiv. 16. Compare מִשְׁמַנִּים, No. 2.

2. Of a country, Numb. xiii. 20. Neh. ix. 25, 35; of pasture, Ezek. xxxiv. 14; of bread, Gen. xlix. 20. Isai. xxx. 23; of booty, Hab. i. 6.

שֶׁמֶן *m.* with suffix. שַׁמְנִי, *plur.* שְׁמָנִים.

1. *Fat,* Ps. cix. 24: בְּשָׂרִי כָּחַשׁ מִשָּׁמֶן *my flesh faileth of fatness.* מִשְׁתֵּה שְׁמָנִים *a fat* or *sumptuous feast,* Isai. xxv. 6. גֵּיא שְׁמָנִים *a fertile valley,* Isai. xxviii. 1, 4. Verse 1: קֶרֶן בְּנֵי־שֶׁמֶן *a fertile hill.* See בֵּן (*A*) No. 4.

2. *Oil,* Gen. xxviii. 18. and frequently. עֵץ שֶׁמֶן *a wild olive tree, oleaster,* different from זַיִת *the olive tree,* Neh. viii. 15. 1 Kings vi. 23.

3. *Spiced, perfumed oil, ointment,* Ps. cxxxiii. 2. Prov. xxi. 17. xxvii. 9. Cant. i. 3. *Medical ointment,* Isai. i. 6. שֶׁמֶן שָׂשׂוֹן *ointment of joy,* or *oil of gladness,* Ps. xlv. 8. Isai. lxi. 3. See שָׂשׂוֹן.

שְׁמָנִים *m. plur. fatness* (of the soil). Gen. xxvii. 28, 39: מִשְׁמַנֵּי אֶרֶץ for מִשְׁמַנֵּי אֶרֶץ (parall. מִטַּל). Verse 28: *of the fatness,* i. e. *fertility of the earth.* Verse 39: *without the fatness of the earth.* (See מִן, No. 10.) Thus it is rendered by *Geddes, Vater,* and *de Wette,* which is very applicable to the context. The מ prefixed to the noun is also taken by all Versions for the preposition מִן and not as part of the substantive, but is translated in both passages by *de.* As some, however, consider the singular to be מִשְׁמָן it has therefore been inserted also under that word, q. v.

שְׁמֹנֶה *fem.* and שְׁמֹנָה, שְׁמֹנַת *m. eight. Plur.* שְׁמֹנִים *eighty.* Deriv. שְׁמִינִי.

שָׁמַע and שָׁמֵעַ, in four conjugations: in *Kal,*

1. *To hear,* with the accus. seldom with בְּ, Job xxvi. 14. Especially with the accessory idea *of hearing with joy, pleasure, satisfaction,* Ps. xcii. 12. The person or thing *heard,* is construed with the accus. Gen. xxiii. 8, 11, 15; with לְ, Job xxxi. 35; with אֶל, 2 Sam. xii. 16; with בְּקוֹל, Gen. xxx. 6. Deut. i. xlv; with לְקוֹל, Gen. iii. 17. To hear a person or thing signifies also

(*a*) *To listen, to give ear to, to be attentive,* Gen. xxiii. 8. Job xxxi. 35.

(*b*) *To attend to, to obey, to follow,* Gen. xxxix. 10. Neh. xiii. 27: וְלָכֶם הֲנִשְׁמַע לַעֲשׂוֹת *and should we obey you to do* &c. Exod. xxiv. 7: *all that Jehovah has spoken* נַעֲשֶׂה וְנִשְׁמָע *we will do and obey.*

(*c*) *To hear, answer,* of God, Ps. x. 17. xxviii. 2. liv. 4.

2. *To understand,* Gen. xi. 7. xlii. 23. Deut. xxviii. 49. Jer. v. 15. Part. שֹׁמֵעַ probably *intelligent, wise,* as מֵבִין 1 Kings iii. 9. Prov. xxi. 28. Somewhat more rare are the forms *imper.* שִׁמְעָה, Ps. l. 7. *infin.* שָׁמְעָה, Isai. xxx. 19.

Niph. נִשְׁמַע.

1. *To be heard,* with לְ *by* a person, *to be reported to,* Neh. vi. 1, 7.

2. *To show one's self obedient,* hence, *to submit,* Ps. xviii. 45. Compare in Chald. and Syr. אִשְׁתְּמַע e. g. Phil. ii. 8.

Piel, to announce, properly *to make known, to cause to hear,* with the accus. of the person, 1 Sam. xv. 4. xxiii. 8.

Hiph. הִשְׁמִיעַ

1. *To cause to hear,* Jer. xlviii 4. With double accus. of the person and thing, 2 Kings vii. 6. Ps. cxliii. 8; also with אֶל of the person, Ezek. xxxvi. 15. Also הִשְׁמִיעַ בְּקוֹל, Ezek. xxvii. 30. Ps. xxvi. 7. equivalent to נָתַן בְּקוֹל.

2. *To announce,* with the accus. of the thing, Isai. xlv. 21; with the accus. of the person, Isai. xliv. 8. xlviii. 5; with double accus. xlviii. 6.

3. *To call together by a proclamation, to convoke,* 1 Kings xv. 22. Jer. l. 29. li. 27.

4. In a musical sense, intrans. *to sing, to play.* Neh. xii. 42: וַיַּשְׁמִיעוּ הַמְשֹׁרְרִים *and the singer sang.* 1 Chron. xv. 28: מַשְׁמִיעִים בִּנְבָלִים וְכִנֹּרוֹת *playing on harps and guitars.*

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xvi. 5: *and Asaph* בַּמְצִלְתַּיִם מַשְׁמִיעַ *played on cymbals.* Particularly *to sound on a high note, the treble,* 1 Chron. xv. 19. Comp. נִצַּח. (Arab. سمسمة, *a songstress,* سماع, *music*). Derivat. out of the alphabetical order שִׁמּוּעָה, מִשְׁמָע, מִשְׁמַעַת.

שְׁמַע Chald. *to hear,* with עַל *of* or *concerning* a person, Dan. v. 14, 16.

Ithpe. to show one's self obedient, submissive, Dan. vii. 27. Comp. the Targum to Deut. iv. 32. 2 Kings xxv. 11.

שֵׁמַע *m.* with suffix. שִׁמְעִי.

1. *The faculty* or *sense of hearing,* Job xlii. 5: לְשֵׁמַע אֹזֶן שְׁמַעְתִּיךָ *I perceived thee by the hearing.*
2. *Message, intelligence, news,* like שְׁמוּעָה. Hos. vii. 12: כְּשֵׁמַע לַעֲדָתָם *as the message went to their congregation,* i. e. as their congregation has heard from the prophet.
3. *Report, rumour,* e. g. שֵׁמַע רַע, *a bad report,* Exod. xxiii. 1. Ps. xviii. 45: לְשֵׁמַע אֹזֶן יִשָּׁמְעוּ לִי *at the mere report* (of me) *they subject themselves,* or *submit to me.* The genitive subjoined expresses the person whom the report concerns, e. g. שֵׁמַע שְׁלֹמֹה *the fame of Solomon,* 1 Kings x. 1. Isai. xxiii. 5. It may sometimes be omitted when translating into other languages, e. g. Gen. xxix. 13: כִּשְׁמֹעַ לָבָן אֶת־שֵׁמַע יַעֲקֹב *when Laban heard concerning Jacob.*
4. In a musical sense, *high voice, sound* or *note.* (See הַשְׁמִיעַ, No. 4.) Ps. cl. 5: צִלְצְלֵי שֵׁמַע *cymbals of a high sound.*

שִׁמְעָה *m. report, fame, renown, celebration,* Josh. vi. 27. ix. 9.

שְׁמוּעָה, see שִׁמּוּעָה.

שִׁמְעוֹן (*a hearing*) *Simeon,* the name of a son of Jacob by Leah, and progenitor of the tribe called by his name, Gen. xxix. 33. The territory assigned to this tribe is pointed out, Josh. xix. 1—9. In Greek Συμεών.

שָׁמֶץ *m. a gentle, rapidly passing sound.* (Arab. شمص, *celeriter loqui*). Job iv. 12: וַתִּקַּח אָזְנִי שֶׁמֶץ מֶנֶּהּ *mine ear perceived the gentle sound thereof.* xxvi. 14. In Thalmud שֶׁמֶץ, signifies *a little,* which is also applicable to the passages, and is so expressed in the Targ. and Syr. However, the former signification is preferable, because the following word שִׁמְצָה may be explained from the same Arabic root. But both may also be explained by a comparison with שֵׁמַע, see the following word.

שִׁמְצָה *fem.* Exod. xxxii. 25: לְשִׁמְצָה בְּקָמֵיהֶם *to be overthrown by their enemies;* comp. the Arab. root شمص, *to drive away, thrust, smite,* pass. *to hasten.* According to the ancient versions and Hebrew interpreters, *an ill report, disgrace.* Comp. שֵׁמַע (by an interchange of צ and ע), whence שֶׁמֶץ likewise may be explained.

שָׁמַר *fut.* יִשְׁמֹר, in four conjugations; in *Kal,*

1. *To watch, guard, to take of, care* Gen. ii. 15. iii. 24, &c. Construed with the accus. seldom with אֶל, 1 Sam. xxvi. 15. with עַל, Verse 16. Prov. vi. 22; with בְּ, 2 Sam. xviii. 12: שִׁמְרוּ בַנַּעַר בְּאַבְשָׁלוֹם *take care of the youth Absalom* שָׁמַר נַפְשׁוֹ *to guard his life,* Deut. iv. 9. Prov. xiii. 3. xvi. 17. Job ii. 6. Frequently applied to Jehovah, as the protector of men, Gen. xxviii. 15, 20. Job x. 12. With מִן following, *to keep, preserve from,* Ps. cxxi. 7. cxl. 5. cxli. 9. Part. שֹׁמֵר, *a watchman, guard.* Cant. iii. 3. Judg. vii. 19; of shepherds, 1 Sam. xvii. 20; compare שָׁמַר *to watch sheep,* Hos. xii. 13.
2. *To keep, preserve* (any thing), Exod. xxii. 6. Especially *to keep in memory, to remember,* Gen. xxxvii. 11. Ps. cxxx. 3: אִם עֲוֹנוֹת תִּשְׁמָר־יָהּ *O God, if thou shouldest remember sins.* Job x. 14: *when I did sin* וּשְׁמַרְתָּנִי *thou rememberest it against me.* Farther, *to reserve, retain,* (anger). Amos i. 11: עֶבְרָתוֹ שָׁמְרָה נֶצַח *and reserved his anger for ever.* (שָׁמְרָה pointed thus, and having the accent on the penultima, is of

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the masc. gend. and the ה is paragogic). Hence, with an ellipsis of עֶבְרָה or אַף (like נָטַר No. 2.) Jer. iii. 5: אִם יִשְׁמֹר לָנֶצַח *will he reserve* (his anger) *for ever?*

3. *To watch, mark, observe, to pay attention,* 1 Sam. i. 12. Job xxxix. 1. Jer. viii. 7. Ps. xvii. 4: שָׁמַרְתִּי אָרְחוֹת פָּרִיץ *I observed the ways of the violent.* Here, (according to the explanation of Jarchi) in order to avoid them; this phrase occurs in a different sense, Prov. ii. 20. With עַל, Job xiv. 16; with אֶל, Ps. lix. 10: אֶשְׁמְרָה אֵלֶיךָ *I attend,* i. e. I wait upon *thee.* Sometimes in a bad sense, *to watch, to lie in wait for,* Job xiii. 27. xxxiii. 11. Ps. lvi. 7. lxxi. 10: שֹׁמְרֵי נַפְשִׁי *they who lie in wait for my life.*

4. *To observe, to keep,* e. g. the covenant, Gen. xvii. 9, 10. Ps. lxxviii. 10; the commandments of God, 1 Kings xi. 10, 34. xiv. 8; the ways of God, Ps. xviii. 22. Job xxiii. 11; the sabbath, Isai. lvi. 2, 6, &c. *To keep a promise,* 1 Kings iii. 6. viii. 24. With לְ before the *inf. to take heed to do* any thing. Numb. xxiii. 12: הֲלֹא אֶשְׁמֹר לְדַבֵּר *should I not take heed to speak that* &c.? 2 Kings x. 31.

5. *To revere, worship,* e. g. Ps. xxxi. 7: שֹׁמְרִים הַבְלֵי שָׁוְא *the worshippers of vain idols.* (Comp. Jon. ii. 9.) Hos. iv. 10: אֶת־יְהוָה עָזְבוּ לִשְׁמֹר *they have left off worshipping Jehovah.* Comp. *Virg.* Georg. IV. 212: *observant regem non sic Ægyptus,* &c.

6. *To watch, besiege,* (a city), 2 Sam. xi. 16. Comp. נָצַר No. 4.

7. As in *Niph.* with מִן, *to be cautious against, to beware of,* Josh. vi. 18.

Niph. נִשְׁמַר.

1. *To be guarded, watched, protected,* Ps. xxxvii. 28. Hos. xii. 14.

2. Reflex. *to take heed, to be on one's guard, to beware.* Most frequently it is used in the imperative הִשָּׁמֶר לְךָ פֶּן *take heed lest,* Gen. xxiv. 6. xxxi. 24, 29. More rarely without לְךָ, 1 Sam. xix. 2. Comp. Isai. vii. 4. In other passages it is construed with מִן before the *infin.* or noun, and it signifies

(*a*) *To be cautious* or *careful before* any one, Exod. xxiii. 21. Jer. ix. 3.

(*b*) *To refrain, to abstain from* any thing, Deut. xxiii. 10. 1 Sam. xxi. 5, also with a simple *infin.* Exod. xix. 12.—הִשָּׁמֶר בְּנַפְשׁוֹ *to take care for one's life,* Jer. xvii. 21. also לְנַפְשׁוֹ, Deut. iv. 15. Josh. xxiii. 11. More rarely construed with בְּ of the thing *guarded against,* 2 Sam. xx. 10: וַעֲמָשָׂא לֹא נִשְׁמַר בַּחֶרֶב *and Amasa did not guard himself against the sword.*

Piel. In the signification of *Kal* No. 5. *to revere,* Jon. ii. 9. only.

Hithpa.

1. *To be observed,* passive of *Kal,* No. 4. Micah vi. 16.

2. *To guard one's self, to take heed, to beware,* with מִן, Ps. xviii. 24. Deriv. מִשְׁמֶרֶת, מִשְׁמָר, אִשְׁמוּרָה, אַשְׁמוּרֶת.

שֶׁמֶר *m.* only in the *plur.* שְׁמָרִים.

1. *Lees,* or *dregs of the wine,* properly *the preservers,* because by keeping the wine on the lees, they sought to preserve the strength and colour of the wine. שָׁמַט אֶל or עַל שְׁמָרָיו, Jer. xlviii. 11. Zeph. i. 12. *to remain on the lees,* i. e. to remain peaceable, unconcerned, to continue quietly in one's former state, a proverbial expression taken from wine.

2. *The wine kept upon the lees,* Isai. xxv. 6: שְׁמָרִים מְזֻקָּקִים *wine on the lees refined.*

שְׁמָרָה *fem. eye-lid,* quasi *custodia oculi,* Ps. lxxvii. 5. Aram. תִּימְרָן, *the eye-lids.* The latter word is used here by the Chald.

שִׁמְרָה *fem. a watch, guard,* Ps. cxli. 3.

שִׁמֻּרִים *m. the keeping, observance* (of a festival), Exod. xii. 43. Comp. שָׁמַר חַשַּׁבָּת.

שִׁמְרוֹן name of a city in the tribe of Zebulon, Josh. xi. 1. xix. 15. more fully expressed by שִׁמְרוֹן מְרוֹן Josh. xii. 20.

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שֹׁמְרוֹן *fem. Samaria,* proper name.

1. The capital of the kingdom of Israel, and the royal residence, situated on a mountain of the same name. 1 Kings xvi. 24. Amos iv. 1. vi. 1. In later times called by Herod Σεβάστη, (*Joseph. Archæol.* XV. 7. §. 7.) At present there is a small hamlet called *Sebaste,* also *Schemrum, Schemrin.*

2. Name of a country. עָרֵי שֹׁמְרוֹן *the cities of Samaria,* 2 Kings xvii. 26. xxiii. 19. הָרֵי שֹׁמְרוֹן *the mountains of Samaria,* Jer. xxxi. 5. Amos iii. 9. So the calf at Bethel is called, Hos. viii. 5, 6, *the calf of Samaria.* To which belong מֶלֶךְ שֹׁמְרוֹן *the king of Samaria,* 1 Kings i. 3. *The cities of Samaria* are spoken of under Jeroboam by a prolepsis, 1 Kings xiii. 32. The nom. gent. is שֹׁמְרִנִי, 2 Kings xvii. 29.

שָׁמְרִין Chald. Ezra iv. 10, 17. equivalent to the Hebrew שֹׁמְרוֹן *Samaria,* as the name of a city.

שִׁמֵּשׁ *Pael* שִׁמֵּשׁ, *to serve,* Dan. vii. 10.

שֶׁמֶשׁ comm. gend. (Ps. civ. 19. Gen. xv. 19.) with suffix. שִׁמְשִׁי.

1. *The sun.* תַּחַת הַשֶּׁמֶשׁ *under the sun,* a frequent expression in Ecclesiastes for *on earth,* i. 3, 9, 14. ii. 11. לִפְנֵי שֶׁמֶשׁ *in sunshine.* The rising of the sun is expressed by the verbs יָצָא, זָרַח, and its setting by בּוֹא. As an image of *light and prosperity,* Ps. lxxxiv. 12.

2. *Plur.* שְׁמָשׁוֹת, Isai. liv. 12. *battlements, pinnacles, turrets, indented work* on the top of the wall. Properly, *sun-beams.* Otherwise called by the Hebrews *horns,* (comp. קֶרֶן, No. 4. and קַרְנַיִם); hence, *artificial horns, teeth.* LXX. ἐπάλξεις.

שִׁמְשׁוֹן *Samson,* the name of an Israelitish judge, the Hercules of the Hebrews. Judg. xiii. 24, &c. LXX. Σαμψών, which Josephus, (*Archæol.* V. 10.) explains by ἰσχυρος; but his explanations are of no great philological authority. (See Gesenius' *Gesch. der Hebr. Sprache,* p. 81, 82.) שִׁמְשׁוֹן appears rather to be a diminutive, from שֶׁמֶשׁ *the sun,* as שַׁדַּרְוֹן from שַׁדַּר *the moon.*

שֵׁן comm. gend. before Makkeph שֶׁן־, with suffix. שִׁנּוֹ.

1. *Tooth,* Exod. xxi. 24, 27.

2. *Elephant's tooth, ivory,* 1 Kings x. 18. Cant. v. 14: בָּתֵּי שֵׁן *ivory palaces,* i. e. palaces inlaid with ivory, Amos iii. 15. Ps. xlv. 9. Comp. קֶרֶן No. 1.

3. *The tooth of a rock, a pointed* or *sharp cliff.* 1 Sam. xiv. 4. Job xxxix. 28. Compare Syr. ܫܢܐ *cliffs.*

4. A proper name of a place, perhaps of a rock, 1 Sam. vii. 12.

Dual שִׁנַּיִם, *teeth,* the *dual* refers to the two rows of teeth, Gen. xlix. 12. Amos iv. 6. Used also for the plural, 1 Sam. ii. 13: מִזְלֵג שְׁלֹשׁ הַשִּׁנַּיִם *the fork with three prongs.* The plural itself is not in use.

שָׁנָא *to be changed,* i. q. שָׁנָה, (after the Chald. form), in two conjugations; in *Kal,* Lam. iv. 1.

Pual, idem, Eccles. viii. 1. See שָׁנָה.

שְׁנָא *fut.* יִשְׁנֵא, Chald.

1. *To be changed, altered,* Dan. vi. 18. iii. 27. Especially *in pejus mutari, to be altered for the worse, perturbated,* (of the countenance). Dan. v. 6: זִיוֹהִי שְׁנוֹהִי *his complexion* or *countenance was altered,* instead of which Verse 9: זִיוֹהִי שָׁנַיִן עֲלוֹהִי. Both phrases correspond exactly with the Hebrew, x. 8: הוֹדִי נֶהְפַּךְ עָלַי *my complexion was altered upon me.* Compare Targum to Deut. xxxiv. 7.

2. *To be different, various.* Dan. vii. 3: *four beasts* שָׁנְיָן דָּא מִן דָּא *one different from the other.* Verses 19, 23, 24.

Pael.

1. *To change, alter, transform.* Dan. iv. 13: *they shall change his heart,* i. e. it shall be changed.

2. *To transgress, violate* (a royal decree), Dan. iii. 28. In Syr. more frequent.

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3. Part. pass. *different, diverse, various,* Dan. vii. 7.

Ithpa. to change itself, Dan. ii. 9. *to be changed, altered,* applied to the countenance, iii. 19. vii. 28.

Aph.

1. *To change, alter,* e. g. *times, seasons,* Dan. ii. 21; a royal edict, Dan. vi. 9, 16.
2. *To transgress,* Ezra vi. 11, 12. In the Targum שַׁנִּי קְיָם, signifies the same as עָבַר בְּרִית *to transgress a covenant.*

שְׁנָאן *m. repetition.* Ps. lxviii. 18: אַלְפֵי שְׁנָאן *thousands of repetition,* i. e. many thousands.

שְׁנָא, i. q. שֵׁנָה, *fem. sleep,* Ps. cxxvii. 2. Root יָשֵׁן *to sleep.*

שְׁנָא *fem.* Chald. *idem,* Dan. vi. 19. Root יְשַׁן *to sleep.*

שָׁנָה *fut.* יִשְׁנֶה, (compare in Chald. שְׁנָא), in four conjugations; in *Kal,*

1. *To change, to alter,* Mal. iii. 6. Especially *alterari, to be changed, disfigured,* Lam. iv. 1, (where we find it spelt with א).
2. *To be different, diverse,* with מִן from any thing. Esth. i. 7: וְכֵלִים מִכֵּלִים שֹׁנִים *and the vessels were different from each other.* iii. 8.
3. *To be of another mind, of a different opinion.* Part. שֹׁנִים, *those who change sides, revolters,* Prov. xxiv. 21.
4. *To repeat, to do for the second time,* (comp. שְׁנַיִם, *two*). Neh. xiii. 21: אִם־תִּשְׁנוּ *if you do* (so) *again,* 1 Sam. xxvi. 8: *I will smite him once,* וְלֹא אֶשְׁנֶה לוֹ *and not smite him the second time,* i. e. he will not require it. 2 Sam. xx. 10. Job xxix. 22; with בְּ, Prov. xxvi. 11: כְּסִיל שׁוֹנֶה בְּאִוַּלְתּוֹ *a fool who repeats his folly.* xvii. 9: שׁוֹנֶה בְּדָבָר *he that repeats a thing,* (which has been forgotten), i. e. he that stirs it up anew. 1 Kings xviii. 34.

Niph. to be repeated, only in the infinitive הִשָּׁנוֹת, Gen. xli. 32.

Piel שִׁנָּה, (once שִׁנָּא, 2 Kings xxv. 29.)

1. *To change, alter,* e. g. a sentence, Ps. lxxxix. 35; one's way, Jer. ii. 36; one's right, justice, i. e. to pervert it, Prov. xxxi. 5.
2. *To change, exchange* (garments). Jer. lii. 33. 2 Kings xxv. 29.
3. *To change* or *disfigure* (the countenance). Job xiv. 20.
4. *To change the place of* any thing, *to remove,* Esther ii. 9.
5. שִׁנָּה אֶת טַעְמוֹ *to dissemble one's understanding.* i. e. to pretend to be mad, Ps. xxxiv. 1. 1 Sam. xxi. 14. In Syr. ܫܢܐ without addition, *to be mad.*

Pual, to be changed, altered, disfigured, only in the *fut.* יְשֻׁנֶּא, (written with א) Eccles. viii. 1.

Hithpa. to disguise one's self, 1 Kings xiv. 2. Deriv. מִשְׁנֶה.

שָׁנָה *fem. plur.* שָׁנִים, poetically שָׁנוֹת *a year,* perhaps, properly, *a repetition, return* of the same season or natural appearances, see שָׁנָה No. 4. (Comp. also *annus,* i. q. *annulus, circle,* ἐνιαυτός, ἔτος, *course,* λυκάβας, *the course of the sun*). שָׁנָה שָׁנָה, Deut. xiv. 22. שָׁנָה בְּשָׁנָה, xv. 20. מִדֵּי שָׁנָה בְּשָׁנָה, 1 Sam. vii. 16. *from year to year.*—שְׁנַת שְׁתַּיִם שָׁלוֹשׁ *the year two, three,* i. e. the second, third year. Sometimes שָׁנָה is repeated after the numbers, e. g. בִּשְׁנַת שֵׁשׁ מֵאוֹת שָׁנָה *in the six hundredth* year, Gen. vii. 11. *Plur.* שָׁנִים *some years,* 2 Chron. xviii. 2.

Dual שְׁנָתַיִם, *two years,* often combined with יָמִים, *two years long,* (See יָמִים No. 2.) Gen. xli. 1. Jer. xxviii. 3, 11. 2 Sam. xiii. 23.

שְׁנָה *fem.* Chald. *a year. Plur.* שְׁנִין, Dan. vi. 1.

שֵׁנָה *fem.* for יְשֵׁנָה, *sleep, a dream,* Ps. xc. 5. Root יָשֵׁן *to sleep.*

שֶׁנְהַבִּים *m. plur.* 1 Kings xx. 22. 2 Chron. ix. 21. *elephant's teeth, ivory.* The *plur.* refers to the quantity of single teeth, comp. שִׁבֵּי, הַבְּנִים. *Alex.* ὄδοντες ἐλεφάντινοι,

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Chald. שֵׁן דִּפְיָל *dens elephanti.* שֵׁן evidently signifies *tooth,* (see above, No. 2.) but the signification of the syllable הַבִּים is unknown; and the form of the word may, by some alteration, have become incapable of being recognized.

שָׁנִי *m. the crimson colour,* also the cloth or *thread dyed therewith,* the *coccus* of the ancients. It is used sometimes alone, Gen. xxxviii. 28, 30; sometimes in the combination with תּוֹלַעַת, as שְׁנִי תוֹלַעַת (*coccus-worm*), Exod. xxv. 4. xxvi. 1, 31, 36. xxviii. 6, 33, &c. or שְׁנִי תוֹלַעַת, Levit. xiv. 4. *Plur.* שָׁנִים Isai. i. 18. Prov. xxxi. 21. This colour is obtained from the turtle insect, (Arab. قرمس, *Kermes,* Hebrew תּוֹלַעַת, *coccus ilicis, Linn.*), which is found on the leaves of the holly. The eggs of this insect produce the common dye. The root is שָׁנָה, Arab. سنى, *splenduit,* because scarlet garments were admired for their brightness and fiery colour; hence in Aram. זְהוּרִי, Ἀσσυριακὸν *coccus,* from זָהַר, *to shine glitter.* Others express it by *double dyed,* (from שָׁנָה, No. 4. *to repeat*), δίβαφον, which, however, is only peculiar to the Tyrian purple, and never practised with the coccus colour. See *Braun de Vestitu Sacerdotum,* p. 237. &c. *Bocharti Hieroz.* T. III. p. 527, &c. *ed. Rosenmüller.*

שֵׁנִי *fem.* שֵׁנִית, *the second, secundus, secunda,* The *fem.* is also used adverbially, *a second time,* Gen. xxii. 15. xli. 5. *Plur.* שְׁנִיִּים *second* (stories), Gen. vi. 16. Numb. ii. 16.

שְׁנַיִם *m. dual, two,* (etymologically connected with שָׁנָה *to repeat*). שְׁנַיִם שְׁנַיִם *two by two,* or *two and two,* Gen. vii. 9, 15. The *stat. const.* שְׁנֵי is used before substantives. With suffix. שְׁנֵיהֶם *duo illi,* Gen. ii. 25.

Fem. שְׁתַּיִם for שְׁנָתַיִם, as it should be written, (comp. the Arab. اثنتان), the syllable נָ is dropt by a syncope, and the Dagesh in ת appears to be a Dagesh lene. In *stat. const.* שְׁתֵּי.—שְׁתַּיִם signifies also *a second time,* e. g. פַּעַם וּשְׁתַּיִם *semel et iterum,* Neh. xiii. 20. בִּשְׁתַּיִם *idem,* Job xxxiii. 14. The contracted forms שְׁנֵים and שְׁתֵּים are used only in combination with the number *ten,* to express the number *twelve,* as שְׁנֵים עָשָׂר *twelve, masc.* שְׁתֵּים עֶשְׂרֵה *twelve, fem.* This mode of punctuation is the usual one in Syriac for the *dual.*

שְׁנִינָה *fem. derision, scorn,* properly, *a sharp, severe speech,* הָיָה לִשְׁנִינָה *to become,* or *to be a derision,* Deut. xxviii. 37. 1 Kings ix. 7. Root שָׁנַן, compare especially Ps. lxiv. 4. cxl. 4.

שָׁנַן in three conjugations; in *Kal, to sharpen,* e. g. a sword, Deut. xxxii. 41, the tongue, Ps. lxiv. 4. cxl. 4. i. e. to speak with a sharp, insulting tongue. Part. pass. שָׁנוּן, *sharp,* Ps. xlv. 6. Isai. v. 28.

Piel, to impress on the mind of any one, *inculcate;* with לְ, Deut. vi. 7. only: וְשִׁנַּנְתָּם לְבָנֶיךָ *and inculcate them in thy sons.*

Hithpoel, to be pierced, penetrated (with pain). Ps. lxxiii. 21: אֶשְׁתּוֹנָן *I am pierced.* Deriv. שְׁנִינָה.

שָׁנַס only in *Piel* שִׁנֵּס, *to gird up,* 2 Kings xviii. 46. וַיְשַׁנֵּס *and girded up* (his loins). So all the old versions, and the context requires it.

שִׁנְעָר *Shinar,* the name of the territory of Babylon, Gen. x. 10. xi. 2. xiv. 1. Isai. xi. 11. Dan. i. 2. Zech. v. 11. Its boundaries are defined in Gen. x. 11, and depend on the interpretation given to the names of cities mentioned in that verse. If אֶרֶךְ be correctly rendered by *Edessa,* then Shinar must have been of wide extent, so as to include Mesopotamia; but this is doubtful, and the occurrence of *Singara* as the name of a river, a ridge of mountains, and a city, in the north of Mesopotamia, is not a sufficient confirmation.

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See *Bocharti Phaleg.* I. 5. *Vater's Amn. zu Gen.* x. 10. *J. D. Michaelis Spiceleg.* T. I. p. 231.

שְׁנָת *fem.* i. q. שֵׁנָה *sleep,* Ps. cxxxii. 4. Root יָשֵׁן, *to sleep.*

שָׁסָה in two conjugations; in *Kal, to plunder,* i. q. שָׁסַס. Construed with the accus. of the thing, Hos. xiii. 15. Used absolutely Ps. xliv. 21. Part. שֹׁסִים, *plunderers.* Judg. ii. 14. 1 Sam. xxiii. 1.

Poel שׁוֹשָׁה for שׁוֹסָה, (as also read by several MSS.) *idem,* Isai. x. 13.

שָׁסַס, *fut.* יָשֹׁס, in two conjugations; in *Kal, to plunder,* like שָׁסָה. With the accus. 1 Sam. xvii. 53. Judg. ii. 14. Ps. lxxxix. 42. Part. שֹׁאֵס, *a Syriasm* for שֹׁסֵס, Jer. xxx. 16. in Chethib, after the form ܣܐ from ܣ.

Niph. passive *to be plundered,* Isai. xiii. 16. Zech. xiv. 2. Deriv. מְשִׁסָּה.

שָׁסַע in three conjugations; in *Kal, to make an incision, to cleave, divide;* hence שֶׁסַע שָׁסַע פַּרְסָה *to divide the hoof, to have a cloven foot,* Levit. xi. 3, 7, 26. Deut. xiv. 6: פַּרְסָה הַשְׁסוּעָה *a cloven foot.* Verse 7. Comp. הִפְרִיס.

Piel, שִׁסַּע.

1. *To tear, to rend, to break,* Levit. i. 17.
2. *To tear in pieces,* e. g. a lion, Judg. xiv. 6.
3. Metaph. *to chide, rebuke, verbis dilacerare,* (like גָּעַר). 1 Sam. xxiv. 8: וַיְשַׁסַּע דָּוִד אֶת־אֲנָשָׁיו בַּדְּבָרִים *and David rebuked his men.* LXX. ἔπεισε. Chald, *quietos reddidit.* Vulg. *confregit.*

שֶׁסַע *a rent, split, cleft,* see שָׁסַע in *Kal.*

שָׁסַף, once in *Piel,* 1 Sam. xv. 33. וַיְשַׁסֵּף *and cut in pieces.* LXX. εσφαξε. Vulg. *in frusta concidit.* Only in Hebrew.

I. שָׁעָה in three conjugations; in *Kal, to see, to look, to view.* It is construed

(*a*) With אֶל, *to regard graciously,* Gen. iv. 4, 5.

(*b*) *To look with confidence* to any thing; with בְּ, Exod. v. 9. Ps. cxix. 117; with עַל, Isai. xvii. 7. xxxi. 1; with אֶל, xvii. 8.

(*c*) *To look away from* any one, with מִן and מֵעַל, e. g. Job xiv. 6: שְׁעֵה מֵעָלָיו וְיֶחְדָּל *look away from him that he may rest.* vii. 19. Isai. xxii. 4.

(*d*) *To look about* or *around* (for help), 2 Sam. xxii. 42.

Hiph. imper. הַשַׁע, (which borrows its form from שָׁעַע), *look away.* Ps. xxxix. 14. Or else it is to be read הַשַׁע by apocope for הַשְׁעֵה.

Hithpa. fut. apoc. יִשְׁתַּע, *to look about* (for help) *anxiously,* see *Kal* letter (*d*). Isai. xli. 10, 23.

II. שָׁעָה, *to spread over, to cover, close,* i. q. שָׁעַע, only in *Kal,* Isai. xxxii. 3: וְלֹא תְּשֻׁעֶינָה עֵינֵי רֹאִים *and the seeing eyes shall not be* (*any more*) *closed,* or *covered.* So the Syr. Chald. and Vulg.

שָׁעָה *fem.* Chald. Dan. iv. 16. *stat. emph.* שַׁעֲתָא, שַׁעֲתָה, *a short time, moment,* elsewhere also *an hour.* Hence בַּה שַׁעֲתָא *in the very moment, immediately, instantly,* Dan. iii. 6, 15. iv. 30. v. 5. iv. 16: כְּשָׁעָה חֲדָא *for a short time.* In Arab. ساعة *idem.* Also in Dutch the word *stondt* has both significations.

שְׁעָטָה *fem. a stamping,* (of horses' hoofs), Jer. xlvii. 3. (Arab. with ث *idem.*)

שַׁעַטְנֵז, Levit. xix. 19. Deut. xxii. 11, *woven together of various threads.* Sept. κίβδηλον (*mixt, adulterated*). The etymology is obscure, and it has been supposed, with probability, that it is a word of Coptic origin, which has, by the pronunciation of the Hebrews, received a more suitable Hebrew form. Perhaps *shontnes,* i. e. *byssus complicatus* seu *fimbriatus,* compare שְׁשׁ in Egyptian *shont.* See Derivations from the Semitic dialects, in *Bocharti Hieros.* T. I. p. 486, 487. *Buxtorfi Chald. et Talmud. Lex.* p. 2483.

שַׁעַל with suffix. שָׁעָלוֹ, *plur.* שְׁעָלִים, שְׁעָלַי,

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m. the hollow hand, Isai. xl. 12. *a hand full,* 1 Kings xx. 10. Ezek. xiii. 19. (Syr. ܡܫܥܠ *idem.* In Hebr. compare מִשְׁעֹל *a hollow way*).

שָׁעָלִים *m.* the name of a region, 1 Sam. ix. 4. according to most interpreters it is the same as the following word.

שַׁעַלְבִים Judg. i. 35. 1 Kings iv. 9. and

שַׁעַלְבִין, Josh. xix. 42, the name of a city in the tribe of Dan. See Reland's *Palæstina,* p. 988. (As an appellative *foxes,* compare the Arab. ثعلب *a fox,* i. q. שׁוּעָל). The nom. gent. is שַׁעַלְבֹנִי, 2 Sam. xxiii. 32. 1 Chron. xi. 33.

שָׁעַן only in *Niphal.*

1. *To lean, rest, support one's self,* with עַל on something. 2 Sam. i. 6: נִשְׁעַן עַל יַד פ׳ *to support one's self,* or *lean on the hand of* any one, as Oriental kings are accustomed to lean on the hand of their officers, 2 Kings v. 18. vii. 2, 17. With עַל also *to lean against* any thing, Judg. xvi. 26.
2. Metaph. *to rely on, to confide in;* with עַל, 2 Chron. xiii. 18. xiv. 10. xvi. 7. Isai. x. 20. xxxi. 1; with אֶל, Prov. iii. 5, בְּ, Isai. l. 10. Used without a case, Job xxiv. 23.
3. *To rest, to recline, lie down,* Gen. xviii. 4.
4. In a geographical sense, *to border upon,* Gen. xxi 15. Deriv. out of the alphabetical order מִשְׁעָן, מִשְׁעֶנֶת, מַשְׁעֵן.

שָׁעַע, in Aram. *to make smooth, to spread over,* also *to caress, flatter.* (Comp. חָלָה פָּנִים, חָלַק). It occurs in five conjugations; in *Kal, to be overspread, to be closed,* Isai. xxix. 9. See below, *Hithpa,* No. 2.

Hiph, imper. הָשַׁע, *spread over, close* (the eyes), Isai. vi. 10. (In Aram. שׁוּעַ, *idem.*)

Pilp. שִׁעְשַׁע.

1. *To rejoice, to delight,* Ps. xciv. 19.
2. *To amuse one's self, to play,* Isai. xi. 8; with the accus. of the thing, Ps. cxix. 70. These significations are connected with *Kal* in Aram.

Palp. שָׁעְשַׁע *to be flattered, caressed,* Isai. lxvi. 2.

Hithpal הִשְׁתַּעְשַׁע.

1. *To amuse one's self with* any thing, or *to take delight in* it, construed with בְּ, Ps. cxix. 16, 47.
2. Passive of *Hiph. to be dazzled, blinded,* Isai. xxix. 9: הִשְׁתַּעְשְׁעוּ וָשֹׁעוּ *be ye dazzled and blinded,* i. e. stare and be ye astonished, agreeing to the first member of the verse. Among the many explanations of this phrase, we must at all events fix on one which shall admit of the derivation of both words from one verb, as e. g. הִתְקוֹשְׁשׁוּ וָקוֹשׁוּ Zeph. ii. 1. The above signification which was received by Jarchi and Joseph Kimchi, and, among modern authors, by Vitringa, Vatablus and Augusti, comes by far the nearest to the Hebrew idiom. Others take שָׁעָה=שָׁעַע and translate *look about with anxiety,* comp. Isai. xli. 2, 3. Others compare Arabic words, which are inapplicable. The ancient versions have universally rendered it *stare and be astonished.* Deriv. שַׁעֲשָׁעִים.

שָׁעַר *to value, estimate, to calculate;* hence, *to consider, think,* only in Prov. xxiii. 7. (Chald. שְׁעַר, *to measure.* Arab. سعر, *to fix a price*). Whence

I. שַׁעַר *m. a measure,* only in Gen. xxvi. 12. מֵאָה שְׁעָרִים *hundred measures,* i. e. hundred fold.

II. שַׁעַר comm. gend.

1. *A gate, porta.* (Arab. ثغر, *idem.* Syr. and Chald. by transposition תְּרַע). The Orientals have their market in the gate. (See רְחוֹב), and their courts of justice, (Prov. xxii. 22. Amos v. 10, 12, 15. Isai. xiv. 31.); there the people also assemble for pastime, diversion, Gen. xix. 1; hence, Ps. lxix. 13: יֹשְׁבֵי שָׁעַר *they that sit in the gate,* i. e. the idle. Ruth iii. 11: כָּל שַׁעַר עַמִּי *the whole assembly of my people.* שַׁעֲרֵי אֶרֶץ *the gates,* or *entrances of the land,*

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Jer. xv. 7. Nah. iii. 13. בִּשְׁעָרֶיךָ *within thy gates*, i. e. in thy cities, Deut. xii. 12. xiv. 27. hence, *a city*. xvi. 5: בְּאַחַד שְׁעָרֶיךָ *in one of thy cities*. xvii. 2. Compare also 1 Kings viii. 37. 2 Chron. vi. 28. The gates of Jerusalem, all of which are to be looked for in the ancient, or original wall, follow in succession from the west to the south and east.

(*a*) שַׁעַר הָעַיִן *the fountain-gate*, Neh. ii. 14. iii. 15. xii. 37. probably so called from the fountain of (שִׁלֹחַ) Siloah.

(*b*) שַׁעַר הָאַשְׁפּוֹת *the dung-gate*, Neh. ii. 13. iii. 14. xii. 31. and by contraction שַׁעַר הָאַשְׁפּוֹת, iii. 13.

(*c*) שַׁעַר הַגַּיְא *the valley-gate*, Neh. ii. 13, 15. iii. 13.

(*d*) שַׁעַר הַפִּנָּה *the corner-gate*, Jer. xxxi. 38. and שַׁעַר הַפִּנּוֹת, Zech. xiv. 10.

(*e*) שַׁעַר אֶפְרַיִם *the gate of Ephraim*, Neh. viii. 16. which is considered to be the same with that called *the gate of Benjamin*, Jer. xxxvii. 13. xxxviii. 7. Zech. xiv. 10.

(*f*) שַׁעַר הַיָּשָׁנָה *the old gate*, Neh. iii. 6. xii. 39. probably one and the same with שַׁעַר הָרִאשׁוֹן *the first gate*, Zech. xiv. 10.

(*g*) שַׁעַר הַדָּגִים *the fish-gate*, Neh. iii. 3. xii. 39.

(*h*) שַׁעַר הַצֹּאן *the sheep-gate*, Neh. iii. 1. xii. 39.

(*i*) שַׁעַר הַמִּפְקָד *the review-gate*, Neh. iii. 31. Vulg. *porta judicialis*.

(*k*) שַׁעַר הַסּוּסִים *the horse-gate*, Neh. iii. 28. Jer. xxxi. 40.

(*l*) שַׁעַר הַמַּיִם *the water-gate*, Neh. iii. 26. xii. 34.

(*m*) שַׁעַר הַחַרְסִית, see חַרְסוּת, p. 254.

(*n*) שַׁעַר הַמַּטָּרָה *the prison-gate*, Neh. xii. 39, according to some the same with letter (*i*). Comp. *Bachiene Beschreibung von Palästina*, Th. II. §. 94—107. Faber's *Archäelogie der Hebräer*, Th. I. p. 336. Other gates are not gates of the city, but of the temple. Comp. the article סוּר No. 3. and שַׁלֶּכֶת No. 2.

3. Especially the *great gate* of the palaces or castles of Oriental kings, (Esth. ii. 19, 21.); hence, *a royal palace, castle, a seraglio*, or *the Porte*, Esth. iv. 2, 6. Deriv. שׁוֹעֵר *a gate-keeper, porter*.

שָׁעָר or שׁוֹעָר *plur.* שְׁעָרִים, *bad, vile, detestable*, applied to figs, Jer. xxix. 17. See the following words.

שַׁעֲרוּרָה *fem.* any thing *horrible, terrible, detestable*, Isai. v. 30. xxiii. 14.

שַׁעֲרוּרִי *adj. horrible*, Jer. xviii. 13.

Obs. These three preceding words are connected with שָׁעַר *to shudder*, written with Sin.

שַׁעֲרַיִם (*two gates*) the name of a city in the tribe of Judah, Josh. xv. 36. 1 Sam. xvii. 52. 1 Chron. iv. 31.

שַׁעֲשׁוּעִים *m. plur. pleasure, delight*, also *the object of pleasure, deliciæ*. Prov. viii. 30. Ps. cxix. 24. lxxvii. 92. cxliii. 174. Jer. xxxi. 20: יֶלֶד שַׁעֲשׁוּעִים *a child in whom one delights*. Root שָׁעַע, *Pilp.* שִׁעֲשַׁע.

שָׁפָה probably, according to the Aramaic language, *to comminute by rubbing, to rub off*.

Pael, to make smooth, bare, bald. It occurs in two conjugations; in *Niph.* pass. Isai. xiii. 2. only: הַר נִשְׁפֶּה *a naked* or *bald mountain*. LXX. ὄρος πέδινον.

Pual, Job xxxiii. 21 only: שֻׁפּוּ עַצְמֹתָיו *his bones are bare*, i. e. stripped of flesh, or perhaps *atteruntur*. Deriv. שְׁפִי.

שָׂפָה or שִׂפָּה only in the *plur.* 2 Sam. xvii. 29: שְׂפוֹת הַבָּקָר according to the Targ. Syr. and Hebrew interpreters, cheese made from cow's milk, *cow-cheese*. (Comp. the Talmudical שׁפה, *to filter*). Arab. *cow's milk*. Compare شفي the name for *sweet milk* among the Brebers.

שְׁפוֹט *m. punishment*, 2 Chron. xx. 9. Comp. שָׁפַט No. 3. *Plur.* שְׁפוּטִים *judicial punishments, judgements*, i. q. שְׁפָטִים, Ezek. xxiii. 10.

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שִׁפְחָה *fem. plur.* שִׁפָחוֹת, *a maid-servant, handmaid,* Gen. xvi. 1. xxix. 24 &c. Comp. 1 Sam. xxv. 41: הִנֵּה אֲמָתְךָ לְשִׁפְחָה *behold thy handmaid is your servant.*

שָׁפַט *fut.* יִשְׁפֹּט in three conjugations; in *Kal,*

1. *To administer justice, to judge,* with the accus. Exod. xviii. 22, 26. Deut. xvi. 18. Ezek. xvi. 38: שְׁפַטְתִּיךְ מִשְׁפְּטֵי נֹאֲפוֹת *I will judge thee as an adulteress.* With בֵּין . . . וּבֵין or לְ . . . בֵּין, *to judge, to decide between, to act as arbitrator,* Gen. xvi. 5. xxxi. 53. Isai. ii. 4. Ezek. xxxiv. 22. Part. שׁוֹפֵט *a judge,* Deut. xvi. 18.

2. *To do justice to* a person, (as judge); *to plead his cause* (as advocate). Compare דִּין No. 2. and רִיב No. 3. Ps. x. 18. xxvi. 1. lxxxii. 3: שִׁפְטוּ־דָל וְיָתוֹם *do justice to the poor and fatherless.* Isai. i. 17. More fully שָׁפַט מִשְׁפַּט פ׳ Jer. v. 28. Lam. iii. 59. With מִן it forms a *constructio prægnans, to do justice to* a person (*and deliver him*) *from.* 1 Sam. xxiv. 16: יִשְׁפְּטֵנִי מִיָּדֶךָ *he shall do me justice and deliver me out of thine hand.* Comp. 2 Sam. xviii. 19, 31. Ps. xliii. 1.

3. *To doom, condemn, punish,* κατακρίνω, 1 Sam. iii. 13. Obad. 21. Ps. cix. 31. Comp. שְׁפוֹט.

4. *To govern, rule, command,* because the offices of judge and governor are in the East always united, and the administration of justice is the chief business of the ruler, (1 Sam. viii. 20. 2 Chron. i. 10.) Part. שֹׁפֵט *a ruler, governor,* Amos ii. 3. Ps. ii. 10, and so likewise when used of the judges שֹׁפְטִים, who between the time of Joshua and Samuel, rose up as protectors of their country, and to deliver the people from the power of foreign tribes, Judg. ii. 16, 18. Ruth i. 1. 2 Kings xxiii. 22. It is however mentioned of some individuals among them, that they actually held a court of Justice, (Judg. iv. 5.) Comp. קָצִין. The name *Suffetes* among the Carthaginians is of the same origin.

Niph. נִשְׁפַּט.

1. *To be judged,* Ps. xxxvii. 33.

2. *To contend, to be at issue* with one, Prov. xxix. 9. Isai. xliii. 26. It is construed mostly with אֶת (אִתּ and אֵת *with,*) Ezek. xvii. 20. xx. 35, 36. Jer. ii. 35; with עִם, Joel iv. 2. (iii. 2.); with לְ, Jer. xxv. 31. (rather more in the sense of No. 3.) The thing for which the parties contend, takes עַל, Jer. ii. 35. Joel as quoted; or the accus. 1 Sam. xii. 7. Ezek. xvii. 20: וְנִשְׁפַּטְתִּי אִתּוֹ שָׁם מַעֲלוֹ *and I will there plead with him for his perfidy.* The contending or pleading of Jehovah with a person signifies often

3. *To execute judgement, to punish.* This is its signification in several of the preceding passages, comp. also Ezek. xxxviii. 22: וְנִשְׁפַּטְתִּי אִתּוֹ בְּדֶבֶר וּבְדָם *I will punish him with pestilence and with blood,* Isai. lxvi. 16. Comp. 2 Chron. xxii. 8.

Poel only in the part. מְשׁפְּטִי *my judge,* Job ix. 15. Deriv. out of the alphabetical order שִׁפְט, מִשְׁפָּט.

שִׁפְט Chald. part. שָׁפֵט, *a judge,* Ezra vii. 25.

שֶׁפֶט only in *plur.* שְׁפָטִים, *m. judgements, punishments,* by the hand of justice. עָשָׂה שְׁפָטִים בְּ *to execute judgement against.* Exod. xii. 12. Numb. xxxiii. 4. Ezek. v. 10. See מִשְׁפָּט No. 2. and 3.

שְׁפִי *plur.* שְׁפָיִם *a hill,* but particularly *a bare hill,* not covered with wood. Jer. iv. 11. xii. 12: שְׁפָיִם בַּמִּדְבָּר *hills in the desert,* Isai. xli. 18, (parall. בִּקְעָה). xlix. 9. Jer. iii. 2, 21. vii. 29. xiv. 6. Numb. xxiii. 3: וַיֵּלֶךְ שָׁפִי *and he went up a hill.* (In Syr. ܫܦܝ *planities*).

שְׁפִיפוֹן *m.* Gen. xlix. 17. a species of serpent; according to Jerome *the horned serpent,* or *cerastes,* so called from its two feelers which it hides in the sand, and stretches out after its prey. (Arab. سفّ, *a spotted*

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serpent, like to the Cerastes *hæmorrhous*). See *Bocharti Hieroz.* II. p. 416, &c.

שַׁפִּיר Chald. *adj. beautiful, charming*, Dan. iv. 9, 18. (iv. 12, 21.)

שָׁפִיר *m.* name of an unknown place, only in Micah i. 11.

שָׁפַךְ *fut.* יִשְׁפֹּךְ, in four conjugations; in *Kal*,

1. *To pour, to pour out*, of liquids, e. g. libations, Isai. lvii. 6.—שָׁפַךְ דָּם *to shed blood*, Gen. ix. 6. xxxvii. 22. 1 Kings ii. 31. 2 Kings xxi. 16. Metaph. שָׁפַךְ נַפְשׁוֹ *to pour out one's heart*, i. e. in tears and lamentation, e. g. Ps. xlii. 5: אֵלֶּה אֶזְכְּרָה וְאֶשְׁפְּכָה עָלַי נַפְשִׁי *when I reflect upon them, I pour out my heart within me* (in lamentation); combined with לִפְנֵי יְהוָה, *to lament before Jehovah*, 1 Sam. i. 15. Ps. lxii. 9. Lam. ii. 19. שָׁפַךְ שִׂיחַ *to pour out his complaints*, Ps. cii. 1.—שָׁפַךְ חֲמָתוֹ עַל *to pour out his anger upon* a person, Ezek. xiv. 19. xxii. 22. Lam. ii. 4.

2. *To throw out*, of dry things, as dust, ashes, Levit. xiv. 41. Hence שָׁפַךְ סוֹלְלָה *to throw up*, e. g. a wall, rampart. See סוֹלְלָה.

Niph. to be thrown out, 1 Kings xiii. 3, 5. *to be poured out*, Ps. xxii. 15: כַּמַּיִם נִשְׁפַּכְתִּי *I am poured out like water*, i. e. dissolved.

Pual, idem. Ps. lxxiii. 2: שְׁפָכוּ אֲשֻׁרַי *my steps are poured out*, i. e. they slip. *To be spilled, shed*, Numb. xxxv. 33 only.

Hithpa. to be poured out, Lam. iv. 1. When applied to the soul it signifies

(*a*) *To pour itself out* (in lamentations), Job xxx. 16.

(*b*) *To be breathed out, to expire, to die*, Lam. xii. 12.

שֶׁפֶךְ *m. a place where any thing is thrown* or *poured out*, Levit. iv. 12.

שָׁפְכָה *fem. the privy member of a man*, Deut. xxiii. 2.

שָׁפַל *fut.* יִשְׁפַּל *inf.* שְׁפַל, (as שְׁכַב).

1. *To be made low, to be lowered, sink*, e. g. of a mountain, Isai. xl. 4.—xxix. 4: וְשָׁפַלְתְּ מֵאֶרֶץ תְּדַבֵּרִי *and thou shalt speak low out of the earth*, for the construction of this phrase, see *Hiph.* No. 3. *To be overthrown*, of a city, Isai. xxxii. 19.

2. *To be suppressed, depressed, low*, of a voice or sound, Eccles. xii. 4: בִּשְׁפַל קוֹל הַטַּחֲנָה *when the sound of the mill is depressed*, or *low*.

3. Metaph. *to be humbled*, Isai. ii. 9, 11, 12, 17. v. 15. x. 33. *Infin.* שְׁפַל רוּחַ *to be of an humble spirit, to live in an humble state*, Prov. xvi. 19. Compare שָׁפָל.

Hiph. הִשְׁפִּיל,

1. *To make low, to bring down, to humble*, opposed to הֵרִים. Ps. xviii. 28. lxxv. 8. 1 Sam. ii. 7. Prov. xxv. 7.

2. *To throw, cast down, to bring to the ground*, Isai. xxv. 12.

3. In combination with other verbs it is used adverbially. E. g. Jer. xiii. 18: הַשְׁפִּילוּ שְׁבוּ *sit down low*. Ps. cxiii. 6: מַשְׁפִּילִי לִרְאוֹת *he looks down*.

4. Intrans. *to sink, to be cast down, to be brought low*, Job xxii. 29.

שְׁפַל Chald. only in *Aph.*

1. *To put down, to place low*, Dan. v. 19.

2. *To put under, oppress, subdue, deprimere*, Dan. vii. 24.

3. With לֵבָב, *to humble one's heart, to be submissive*, Dan. v. 22.

שָׁפָל *adj.* of the preceding.

1. *Low, deep, sunk in* or *down*, e. g. of a tree, Ezek. xvii. 24; of the spot of leprosy, Levit. xiii. 20, 21.

2. *Low, mean, base, contemptible*, Job v. 11. 2 Sam. vi. 22. Mal. ii. 9.

3. שְׁפַל רוּחַ *humble, lowly in spirit*, Prov. xxix. 23. Isai. lvii. 15. without רוּחַ the same.

שְׁפַל Chald. *low*, Dan. iv. 14.

שֶׁפֶל *m. lowness, a low place, in situation* or *circumstance*. Eccles. x. 6. Ps. cxxxvi. 23.

שִׁפְלָה *fem. lowness, a low place*, Isai. xxxii. 19.

שְׁפֵלָה *fem. a low region*, with the art. הַשְּׁפֵלָה *the low country* or *plain, the netherland*, i. e. the south-western district of Palestine,

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between the mountains and the Mediterranean sea. Josh. xi. 16. Jer. xxxii. 44. xxxiii. 13. הָהָר הַנֶּגֶב וְהַשְּׁפֵלָה *the mountain, the southern region and the low country* form the territory of the extensive tribe of Judah, Josh. x. 40. Judg. i. 9. Comp. Josh. xv. 21—62. where the fourth part of the desert is also added.

שִׁפְלוּת *fem.* with יָדַיִם *the act of slacking* or *letting down the hands*, an image of *weakness, idleness, remissness*, Eccles. x. 18. The signification is here connected with that of רָפָה No. 1. and 2.

שִׁפְמ the name of a place situated in the eastern part of the tribe of Judah, Numb. xxxiv. 10, 11. Probably i. q. שִׁפְמוֹת 1 Sam. xxx. 28. The nom. gent. is שִׁפְמִי, 1 Chron. xxvii. 27.

שָׁפָן *m. a quadruped.* It is joined, Levit. xi. 5. Deut. xiv. 7, with the hare, and described, as chewing the cud; in Ps. civ. 18, as an inhabitant of mountains and rocks; Prov. xxx. 26, as a gregarious and cunning animal. These descriptions agree best with the different species of the *Jerboa* or *bear mouse*. (Arab. يَرْبُوع, Greek χοιρογρύλλιος, *Mus Jaculus, Linn.*) having two long hinder legs, by the help of which it jumps as swiftly as the locust. This animal constructs its habitation in the sand, in the preservation and use of which it displays much ingenuity. Root perhaps شفن, *ingenio pollens, astutus*. The Rabbins render it *rabbit*. See *Bocharti Hieroz.* T. I. p. 1001, &c. *Œdemann's Verm. Sammlungen*, H. IV. S. 48. See also *Shaw's Travels*, p. 348. *Bruce's Travels*, Vol. V. p. 121.

שֶׁפַע *m.* Deut. xxxiii. 19. and שִׁפְעָה.

1. *Fem. quantity, multitude*, e. g. of horses, camels, Isai. lx. 6. Ezek. xxvi. 10; of water, Job xxii. 11. xxxviii. 24. Especially *a multitude of people*, 2 Kings ix. 17.
2. *Abundance*, e. g. of the valuable productions of the sea, Deut. xxxiii. 19. (Syr. ܫܦܥ, *to overflow*).

שָׁפַר, in two conjugations; in *Kal, to be beautiful, fair, bright, shining*, (compare שִׁפְרָפַר), *agreeable, pleasant*, hence with עַל, *to please*. Ps. xvi. 6: אַף נַחֲלַת שָׁפְרָה עָלָי *and the inheritance pleases me*. Others, *a beautiful inheritance has been allotted to me, Hæreditas pulchra est penes me*, but this will not apply to Dan. iv. 24.

Obs. The preposition עַל is used in the later Hebrew idiom for לִפְנֵי, בְּעֵינֵי.

Piel, to adorn, Job xxvi. 13: בְּרוּחוֹ שָׁמַיִם שִׁפְּרָה *by his (creative) Spirit he adorns the heaven* (with stars and the like). The *fem.* gend. of שִׁפְּרָה corresponds with רוּחוֹ instead of אֱלֹהִים.

שְׁפַר *fut.* יִשְׁפַּר, Chald. *to be fair, pleasant, agreeable, acceptable*, with עַל, Dan. iv. 24. and קֳדָם, iii. 32. vi. 2. (In Syr. *idem*).

שֶׁפֶר *m.* from שָׁפַר.

1. *Fairness, agreeableness, pleasantness*, Gen. xlix. 21.
2. Name of a mountain in the desert of Arabia, Numb. xxxiii. 23, 24.

שַׁפְרִיר (in Chethib, שְׁפְרוּר) *m.* Jer. xliii. 10. *a covering, stratum*, here, *the covering of the throne*. Arab. سفرة, *a covering for the floor of a tent*. Others derive it from שֶׁפֶר *an elegant covering*.

שַׁפְרְפָרָא *m.* Chald. *the dawn of the morning*. Syr. ܫܦܪܦܪܐ, *idem*, from ܫܦܪ, *to shine*, Dan. vi 20. Arabic سفر *eluxit, emicuit* aurora.

שָׁפַת *fut.* יִשְׁפֹּת, only in *Kal*,

1. *To lay, place*, i. q. שׂוּם. Ps. xxii. 16: לַעֲפַר מָוֶת תִּשְׁפְּתֵנִי *thou wilt lay me in the dust of death*.
2. *To give*, Isai. xxvi. 12: יְהוָה תִּשְׁפֹּת שָׁלוֹם לָנוּ *Jehovah thou wilt give peace to us*. Twice it is applied to *setting* a pot on the fire. 2 Kings iv. 38. Ezek. xxiv. 3.

שְׁפַתַּיִם *m.* dual, only in two passages.

1. Ps. lxviii. 14, *folds for cattle*, i. q. מִשְׁפְּתַיִם, q. v.

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2. Ezek. xl. 43, probably *stalls*, in the fore courts of the temple, where the animals, destined for sacrifice, were fastened.

שֶׁצֶף *m.* only in Isai. liv. 8: שֶׁצֶף קָצֶף perhaps *an effusion of anger*, i. q. שֶׁטֶף, which occurs in the same construction in Prov. xxvii. 4. Or, *violence of anger*, comp. in Arabic شظف, *to be hard, violent.*

שָׁקַד *fut.* יִשְׁקֹד, in two conjugations; in *Kal*,

1. *To be sleepless*, Ps. cii. 8. Hence, *to watch, to be wakeful*, Ezra viii. 29. Ps. cxxvii. 1.

2. *To watch over* a thing, i. e. to think upon it, to take it into consideration, *invigilare alicui rei.* Jer. i. 12. Isai. xxix. 20: שֹׁקְדֵי אָוֶן *invigilantes iniquitati.* Jer. xliv. 27: *behold I watch over them for evil and not for good.* Comp. xxxi. 28.

3. *To watch for, to lie in wait*, applied to the leopard, Jer. v. 6.

Pual, part. מְשֻׁקָּדִים, (denom. from שָׁקֵד), *being in the form of almond-flowers*, Exod. xxv. 33, 34.

שָׁקֵד *m.*

1. *An almond-tree*, Eccles. xi. 5.

2. *An almond*, Gen. xliii. 11. Numb. xxvii. 23. Syr. ܫܩܕ, Chald. שְׁגַד.

Obs. This tree probably derived its name from the earliness of its leaves and blossoms; (comp. שָׁקַד *to watch*, hence *to hasten*); to which etymology an allusion is made in Jer. i. 11, 12. See *Celsii Hierobot.* T. I. p. 297.

שָׁקָה *to drink*, in three conjugations; in *Hiph.* הִשְׁקָה, *to let drink, to water*, e. g. cattle, Gen. xxiv. 26. xxix. 2. Exod. ii. 16, 17, 19; land, earth, Gen. ii. 6. Deut. xi. 10. Part. מַשְׁקֶה, *a cup-bearer*, Gen. xl. i. 5. הַמַּשְׁקִים אֶת־פַּרְעֹה *the cup-bearers of Pharaoh*, literally, *they who give Pharaoh to drink*, Gen. xli. 9. Construed with two accus. of the person and thing, *to give one something to drink.* Gen. xix. 32: נַשְׁקֶה אֶת־אָבִינוּ יָיִן *we will give our father wine to drink.* Judg. iv. 19. Job xxii. 7. Jer. ix. 14. xxxv. 2. Ps. lx. 5.

Niph. Amos viii. 8. נִשְׁקָה in Chethib. See שָׁקַע in *Niph.*

Pual, to be watered, moistened. Job xxi. 24: *the marrow of his bones is moistened*, i. e. fresh. Compare Prov. iii. 8. xv. 30. xvii. 22. Deriv. שִׁקּוּי, שִׁקְוִי, שִׁקְמָה, מַשְׁקֶה.

שִׁקָּוֹן *m. drink*, Ps. cii. 10.

שִׁקּוּי *plur.* שִׁקְוִיִּם, from שָׁקָה, *idem.* Hos. ii. 7. Metaph. Prov. iii. 8: שִׁקּוּי לְעַצְמוֹתֶיךָ *marrow or moisture to thy bones.* Comp. the verb in *Pual.*

שִׁקּוּץ *m.* from שָׁקַץ, *abomination, abhorrence*, especially in a religious sense; used of unclean things, (perhaps garments). Nah. iii. 6: הִשְׁלַכְתִּי עָלַיִךְ שִׁקּוּצִים *I throw upon thee abominable things;* of unclean food, Zech. ix. 7. Most frequently of idols, 1 Kings xi. 5: *Milcom* שִׁקּוּץ עַמּוֹנִים *the abomination* (i. e. the idol) *of the Ammonites.* 2 Kings xxiii. 13. Dan. ix. 27: שִׁקּוּץ מְשֹׁמֵם *the abomination* (i. e. the idol) *of the desolater.* xi. 31. xii. 11. Plural שִׁקּוּצִים *idols.* 2 Kings xxiii. 24. Ezek. xx. 7, 8.

שָׁקַט *fut.* יִשְׁקֹט, in two conjugations; in *Kal, to rest, to have rest*, Isai. lxii. 1. Jer. xlvii. 6, 7. Especially of a country or town, *to have rest, peace, to be undisturbed by war*, Judg. iii. 11. v. 31. viii. 28. Jer. xxx. 10. xlvi. 27. 2 Kings xi. 20. 2 Chron. xiii. 23. xiv. 5; hence with the addition מִמִּלְחָמָה Josh. xi. 23. xiv. 15. Also *to be still, to keep quiet*, Judg. xviii. 7, 27; *to be still*, in consequence of fear, Ps. lxxvi. 9. When applied to God, *to rest*, i. e. not to help, not to grant his aid, i. q. חָרַשׁ, Ps. lxxxiii. 2.

Hiph. הִשְׁקִיט.

1. *To give, grant rest*, Job xxxiv. 29. With לְ (like הֵנִיחַ). Ps. cxiv. 3: לְהַשְׁקִיט לוֹ מִמֵּי רָע *to make him rest in the days of misfortune*, properly, *to make him rest from the days of misfortune.*

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2. *To quiet, appease, to pacify,* e. g. strife, Prov. xv. 18.

3. Intrans. *to keep still, to be quiet,* Isai. vii. 4. lvii. 20. Jer. xlix. 23. Hence *infin.* הַשְׁקֵט as subst. *rest.* Isai. xxx. 15. xxxii. 17. Ezek. xvi. 49.

4. *To make still, to quiet,* applied to the sultry state of the atmosphere. Job xxxvii. 17: בְּהַשְׁקֵט אֶרֶץ מִדָּרוֹם *when the earth is made still by the sultry south wind.*

שֶׁקֶט *m. rest, peace,* 1 Chron. xxii. 9.

שָׁקַל *fut.* יִשְׁקֹל, in two conjugations; in *Kal, to weigh,* 2 Sam. xiv. 26. xviii. 12: לוּ אָנֹכִי שֹׁקֵל עַל כַּפַּי *although I should weigh in my hand,* i. e. have weighed or paid to me. Metaph. Job vi. 2. xxxi. 6. Especially *to weigh out* to any one, i. e. to pay, with לְ, Gen. xxiii. 16. Jer. xxxii. 9. Ezra viii. 25; with עַל יְדֵי, Esth. iii. 9. Ezra viii. 26; with עַל, Esth. iv. 7.

Niph. to be weighed out, to be paid out, Ezra viii. 33. Job vi. 2.

שֶׁקֶל *m.* from שָׁקַל.

1. *A weight* of the Hebrews, which is estimated at about 240 grains of our Troy weight. 1 Sam. xvii. 5. Amos viii. 5. 2 Sam. xiv. 26. Especially used in weighing uncounted gold or silver, Gen. xxiii. 15, 16. In this sense שֶׁקֶל is frequently omitted, see כֶּסֶף, זָהָב. The shekel of the sanctuary (Exod. xxx. 15.) appears to differ in weight from the Royal Shekel, (2 Sam. xiv. 26.); but the difference is not mentioned. See *Michaelis, Mos. Recht.* Th. IV. §. 226, 227.

2. *Price,* i. q. כֶּסֶף, Amos viii. 5.

שִׁקְמִים *m.* 1 Kings x. 27. Isai. ix. 9. Amos vii. 14, and שִׁקְמוֹת *fem.* only in the plural, (the sing. שִׁקְמָה occurs in the Mishnah). Ps. lxxviii. 47. *a sycamore-tree,* in Greek συκόμορος, συκάμινος, *ficus sycomorus vera, Forsk.* the leaves of which resemble mulberry leaves, and the fruit, figs. The fruit grows out of the trunk and larger branches. In order to ripen the fruit, it is necessary, when the season of maturity approaches, to ascend the tree, and to open the berry about the middle. So the LXX. render בֹּלֵס שִׁקְמִים (and probably correctly) in Amos vii. 14. See בֹּלֵס. The fruit of this tree, although very plentiful, affords but a poor nourishment. Comp. *Warnekros. Hist. Natur. Sycomori in Repertor. für morgerländ. Literatur,* Th. XI. No. 7. Th. XII. No. 3. *Celsii Hierob.* T. I. p. 310. Forskal *flora Arab.* p. 180, &c. Abdollatif's *Denkwurdigkecten von Ægypten,* p. 50. of the German translation.

שָׁקַע *fut.* יִשְׁקַע, in three conjugations; in *Kal,*

1. *To sink, sink down,* applied to a country, Jer. li. 64.

2. *To be overflowed, to be drowned,* Amos ix. 5: שָׁקְעָה כִּיאֹר מִצְרַיִם *it is overflowed as by the stream of Egypt.*

3. *To burn down,* of fire, Numb. xi. 2.

Niph. נִשְׁקָעָה, Amos viii. 8. in *Keri, to be overflowed,* as *Kal,* in Amos ix. 5. The Chethib has נִשְׁקָהּ, in which the ע is omitted by syncope, as in בֵּל for בֵּעֵל.

Hiph. הִשְׁקִיעַ.

1. *To let sink,* i. e. to let waste away, applied to water, Ezek. xxxii. 14.

2. *To let down, to lower, sink, demergere.* Job xl. 25. (xli. 1.): *canst thou* בְּחֶבֶל תַּשְׁקִיעַ לְשֹׁנוֹ *with the cord* (of the angle) *press down his tongue?* This phrase must have a reference to a mode of fishing with the angle which is not quite clear to us. Vulg. and Aqu. *ligabis.* Chald. *hauries.* Gaab, *umschlingen, to entwine, wind round.* Others take it as constr. prægnans, *canst thou let down the cord and draw up his tongue therewith?*

שִׁקַּעֲרוּרוֹת *plur. fem.* only in Levit. xiv. 37. *cavities, hollow* or *deep places.* LXX. κοίλαδες. Vulg. *valliculæ.* So likewise the Chald. This quadriliteral is either com-

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pounded of שָׁקַע *to sink*, and טבע *to be deep*, (whence קְעָרָה *a dish*), or derived from the latter root with a שׁ prefixed, like שַׁלְהֵב, לָהַב, שַׁלְהֶבֶת, לֶהָה. See *Chr. Ben. Michaelis Lum. Syr.* §. 20.

שָׁקַף only in *Niph.* and *Hiph.* Its primary signification was probably *to overlay*, particularly, timber, hence *to cover* a house. (Arab. سقف *contignare*). Deriv. שֶׁקֶף, שִׁקּוּף, מַשְׁקוֹף.

Niph. and *Hiph. to bend over, to bend forward* in order *to see*, hence *to look for* any thing, *prospicere, prospectare*, e. g. הִשְׁקִיף מִשָּׁמַיִם *to look down from heaven*, Ps. xiv. 2. liii. 3. lxxxv. 12. cii. 20. Lam. iii. 50. הִשְׁקִיף בָּעַד הַחַלּוֹן נִשְׁקַף, *to look through a window*, Gen. xxvi. 8. Judg. v. 28. 2 Sam. vi. 16. xxvi. 20. 2 Kings ix. 30. Of an inanimate thing, *to stick out, project, imminere.* Of a mountain, *to overtop, to overlook* a country, Numb. xxi. 20. xxiii. 28.—Jer. vi. 1: כִּי רָעָה נִשְׁקָפָה מִצָּפוֹן *for evil looks over* (*us*), i. e. threatens us, *from the north.* Arab. سقف, *to be long* and *hanging down.*

שֶׁקֶף *m.* 1 Kings vii. 5: *all doors and posts* רְבָעִים שֶׁקֶף *were square, covered*, probably in opposition to *arched.* Root שָׁקַף.

שְׁקֻפִים *m. plur. timber laid over* for a covering, 1 Kings vii. 4. LXX. μελαθρα. Chald. Arab. *idem.* 1 Kings vi. 4: חַלּוֹנֵי שְׁקֻפִים אֲטֻמִים *windows of closed timber*, i. q. חַלּוֹנִים אֲטֻמוֹת, see under אָטַם. Different from בְּתִימָן פְּתִיחָן *windows which could be opened.* The Chald. and Ephräm. explain 1 Kings vi. 4. by *windows wide from within and narrow from without*, which scarcely admits of a philological explanation. Probably they took שְׁקוּף *prospiciendus* for *wide*, and אָטֻם *clausus* for *narrow.*

שָׁקַץ *to be abominable, loathsome*, only in *Piel*,

1. *To abominate, to loathe*, Ps. xxii. 25. Especially what is unclean according to the ceremonial law, Levit. xi. 11. Deut. vii. 26.

2. *To make unclean, to pollute*, Levit. xi. 43. xx. 25. Deriv. שִׁקּוּץ, שִׁקּוּץ.

שֶׁקֶץ *m. abomination, disgust*, especially *unclean*, according to the law of Moses, Levit. xi. 10: שֶׁקֶץ הֵם לָכֶם *they shall be an abomination to you.* Verses 12, 13, 20, 23, 41, 42. Isai. lxvi. 17.

שִׁקּוּץ, see שִׁקּוּץ.

I. שָׁקַק *fut.* יָשֹׁק (cognate with שׂוּק), in two conjugations; in *Kal, to run to and fro*, Joel ii. 9. It is applied to the locusts, Isai. xxxiii. 4.

Hithpa. הִשְׁתַּקְשֵׁק. Nah. ii. 5. *idem.* Deriv. מַשָּׁק.

II. שָׁקַק *to desire, to be eager, to long for*, e. g. applied to a thirsty person, Isai. xxix. 8. Ps. cvii. 9; to a ravenous bear, Prov. xxviii. 15. (Arab. شاق, Conj. I. and VIII. *to desire*). Whence in Hebrew תְּשׁוּקָה *desire.*

שָׁקַר *fut* יִשְׁקֹר, in two conjugations; in *Kal, to lie, to act, deal falsely*, with the dative of the person, Gen. xxi. 23.

Piel idem, 1 Sam. xv. 29. Construed

(*a*) With בְּ of the person, *to deceive*, Levit. xix. 11.

(*b*) בֶּאֱמוּנָה, שִׁקַּר בִּבְרִית *to break a covenant, faith*, Ps. liv. 18. lxxxix. 34; also without addition, Isai. lxiii. 8.

שֶׁקֶר *m.* from שָׁקַר.

1. *A lie, falsehood, deception.* דִּבְרֵי שֶׁקֶר *false words, lies*, Exod. v. 9. עֵד שֶׁקֶר *a false witness*, Deut. xix. 18. נִשְׁבַּע לַשֶּׁקֶר *to swear falsely*, Levit. v. 24. (vi. 5.) xix. 12. Jer. v. 2. vii. 9. נִבֵּא בַשֶּׁקֶר *to prophesy falsely, to announce a false oracle*, Jer. v. 31. xx. 6. xxix. 9. תָּעָה בַשֶּׁקֶר *to wander in deceit*, Jer. xxiii. 14. Ps. xxxiii. 17: שֶׁקֶר הַסּוּס לִתְשׁוּעָה *the horse is for victory a deceiving* or *vain thing.*—לַשֶּׁקֶר 1 Sam. xxv. 21. Jer. iii. 23. and שֶׁקֶר used adverbially, *in vain, to no purpose.* Ps. xxxviii. 20: שֹׂנְאַי שֶׁקֶר *they that hate with-*

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out a cause. lxix. 5. cxix. 78, 86. *Plur.* שְׁקָרִים *lies,* Ps. ci. 7. Prov. xii, 17. xix. 5, 9.

2. The same as אִישׁ שֶׁקֶר *a liar,* Prov. xvii. 4. as הֶבֶל 2 Sam. xii. 4, for אִישׁ הֶבֶל.

שִׁקֻּת *fem.* Gen. xxiv. 20. *Plur. stat. const.* שִׁקְּתוֹת (as if from שִׁקָּת) *watering trough,* for cattle to drink out of. Root שָׁקָה, *to drink,* q. v.

שָׂר or שָׂרָה *plur.* שָׂרוֹת, Jer. v. 10. *walls,* i. q. שׁוּרוֹת. So LXX. Vulg. Chald. and the context requires it.

שֹׁר *m.* with suffix. שָׁרְרְךָ, i. q. שֹׁרֶר.

1. Probably *nerve, sinew, muscle,* (compare שָׂרִיר, and the Chald. שְׂרִיר, *fast, hard*). Collect. Prov. iii. 8: רְפָאוּת תִּהְיֶה לְשָׁרֶךָ *it shall be a healing to thy sinews* or *muscles,* (as the seat of strength). Parall. *to thy bones.*

2. *Navel,* properly *navel-string.* (Arab. سُرَّة *idem*), Ezek. xvi. 4. Comp. שָׂרַר in Job xl. 16.

שְׁרָא and שְׁרֵא, Chald.

1. *To loosen,* Dan. v. 16. Part. *plur.* שְׁרַיִן, *loose, free,* iii. 25. Especially applied to the *loosing* or *untying* of a beast of burden, in order to rest; hence,

2. *To turn in, to lodge, dwell,* Dan. ii. 22. Thus the Greek καταλύω, *to unloose,* whence κατάλυμα, *a lodging.*

Pael,

1. *To loosen, solve, explain,* Dan. v. 12.

2. *To open, to begin,* Ezra v. 2. (Comp. חֲחֵל, *to begin,* from חָלַל *to loosen*).

Ithpa. passive from No. 1. Dan. v. 6: וְקִשְׁרֵי חַרְצֵה מִשְׁתָּרְיָן *and the joints of his loins were loosed,* i. e. he could not hold himself upright. For the expression comp. the Targum of Isai. v. 27. xlv. 1.

שַׂרְאֶצֶר the name of a son of Sennacherib, king of Assyria, who murdered his father. Isai. xxxvii. 38. 2 Kings xix. 37.

שָׁרָב *m.*

1. *The scorching heat of the sun,* Isai. xlix. 10. (Chald. שְׁרָב *idem.* Arab. سراب, *the tremulous, undulating appearance of the sand* in the deserts of Arabia occasioned by the rays of the sun. See the Koran, Sur. xxiv. 39.)

2. *The shining parched ground* or *glimmering waste,* Isai. xxxv. 7. See Lowth's Note on the passage.

שַׁרְבִּיט *m.* i. q. שֵׁבֶט, *a sceptre,* a form of the later Hebew, with ר interpolated after the Chald. manner. See letter ר. Esth. iv. 11. v. 2. viii. 4. In the Targum for *staff, sceptre,* e. g. Targ. Jerus. of Levit. xxvii. 32. *Jonath.* of Exod. xxi. 20.

שָׂרָה i. q. שְׁרָא, in Aram. *to loosen.* It occurs only in *Piel* שִׂרָּה, *idem.* Jer. xv. 11. in the *Kri*: שְׁרִיתְךָ לְטוֹב *I will loosen thee for good,* i. e. I will deliver thee; probably שִׂרָּה was also used in a bad sense for *to let loose, go, to forsake;* hence the addition לְטוֹב. The Chethib has שְׁרוּתְךָ, q. v. Deriv. מִשְׂרָה, שְׂרוֹת.

שֵׂרָה *plur.* שְׂרוֹת. Isai. iii. 19, *chains, bracelets.* (Chald. שִׁיר. Comp. שַׂרְשָׂרָה, שִׂרְשְׂרָה. Root שׂר, *to string together, to put in a row,* hence, *to build*).

שָׁרוֹן *Sharon,* the name of a plain district, extending from Joppe to Cæsarea, abounding in fertile fields and rich pasture. Josh. xii. 18. Cant. ii. 1. Isai. xxxiii. 9. xxxv. 2. lxv. 10. 1 Chron. xxvii. 29. See *Relandi Palæstina,* p. 188, 370. Some suppose another שָׁרוֹן on the other side of the Jordan, 1 Chron. v. 16. which however is not necessary. See Reland as cited. In Greek Σάρων. Art. ix. 35. also Σαρωνάς. Latin *Saronas. Nom. gent.* שָׁרוֹנִי 1 Chron. xxvii. 29.

שְׁרוּקוֹת, Jer. xviii. 16 according to the Chethib. See שְׂרִיקוֹת.

שְׁרוּת *fem. a beginning,* only Jer. xv. 11 in Chethib. Root Chald. שְׁרָא *to begin,* whence שְׁרוּ *a beginning.*

שִׁרְיָה *fem.* Job xli. 18. שִׁרְיָן 1 Kings xxii. 34. Isai. lix. 17. most frequently שִׁרְיוֹן *m.*

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1. *A coat of mail,* 1 Sam. xvii. 5, 38. *Plur.* ־ִים, Neh. iv. 10, and ־וֹת, 2 Chron. xxvi. 14. Syr. ܫܪܝܢܐ, *idem.* (Root perhaps שָׁרִי *micuit, coruscavit* (*fulgur*). It is also spelt סִרְיוֹן.

2. שִׂרְיוֹן another name for the mountain שְׂנִיר among the Sidonians, Deut. iii. 9. See לְבָנוֹן No. 2. Col. 1. p. 369.

שְׁרִיקוֹת *fem.* from שָׁרַק.

1. *The act of hissing, a derision,* Jer. xviii. 16. in *Kri,* the Chethib reads שְׁרוּקוֹת.

2. *A fifing, piping, playing on the flute,* Judg. v. 16: שְׁרִיקוֹת עֲדָרִים *the piping by the flocks,* referring to the music of the shepherds (LXX. σιρισμος), not applied to the bleatings of the flock, which would scarcely be so expressed.

שָׁרִיר *firm, hard, solid,* (Chald. שְׁרִיר *idem*), only in *plur.* Job xl. 16: שְׁרִירֵי בִטְנוֹ *the firm part,* or perhaps especially *the sinews* or *muscles of the body,* (comp. שֹׁר and שֹׁרֶר, *sinew, navel-string*). Whence the abstract noun

שְׁרִירוּת *fem. firmness, hardness;* metaph. *obstinacy,* always combined with לֵב and לֵב הָרַע. Deut. xxix. 18. Ps. lxxxi. 13. Jer. iii. 17. vii. 24. ix. 13. xi. 8. (Aram. ܫܪܪܘܬܐ, *firmness* in a good sense, *truth*).

שִׂרִית. See שְׂאֵרִית.

שְׁרֵמוֹת *fem. plur.* Jer. xxxi. 40. in Chethib. probably a false reading for שְׁדֵמוֹת, *fields,* as read in the *Kri,* in six MSS. and several editions. Compare as parallel passage, 2 Kings xxiii. 4. The LXX. and Chald. read according to the Chethib.

שָׁרַץ *fut.* יִשְׁרֹץ, only in *Kal,*

1. *To multiply, to propagate itself abundantly,* (of men and beasts). Ethiop. *propullulavit.* Gen. viii. 17. ix. 7. Exod. i. 7: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ *and the sons of the Israelites were fruitful and multiplied.*

2. *To creep, crawl, to swarm.* Gen. vii. 21: כָּל־הַשֶּׁרֶץ חַשֹּׁרֵץ עַל הָאָרֶץ *and every creeping thing that creepeth upon the earth,* Levit. xi. 29, 41, 42, 43.

3. *To swarm, abound with* any thing, applied to the place where it so exists. Construed with the accus. of the thing. (Comp. הָלַךְ No. 6. זוּב, יָצָא, יָרַד, and similar verbs). Gen. i. 20: יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ *let the waters swarm with creeping things,* Verse 21. Exod. vii. 28: שָׁרַץ הַיְאֹר צְפַרְדְּעִים *the stream shall swarm with frogs,* Ps. cv. 30.

שֶׁרֶץ *m.* from שָׁרַץ.

1. *A worm, reptile,* Gen. vii. 21. Levit. v. 2. xi. 29. שֶׁרֶץ הָעוֹף *winged reptile,* principally applied to the bat, Levit. xi. 20, 21, 23. Deut. xiv. 19.

2. *Small water animals, small fishes,* Gen. i. 20.—הַמַּיִם שֶׁרֶץ, Levit. xi. 10.

שָׁרַק *fut.* יִשְׁרֹק, only in *Kal,*

1. *To hiss.* With לְ, *to hiss to* any one, *to call, to lure by hissing,* e. g. flies, Isai. vii. 18; people, Isai. v. 26. Zech. x. 8.

2. *To hiss,* by way of derision, 1 Kings ix. 8. Lam. ii. 15, 16. with עַל *at* a person or thing, Jer. xix. 8. xlix. 17. Ezek. xxvii. 36. Job xxvii. 23: וְיִשְׁרֹק עָלָיו מִמְּקוֹמוֹ *and they shall hiss him out of his place.* In Syr. ܫܪܩ *idem.*

3. *To whistle, to pipe,* συρίζειν, only in the derivatives שְׁרִיקוֹת, מַשְׁרֹקִיתָא.

שְׁרֵקָה *fem. the act of hissing* at one, *a derision, scorn,* הָיָה לִשְׁרֵקָה *to be for a derision,* Jer. xix. 8. xxv. 9. xxix. 18.

שָׁרַר *To be evil disposed, to be hostile.* (Arab. شَرَّ *idem.*) Only in the part. שֹׁרֵר, *an enemy,* Ps. xxvii. 11. liv. 7. lvi. 33. lix. 11. equivalent to שׂוֹר No. 1.

שֹׁרֶר i. q. שֹׁר, *the navel,* Cant. vii. 3.

שָׁרָשׁ *m. plur.* שָׁרָשִׁים (read *shŏraschim,* as קָדָשִׁים *kŏdaschim* from קָדֹשׁ).

1. *A root,* Job xxx. 4, &c.

2. *Any thing shooting up from the root, shoot, stem, branch,* Isai. liii. 2. xi. 10: שֹׁרֶשׁ יִשַׁי *the shoot of Jesse,* the expected

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king from the family of David, the Messiah; compare ῥίζα Δαβίδ, Rev. v. 5. Used collectively, Isai. xlv. 30. הֵמַתִּי בָרָעָב שָׁרְשֵׁךְ *I will kill thy root,* (i. e. offsprings) *with hunger.* Prov. xii. 3: שֹׁרֶשׁ צַדִּיקִים *the branch of the righteous.* Verse 12.

3. *The lowest part of* a thing, e. g. the foot of a mountain, Job xxviii. 9. שָׁרְשֵׁי הָיָם *the bottom of the sea,* Job xxxvi. 30. רֶגֶל שָׁרְשֵׁי *the sole of the foot,* Job xiii. 27. Similarly, *planta pedis.*

4. *Plantation, settlement, colony,* of a people, Judg. v. 14. Compare the metaphor of *planting a people,* under נָטַע, נָתַשׁ.

5. שֹׁרֶשׁ דָּבָר *radix causæ, the ground* or *cause of complaint,* Job xix. 28. Whence the denominative.

שָׁרַשׁ, in five conjugations; in *Piel, Pual,* (with a privative signification). In *Piel, to eradicate,* Ps. lii. 7. Job xxxi. 12.

Pual שֹׁרַשׁ, *to be eradicated,* Job xxxi. 8.

Poel שֹׁרֵשׁ, *to strike, take root,* Isai. xl. 24.

Poal, idem, Jer xii. 2.

Hiph. הִשְׁרִישׁ, i. q. *Poel, to take root,* with שָׁרָשִׁים, Ps. lxxx. 10. without it, Job v. 3. Isai. xxvii. 6. In the two last passages it is used metaph. for *to prosper.*

שֹׁרֶשׁ Chald. *a root,* Dan. iv. 12.

שַׁרְשָׁה *plur. stat. const.* שַׁרְשׁוֹת *chains, small chains,* Exod. xxviii. 22. Comp. שַׁרְשֶׁרֶת.

שִׁרְשׁוּ (*sh'roshu*) in *Kri* שִׁרְשִׁי, *Chald. fem. a rooting out,* metaph. for *banishment,* Ezra vii. 26. Comp. x. 8. Comp. שֹׁרֶשׁ No. 4.

שַׁרְשְׁרָה *fem. chain,* Exod. xxviii. 14. xxxix. 15. The form is doubled from שֶׁרֶת *chain.* (Arab. سلسلة, Chald. שַׁלְשְׁלָה, שַׁלְשֶׁלֶת. A contracted form is שַׁרְשָׁה, q. v.)

שָׁרַת only in *Piel* שֵׁרֵת, *to serve,* mostly with the accus. *to serve* one, *to wait upon* him, Gen. xxxix. 4. xl. 4. Numb. iii. 6. 1 Kings i. 15: שֵׁרֵת אֶת יְהוָה *to serve Jehovah, to minister to him,* applied to the priest, i. e. to perform the ceremonial worship, Numb. xviii. 2. 1 Sam. ii. 11. iii. 1; also without that addition, Numb. iii. 31. iv. 12. Once with לְ, Numb. iv. 9: *all the oil-vessels* אֲשֶׁר יְשָׁרְתוּ לָהּ בָּהֶם *wherewith they ministered unto it* (the candlestick).—שֵׁרֵת בְּשֵׁם יְהוָה, Deut. xviii. 5, 7. *to attend* or *minister on the name of Jehovah* (by calling on, and praying to him) according to the analogy בֵּרַךְ בְּשֵׁם יְהוָה, קָרָא בְּשֵׁם יְהוָה; the idea of divine worship leads us immediately to that of invocation and prayer.

שָׁשָׁה, see שָׁסָה.

I. שֵׁשׁ *m.*

1. *White marble,* Esther i. 6. Cant. v. 15. otherwise שִׁישׁ. 1 Chron. xxix. 2: אַבְנֵי־שַׁיִשׁ *stones of white marble.*

2. *Byssus,* i. e. *the fine white Egyptian cotton,* and the *cloth manufactured from it.* Gen. xli. 42. Exod. xxvi. 1. xxvii. 9, 18. xxviii. 39. Prov. xxxi. 32, &c. The later name is בּוּץ, q. v. Under both words have also been understood *fine linen garments;* as the words, for *flax* and *cotton,* in the Oriental languages are indifferently used. Comp. פִּשְׁתֵּי־עֵץ *tree-flax* for *cotton,* Josh. ii. 6. with פִּשְׁתָּה (*cotton*) *wick,* hence, *a lamp.* Comp. كتان *linen,* قطن *cotton;* farther, the same clothes which, Ezek. xliv. 17. are called בִּגְדֵי פִשְׁתִּים, are in Levit. xvi. 4. expressed by בִּגְדֵי־בָד; and Exod. xxxix. 28. the מִכְנְסֵי־בָד are made of שֵׁשׁ מָשְׁזָר; and lastly, the Chald. has often translated the Hebrew פִּשְׁתָּה *flax,* by בּוּץ *byssus.* Isai. xliii. 17. Ezek. xliv. 18. The word appears to be of Hebrew or at least of Semetic origin, from the Root שׁוּשׁ *to be white,* whence שֵׁשׁ, שַׁיִשׁ. Syr. ܫܫܐ, *white marble;* שׁוּשָׁן *a lily;* (like בּוּץ from the Arabic باض *to be white*); it is called however in Egypt *Schensch,* and the Hebrews perhaps adopted the Egyptian name, though with a reference to the Hebrew etymology, from the verb שׁוּשׁ *to be white.*

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Comp. מִשֶּׁה, בְּהֵמוֹת, חָם. *Celsii Hierobot.* T. II. p. 259. Hartmann's *Hebräerin*, Th. III. p. 34—46. *Faber zu Harman's Beobach. üb. den Orient.* Th. II. p. 380, &c. (Faber, however, makes a distinction between שֵׁשׁ and בּוּץ).

II. שֵׁשׁ *fem.* and שִׁשָּׁה, *stat. const.* שֵׁשֶׁת *m. six*, contracted from שֵׁדֵשׁ (like לֶת from לֶדֶת, *to bring forth*). Arab. سدس. *Plur.* שִׁשִּׁים comm. gend. *sixty*. Deriv. שִׁשִּׁי, שְׁשִׁי.

שָׁשָׁא only in *Piel*, in Ezek. xxxix. 2. *to lead away, seduce*. In Ethiop. ሠሠነ, Conj. V. *obire*, hence trans. *deducere, seducere*, LXX. καταδηγησω σε, al. κατάξω σε. Chald. *errare te faciam*. Vulg. *seducam*.

שֵׁשְׁבַּצַּר proper name, probably the Persian name which Zerubbabel had at the Persian court, Ezra i. 8. v. 4.

שִׁשָּׁה only in *Piel*, (denom. from שֵׁשׁ) *to divide into six parts, to pay, give the sixth part*, Ezek. xlv. 13.

שִׁשִּׁי Ezek. xvi. 13, in Chethib for שֵׁשׁ. The form is chosen on account of the paromasia with מִשְׁי, but hardly with grammatical correctness, at least it is inconsistent with the true derivation of שֵׁשׁ from שֵׁדֵשׁ. The verb שִׁשָּׁה is however similar.

שִׁשִּׁי *fem.* ־ית (from שֵׁשׁ) *the sixth*. The *fem.* also used for *the sixth part*. Ezek. iv. 11. xlv. 13.

שֵׁשַׁךְ Jer. xxv. 26. li. 41, equivalent to בָּבֶל *Babylon*. This is evident from the context, but the derivation of the word is obscure. The Hebrew interpreters and Jerome take it as a form of the word בבל, after the Cabalistic mode of writing called *Atbash*, in which ת is used for א, ש for ב, &c. But supposing that this secret language is of such antiquity, we see no reason why Babylon, Cap. li. 41. is once called by its true name, the second time by a secret name. Others take it for שׁכשׁך, χαλκόπυλος, from سك *to cover a gate with iron*. Others, *the arrogant*, from שׁוּשָׁא, Syr. *rest*, hence perhaps *arrogance*, (comp. שַׁאֲנָן), and with the ך *formative* as in Chald. Others again suppose it to be the name of a Babylonian goddess.

שָׁשָׁר in pausa שָׁשַׂר, *a red colour*, perhaps *red chalk, ruddle, red ochre*, Jer. xxii. 14. Ezek. xxiii. 14, LXX. μίλτος, i. e. in Homer *rubrica, red ochre*, of which the best came from Sinope, hence Vulg. *sinopis*. (Comp. *Plin.* XXXV. 5. Sect. 13.) which also includes the *terra lemnia*. Chald. and Syr. *idem*. The Hebrew interpreters take it for *native cinnabar, vermilion*. (Arab. اسزر *red, of a brick colour*. Perhaps according to this etymology, it is to be read שָׁשַׂר).

שְׁתוֹת only in *plur.* שָׁתוֹת *masc.* (from שִׁית) *foundations*. Ps. xi. 3: *the foundations* or *pillars are destroyed*. In Chald. שִׁיתִין *idem*. Aqu. τὰ θεμέλια. Isai. xix. 10: וְהָיוּ שָׁתֹתֶיהָ מְדֻכָּאִים, according to the vowel points, *all their pillars*, i. e. all the nobles of Egypt *shall be afflicted*. But this offers no parallelism with the other member, *all that earn wages shall be distressed*. The expressions מְדֻכָּאִים and אַנְמֵי־נָפֶשׁ are evidently parallel in the signification *afflicted, distressed*, and so likewise שָׁתֹתֶיהָ must be parallel with עֹשֵׂי שֵׂכָר. This is made out by Koppe and Resenmüller by altering the punctuation to שׁוֹתְתֶיהָ, from a root שָׁתַת, i. q. שָׁתָה, Arab. *to weave*; according to which the sense would be, *and their weavers shall be afflicted*, in which case the succeeding member is a repetition of the preceding. Just as good a parallelism may be obtained without that repetition by the punctuation עֹשֵׂי שֵׂכָר, (which the LXX. and Syr. have supposed, and which is adopted by several editions) *they who make intoxicating drink*, and deriving שׁוֹתְתֶיהָ from שָׁתַת in the signification of שָׁתָה *to drink*. Hence, *their drinkers*. Compare Joel i. 5. The Massorites were

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evidently guided by the parallel passage, Ps. xi. 3. and their authority on that account is of less weight. See the passages cited in full under אָנָם, p. 11. Col. 1.

I. שֵׁת *m. plur.* שְׁתוֹת.

1. *Hinder parts, posteriors, buttocks,* Isai. xx. 4. 2 Sam. x. 4. (Arab. است, Syr. ܐܣܬܐ, *nates*). Root properly שִׁית *to set;* hence, *the seat;* the form however is borrowed from שָׁתָה.

2. *Seth,* the name of the third son of Adam, Gen. iv. 25, 26. v. 3, 6. In the first passage it is derived from שִׁית, *to set, place, to give.*

II. שֵׁת *fem.* contr. from שֵׁאת, (Lam. iii. 47.) hence, *noise, tumult of war,* Numb. xxiv. 17. Root שָׁאָה. In the parallel passage Jer. xlviii. 45, שָׁאוֹן occurs instead of it.

שֵׁת and שִׁית, Chald. *six,* i. q. שֵׁשׁ, Dan. iii. 1. Ezra vi. 15. *Plur.* שְׁתִּין, *sixty,* Dan. iii. 1.

שָׁתָה, *fut.* יִשְׁתֶּה apoc. יֵשְׁתְּ, in two conjugations; in *Kal,*

1. *To drink.* (In Syr. Chald. and Ethiop. *idem*). With בְּ *to drink out of any thing.* Comp. the French *boire dans une tasse.* Amos vi. 6. Metaph. Job xv. 16: שֹׁתֶה כַּמַּיִם עַוְלָה *he that drinketh iniquity like water,* i. e. practises it eagerly. Pass. applied to the suffering of injustice, Prov. xxvi. 6: מְקַצֵּה רַגְלַיִם חָמָס שֹׁתֶה *the lame must drink injustice,* i. e. suffer. Job xxi. 20: מֵחֲמַת שַׁדַּי יִשְׁתֶּה *he shall drink of the wrath of the Almighty,* i. e. out of the cup of the wrath of the Almighty. See כּוֹס.

2. *To sit at table, to banquet,* Esth. vii. 1. See מִשְׁתֶּה.

Niph. pass. only in *fut.* Levit. xi. 34.

Obs. The *Hiph.* of this verb is not in use, but is supplied by the synonymous verb הִשְׁקָה, which on the other hand is deficient in the conjugations of *Kal* and *Niph.* Compare the note (*) in the Preface to the first Part, p. xi. Deriv. מִשְׁתֶּה, שְׁתִיָּה, שְׁתִי.

שְׁתָה and שְׁתָא Chald. *idem,* Dan. v. 1, 2, 23. In the pret. it takes an *Aleph* formative, אִשְׁתִּיו *they drank,* Dan. v. 3, 4. So always in Syriac in the pret. and imper. ܐܫܬܐ, ܐܫܬ, (see *Lud. de Dieu Grammat. Harmon.* p. 350, 351), sometimes in the Targums, e. g. Exod. xxxiv. 28. Elsewhere the א is wanting. The form as *Hiph.* or *Aph.* as cited by Simonis is entirely incorrect, since no such form exists in Aramaic as well as in Hebrew, but is supplied by שְׁקָא. With בְּ, *to drink out of a vessel,* like the French, *boire dans une tasse.* Verse 3. Deriv. מִשְׁתְּיָא.

שָׁתוֹת, see שֵׁת.

שְׁתִי *m.* (from שָׁתָה).

1. *The act of drinking, drinking bout, indulgence of drinking,* Eccles. x. 17.

2. *The fixing of the web.* So almost all the ancient versions and Hebrew interpreters. Levit. xiii. 48, &c. (Syr. ܐܫܬܐ, *to weave,* Arab. اسْتَى, *to fix the web, to stretch the warp*). Compare עֵרֶב *woof.* Others understand by שְׁתִי and עֵרֶב different kinds of cloth, which is more applicable to Vers. 52, 57.

שְׁתִיָּה *fem. drink,* Esth. i. 8. Root שָׁתָה.

שְׁתַּיִם *fem. two,* see שְׁנַיִם.

שָׁתַל, *fut.* יִשְׁתֹּל, (Aram. שְׁתַל, ܫܬܠ), *to plant,* in Hebrew more rarely and in poetry. It occurs only in *Kal.* Ps. i. 3. xcii. 14. Ezek. xvii. 8. xix. 10, 13. Hos. ix. 13.

שְׁתָל *m. shoot, branch, sprig, plant,* Ps. cxxviii. 3: כִּשְׁתִלֵי זֵיתִים *as olive plants.*

שָׁתַם properly *to open.* In Chald. *to pierce, bore through.* (Compare חָלַל, *to pierce through, Hiph. to open, to begin;* בָּרָה *to bore,* for *to open,* Ps. xl. 7, used in the same connexion with שָׁתַם). Only twice in Numb. xxiv. 3, 15: שְׁתוּם הָעַיִן גְּלוּי עֵינַיִם *having his eyes opened,* i. q. Verse 4; concerning the sense and force of this phrase,

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which denotes divine revelation, see especially Gen. iii. 5. Ps. xl. 7. Syr. *cujus retectus est oculus.* LXX. and Chald. *qui vere videt, qui pulchre videt.*

שָׁתַן occurs only in the part. of *Hiph.* מַשְׁתִּין, *he that pisseth.* (In Talmud the *fut.* and *infin.* also occur). It is used only in the phrase מַשְׁתִּין בַּקִּיר *he that pisseth against the wall,* i. e. *a man.* It is a proverbial and contemptuous expression, applied intentionally, when a total extirpation is threatened. 1 Kings xvi. 11: *he slew all the house of Baasha,* לֹא הִשְׁאִיר לוֹ מַשְׁתִּין בַּקִּיר וְגֹאֲלָיו וְרֵעֵהוּ *and left him not one that pisseth against the wall, none of his relations and friends.* 1 Sam. xxv. 22, 34. 1 Kings xiv. 10. xxi. 22. 2 Kings ix. 8. (The same expression is also found in Syr. See *Assemani Biblioth. Orient.* T. II. p. 260.) Among the Hebrew interpreters, Rabbi Levi and Elias express it by *man.* Others, as Kimchi, Jarchi, whom Michaelis, Dathe and others follow, *a dog,* (but the expression would apply only to the male); comp. the curse of Aurelian in Vopiscus: *canem in hoc oppido non relinquam.* But the mention of relations and friends would not follow that of the dog, as in 1 Kings xvi. 11; it is also not applicable to 1 Kings xiv. 10. xxi. 21. 2 Kings ix. 9, where עָצוּר וְעָזוּב follows.

שָׁתַק, *fut.* יִשְׁתֹּק, (Aram. ܫܬܩ), only in *Kal, to be still, calm, at rest,* e. g. of floods, Jon. i. 11, 12. Ps. cvii. 30; of contention, Prov. xxvi. 20.

שְׁתַר בּוֹזְנַי, (in Pers. *a bright, shining star*), the name of a Persian governor, Ezra v. 3. vi. 6.

שָׁתַת i. q. שִׁית, *to place.* Whence the pret. שַׁתּוּ, Ps. xlix. 15: כַּצֹּאן לִשְׁאוֹל שַׁתּוּ *they are removed as sheep to the lower region.* (Comp. Ps. lxxxviii. 7.) lxxiii. 9.

ת

Tav or Thau, as numeral 400. With regard to the signification of the name, and the original form of the letter, see the article תָּו. Its sound was that of a lisping *t,* as the Greek *θ,* and *th* in English; but this pronunciation was perhaps not in all words equally strong. The Arabs distinguish by marking the Thau which has no lisping sound ت (*Te*), from that which has it ث (*The*); which last often approaches to שׂ in the pronunciation. See שׂ, No. 3. Upon the whole it interchanges but rarely with other letters, and generally corresponds to ت in Arabic. The letters with which it is interchanged, are

(*a*) ט, see p. 263. col. 1. Here may be added עֵבֹת, ܥܒܝ, *close, dense, shady;* פָּלַט, فلت *to escape,* compare פְּלֵטִי; עָתָר, Ezek. viii. 11. Compare perhaps ܥܬܐ, *smoke.*

(*b*) ד, see p. 137. Col. 1.

(*c*) The Arab. ث. Comp. תָּקַף, ثقف *to be strong,* תֵּבָה, تابوت and ثابوت *a box, ark.* That the Hebrew שׂ often answers to *Thau* in Aramaic has been noticed under שׂ, p. 767. Col. 1. No. 3.

תָּא *m. room, chamber,* 1 Kings xiv. 28. Ezek. xl. 7, &c. (In Chald. תָּאָא, תָּנָא, in the cited passages, also used for the Hebrew חֶדֶר. Syr. ܬܐ, ܬܐ, for the Greek *ταμεῖον,* e. g. Matt. vi. 6. xxiv. 6.) *Plur.* תָּאִים, once תָּאוֹת, Ezek. xl. 12. Root תָּוָה = תָּוַי, *to dwell.*

I. תָּאַב only in *Kal, to desire,* with לְ, Ps. cxix. 40, 174. In Chald. more frequent. Deriv. תַּאֲבָה.

II. תָּאַב only in the Part. *Piel* מְתָאֵב, i. q. מְתָעֵב *abhorring,* Amos vi. 8. It is an interchange of ע with א after the Aramaic manner. See p. 1. Col. 1. and 2.

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תַּאֲבָה *fem. a longing, desire,* Ps. cxix. 20. Root תָּאַב No. 1.

תָּאָה only in *Piel, fut.* תְּתָאוּ Numb. xxxiv. 7, 8. LXX. καταμετρήσετε. Syr. *determinabitis.* The root תָּאָה has here probably the signification of תָּוָה *to mark out, to describe.* Compare נָאָה, נַאֲוָה and נָוָה No. II. *to be beautiful;* נָוֶה, נָוֶה *a dwelling, habitation, meadow, pasture. Plur. const.* נְאוֹת. That the form דִּתְתַּאֲוִיתֶם, Verse 10. with other vowel points, may be considered connected with it, has been already noticed under the word אָוָה No. II. p. 17. Col. 2.

תְּאוֹ, Deut. xiv. 5. and תֹּאו, Isai. li. 20. a species of *antelope, gazelle,* or wild goat. LXX. Vulg. in Deut. *Aqu. Symm. Theod.* Vulg. in Isai. ὄρυξ. The Targums *bos sylvestris,* a kindred idea, (comp. רְאֵם). See *Bocharti Hieroz.* T. I. p. 973.

תַּאֲוָה *fem.* (from אָוָה No. I.)

1. *A wish, desire,* Ps. x. 17. Prov. xi. 23. xiii. 12: שַׁאֲוַת בָּאָה *a desire fulfilled.* Also *the thing wished for, desired,* Ps. xxi. 3. Prov. x. 24.

2. In a bad sense, *lust, lusting,* also *the thing lusted after.* Numb. xi. 4: הִתְאַוּוּ תַּאֲוָה *they fell a lusting,* Ps. lxxviii. 29: תַּאֲוָתָם יָבִיא לָהֶם *he procured for them their desire.* Verse 30: קִבְרוֹת הַתַּאֲוָה *the graves of lustfulness.* Numb. xi. 34, 35. xxxiii. 16, 17. מַאֲכַל תַּאֲוָה *food of desire,* i. e. dainty food, meat, Job xxxiii. 20.

3. *Something desirable, pleasant, agreeable, lovely.* (Comp. מַחְמָד, נֶחְמָד). Gen. iii. 6: כִּי תַאֲוָה הוּא לְעֵינַיִם *that it* (the tree) *was pleasant,* (literally *a pleasure*) *to the eyes,* xlix. 26: תַּאֲוַת גִּבְעֹת עוֹלָם *the pleasure* or *ornament of the everlasting hills,* Prov. xix. 22: תַּאֲוַת אָדָם חַסְדּוֹ *the ornament of man is his kindness* or *humanity.*

תְּאוֹם, תֹּאם *m. twins,* Gen. xxxviii. 27. *Plur.* תְּאוֹמִים, Gen. xxxviii. 27, *stat. const.* תְּאוֹמֵי, Cant. iv. 5. Contr. תֹּמִם, Gen. xxv. 24. *Stat. const.* תָּאֳמֵי, vii. 4. Root תָּאַם.

תַּאֲלָה *fem.* (from אָלָה), *a curse,* Lam. iii. 65.

תַּאֲנָה *fem. ardent passion, sexual desire,* or *heat* in animals, most probably from אָנָה No. II. *to meet,* prop. *occursus venereus, concubitus.* (Compare קָרַב letter *b.*) Jer. ii. 24: רוּחַ תַּאֲנָתָהּ מִי יְשִׁיבֶנָּה *the instinct* or *impulse of her desire who can restrain it?* Others derive it from the Arab. انى, *to be ripe, mature, ready,* whence *ripeness* (for love), a euphemism for *wantonness, sexual desire,* but an euphemism would hardly be here in its proper place. Kimchi and the old Versions (except the Vulg.) derive it incorrectly from תְּנַן.

תְּאֵנָה *plur.* תְּאֵנִים *fem.*

1. *A fig-tree,* Judg. ix. 10. Prov. xxvii. 18: יָשַׁב תַּחַת גַּפְנוֹ וְתַחַת תְּאֵנָתוֹ *to sit under his vine, and under his fig-tree,* a description of a state of peace and prosperity. 1 Kings v. 5. Zech. iii. 10. Micah iv. 4. In Gen. iii. 7. it is not to be understood of the common fig-tree, but of the *pisang, paradise,* or *Adam's fig-tree,* the leaves of which are large, and as strong as parchment, and are used in Asia and Africa for packing goods, for table-cloths, mats and the like. See *Celsii Hierob.* T. II. p. 389.

2. *A fig,* 2 Kings xx. 7.

תְּאֵנָה (for תַּאֲנָה) *fem. convenient time, fit opportunity,* Judg. xiv. 4. Comp. אָנָה No. II. especially in *Hithpa.*

תַּאֲנִיָּה *fem. sorrow, affliction,* Isai. xxix. 2. Lam. ii. 5. Root אָנָה No. 1.

תְּאֻנִים *m. plur. toil, labour, trouble,* Ezek. xxiv. 12: תְּאֻנִים הֶלְאָה *it* (the pot) *wearies me (with) hard labour.* Vulg. *multo labore sudatum est.* Root אוּן, Arab. ان *lassus defatigatus fuit;* comp. אָוֶן, No. 3. *distress, trouble.*

תָּאַר in two conjugations; in *Kal, to be marked out, to be drawn out,* of a boundary, Josh. xv. 9, 11. xviii. 14, 17.

Piel, to mark out, to describe, Isai. xliv. 13. Whence

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תֹּאַר *m.* with suffix. תָּאֳרוֹ, תָּאָרָם.

1. *Shape, form, appearance,* 1 Sam. xxviii. 14. Lam. iv. 8. יְפַת תֹּאַר, יְפֵה תֹּאַר *beautiful in form, appearance,* most frequently applied to persons, Gen. xxix. 17. xxxix. 6. Deut. xxi. 11. *to beasts,* Gen. xli. 18, 19.

2. *A beautiful figure, beauty,* Isai. liii. 2. 1 Sam. xvi. 8: אִישׁ תֹּאַר *vir formæ,* i. e. *formosus.*

תְּאַשּׁוּר *m.* Isai. xli. 19. lx. 13. The name of a tree, which the old versions and interpreters express variously, *cedar, fir, poplar,* &c. The translation of the Chald. and of several Hebrew interpreters, by *box-tree,* is the most received. See however אֲשׁוּר No. 2.

תֵּבָה *fem.* properly *a box, chest,* Chald. תִּיבוּתָא, (Arab. تابوت *box,* also *coffin*), hence applied to the vessel (in the shape of a chest) made by Noah, Gen. vi. 14, &c.; and to the little ark in which Moses was placed, Exod. ii. 5. LXX. κιβωτος. Vulg. *arca.* Luther successfully *Arche,* for this word signifies both *chest,* and *a vessel.* (See *Adelung* under *Arche*).

תְּבוּאָה *fem.* from בּוֹא.

1. *Production, produce, proventus,* e. g. of a country, Josh. viii. 12; of the threshing-floor, Numb. xviii. 30; of the wine-press, *ibid;* of the vineyard, Deut. xxii. 9. Ps. cvii. 37: פְּרִי תְבוּאָה *the fruit of increase.*

2. *Gain, profit,* e. g. תְּבוּאַת הָרָשָׁע *the gain of the wicked,* Prov. x. 16. xv. 16. תְּבוּאַת חָכְמָה *the profit of wisdom,* iii. 14. viii. 19.

3. Metaph. *the fruit* or *consequence* of any thing, e. g. תְּבוּאַת שְׂפָתָיו *the consequence of his speech,* Prov. xviii. 20. Comp. פְּרִי, No. 3.

תְּבוּן *m.* Hos. xiii. 2. Elsewhere תְּבוּנָה *fem.* from בִּין.

1. *Insight, understanding, wisdom,* Deut. xxxii. 28. Job xii. 12, &c. Often in the plural, Ps. xlix. 4. Prov. xi. 12.

2. *Plur. arguments, demonstrations, proofs,* Job xxxii. 11.

תְּבוּסָה *fem.* from בּוּס, *the act of being trodden down, ruin, destruction,* 2 Chron. xxii. 7.

תָּבוֹר a proper name

1. Of a mountain in Galilee, on the confines of the tribes of Zebulun and Naphtali, Josh. xix. 22. Judg. iv. 6. viii. 18. Ps. lxxxix. 13. Jer. xlvi. 18. Hos. v. 1, in Josephus Ἰταβύριον, Ἀταβύριον. See Reland's *Palæstina,* p. 331—36.

2. Of a wood of fir trees in the tribe of Benjamin, 1 Sam. x. 3.

תֵּבֵל *fem.* (with two Tzeres impure), used poetically for אֶרֶץ.

1. *The earth, the globe, the world,* e. g. when its foundation is spoken of, 1 Sam. ii. 8: *the foundations of the earth are of Jehovah,* וַיָּשֶׁת עֲלֵיהֶם תֵּבֵל *and he has founded the globe upon them.* Ps. xviii. 16. xciii. 1. xcvi. 10. Twice combined with אֶרֶץ, Prov. viii. 31: תֵּבֵל אַרְצוֹ *the circuit of his earth,* Job xxxvii. 12. Comp. Ps. xc. 2: אֶרֶץ וְתֵבֵל. Especially *the inhabited earth,* Isai. xiv. 18. (comp. אֶרֶץ, Zech. xiv. 10.), hence, metaph. for *the inhabitants of the earth.* Ps. ix. 9: יִשְׁפֹּט תֵּבֵל בְּצֶדֶק הוּא *he judges the world with righteousness.* xxiv. 1. xxxiii. 8. xcvi. 13. xcviii. 9.

2. *Land, country,* in reference to the kingdom of Babylon, Isai. xiii. 11; that of Israel, xxiv. 4. Comp. the Latin phrase *Orbis Romanus.* (Syr. ܬܒܠ, ܬܒܠ, *idem.* Root perhaps יָבַל, *to produce, bring forth,* (compare יְבוּל), whence תֵּבֵל *the fruitful,* i. e. the earth).

תֶּבֶל *m. a shameful, disgraceful pollution;* especially in regard to sins of lewdness. Used after the prohibition of sodomy, Levit. xviii. 23: תֶּבֶל הוּא *it would be a shameful pollution,* i. e. an abominable act. Of incest committed with a daughter-in-law, xx. 12: תֶּבֶל עָשׂוּ *they have committed a scandalous deed.* Synonymous with

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נְבָלָה No. 3. Root בָּלַל, *to intermix,* (after the analogy of תֹּם from תָּמַם), with the accessory idea of *pollution, profanation.* Thus in Chald. בַּלְבֵּל, e. g. Targ. of Gen. xlix. 4. Comp. in Arab. بل, *to be impious, to commit adultery.*

תֹּבֶל, see תּוּבַל.

תַּבְלִית *fem. destruction, annihilation.* Isai. x. 25. Root בָּלָה *to annihilate.* Some MSS. and editions read תַּכְלִיתָם, a word probably used on account of being more familiar and intelligible to the transcriber. See תַּכְלִית.

תְּבַלֻּל *m.* Levit. xxi. 20 only: תְּבַלֻּל בְּעֵינוֹ *he that has a white spot,* or *cataract in the eye* (λευκωμα). Vulg. *albuginem habens in oculo.* Comp. Tob. ii. 9. iii. 17. vi. 8. where the Hebrew translator has it for the Greek λευκωμα. Root בָּלַל *to stain, pollute,* comp. תֹּבֶל. All the Targums translate *snail,* here, for *bleariness, wateriness of the eye,* in reference to the Chald. תִּיבְלָלָא signifying *a snail.* But this would be expressed in Hebrew by שַׁבְלוּל.

תֶּבֶן *m. straw,* but which was chopped into small pieces by the edged threshing waggon (מוֹרָג) like our *chopped straw,* Job xxi. 18. It served as fodder for cattle, Gen. xxiv. 25. Isai. xi. 7. lxv. 25. and also for working up mortar, Exod. v. 7, &c. Deriv. מַתְבֵּן.

תַּבְנִית *fem.* from בָּנָה.

1. *A mode, style of building.* Ps. cxliv. 12: תַּבְנִית הֵיכָל *in the style of the palace.*
2. *Model, form,* after which any thing is built, Exod. xxv. 9, 40. 2 Kings xvi. 10. 1 Chron. xxviii. 11, 12, 19.
3. *Image, likeness* of a thing, Deut. iv. 16—18. Hence, Ezek. viii. 3: וַיִּשְׁלַח תַּבְנִית יָד *he stretched out something like a hand,* properly, *the image of an hand.* x. 8. Comp. דְּמוּת, No. 3.

תַּבְעֵרָה (*a burning*), proper name of a place in the desert. Numb. xi. 3. Deut. ix. 22.

תֶּבֶץ, a proper name of a place not far from Shechem. Judg. ix. 50. 2 Sam. xi. 21.

תִּגְלַת פִּלְאֶסֶר *Tiglath-pileser,* the name of a king of Assyria, cotemporary with Ahaz, king of Judah. 2 Kings xv. 29. xvi. 10. We find it also spelt תִּלְגַּת פִּלֶסֶר 2 Kings xvi. 7. תִּלְגַת פִּלְנֶאסֶר 1 Chron. v. 6. 2 Chron. xxviii. 20. and תִּלְגַת פִּלְנֶסֶר, 1 Chron. v. 26 The latter part of the compound occurs also with some variation in the name of the king *Nabopolassar,* and signifies probably *magnus princeps,* (Persian پالسر, according to Lorsbach's *Archiv für morgenl. Litt.* Th. II. p. 247. The former part may perhaps be the Persian تگل *juvenis imberbis.*

תַּגְמוּל *m.* (from גָּמַל) *benevolence,* i. q. גְּמוּל, Ps. cxvi. 12.

תִּגְרָה *fem.* (from גָּרָה) *contention,* Ps. xxxix. 11. only: מִתִּגְרַת יָדְךָ אֲנִי כָלִיתִי literally, *by the contention of thine hand,* i. e. by the punishments, blows inflicted by thine hand, *I am consumed.* (In Chald. *idem*).

תִּגַרְמָה, Gen. x. 3, and תּוֹגַרְמָה, 1 Chron. i. 6. Ezek. xxvii. 14. xxxviii. 6, the name of a northern country from which, according to Ezekiel, as cited, horses and mules were brought to Tyre. LXX. by transposition Θοργαμα, Θεργαμα, Θυργυμα, Θυργαβα, and some Hebrew MSS. תרגמה. This leads us, as the most probable signification, to Armenia, as the Armenians traced their pedigree from an ancestor named *Torgom,* a descendant of Gomer, and call themselves *the house of Torgom.* Armenia is also mentioned by the Greeks as a land productive of horses. Comp. *J. D. Michaelis Spiceleg. Geogr.* T. I. p. 67—78.

תִּדְהָר *m.* name of a tree, perhaps *the plane-tree,* only in Isai. xli. 19. lx. 13. The old translators waver between *beech, pine, cypress, larch,* &c. Compare *Celsii Hierobot.* T. II. p. 271.

תִּדְיְרָא *fem.* Chald. *period, continuation,* i. q.

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תָּמִיד. Adv. בְּתָדִירָא *continually*, Dan. vi. 17, 21. (Root דוּר *to move in a circle*, whence דּוֹר *a generation, periodus*).

תַּדְמֹר, 1 Kings ix. 18. in *Kri*, and 2 Chron. viii. 4. a city erected by Solomon on a fruitful region surrounded by sandy deserts, between Damascus and the Euphrates. The *Chethib* of 1 Kings ix. 18. has תָּמָר (*a palm tree*), and whence doubtless proceeds the well known Greek name *Palmyra*. Among the Arabs the ruins have received again the old name of *Tadmor*.

תֹּהוּ (for תֹּהֶו of the segol form, as קֹדֶשׁ, hence accented *Milel*, i. e. on the penultima. (Root in Chald. תְּהָא, *to be motionless, confounded, desolate*. (Comp. שָׁמֵם); whence תַּהֲיָא *desert*. Arab. تهي *empty*. Syr. ܬܗܐ *idem*, abbreviated from תֹּהוּ).

1. As substantive *the state of being waste, emptiness*, Gen. i. 2. Job xxvi. 7; *a desert, solitude*, Deut. xxxii. 10. Job vi. 18. xii. 24. Isai. xxiv. 10: קִרְיַת תֹּהוּ *a desolate city*. xxxiv. 11: קָו תֹהוּ וְאַבְנֵי בֹהוּ *the line of devastation, and the plummet of desolation*.

2. Metaph. *emptiness, vanity*, and as concrete, *any thing vain, useless*, synonymous with הֶבֶל. Isai. xli. 29. xliv. 9. xlix. 4. lix. 4. 1 Sam. xii. 21. Hence parallel with אַיִן *nothing*, Isai. xl. 17, 23.

3. As adv. *in vain*, as הֶבֶל, Isai. xlv. 19.

תְּהוֹם comm. *plur*. תְּהֹמוֹת. Root, probably הוּם, i. q. הָמָה *to rage, to be noisy, tumultuous*, of the sea.

1. *A flood*, poet. for מַיִם *waters*. Deut. viii. 7: אֶרֶץ נַחֲלֵי מַיִם עֲיָנוֹת וּתְהֹמוֹת *a land of brooks of water, springs and waters* that rise in valleys and mountains, Ps. xlii. 8: תְּהוֹם אֶל תְּהוֹם קֹרֵא, *flood calls after*, i. e. follows after, *flood*. Ps. lxxviii. 15. Ezek. xxxi. 4: תְּהוֹם רוֹמְמָתְהוּ *the water has made it* (the tree) *high*. תְּהוֹם רַבָּה *the great waters*, of the sea, Gen. vii. 11. Thus Ps. xxxvi. 7. Amos vii. 4. Job xxviii. 14. xxxviii. 16, 30. *Plur*. Exod. xv. 3, 8. Ps. xxxiii. 7.

2. *A depth, abyss*, of the depths of the earth, Ps. lxxi. 20. (Syr. ܬܗܘܡܐ *a flood*, also *an abyss*).

תְּהִלָּה *fem*. (from הָלַל in *Piel*).

1. *Praise, glory*, Ps. xxii. 26. xlviii. 11. li. 17. Hence

(*a*) *The object of praise, something praised*. Deut. xxvi. 19: לְתְהִלָּה לְשֵׁם וּלְתִפְאֶרֶת *to be a praise, a name and an honour*. Jer. xiii. 11. xxxiii. 9. Zeph. iii. 19, 20. Jer. li. 41: תְּהִלַּת כָּל הָאָרֶץ *the praise of the whole earth*, i. e. Babylon, comp. xlix. 25: עִיר תְּהִלָּה *the celebrated city*, i. e. Jerusalem.

(*b*) *The object of one's boasting, ground of praise*. Jer xvii. 14: תְּהִלָּתִי אָתָּה *thou* (Jehovah) *art my boast*. Deut. x. 21, comp. הִתְהַלֵּל בַּיהוָה Ps. xxxiv. 3. lxiv. 11. cv. 3. Also Jer. xlviii. 2: אֵין עוֹד תְּהִלַּת מוֹאָב בְּחֶשְׁבּוֹן *Heshbon is no more the boast of Moab*, properly, *there is no more glory for Moab in Heshbon*. *Plur*. תְּהִלּוֹת. *Laudes*, Ps. lxxviii. 4. Isai. lx. 6.

2. *Song of praise*, Ps. xxii. 4. lxvi. 2. cxlv. 1. 2 Chron. xx. 22. The Jews call the whole collection of Psalms תְּהִלִּים *songs of praise*, a name which can only be applied to a part of them. The *plur*. in ־ים occurs nowhere else.

תָּהֳלָה *fem*. only in Job iv. 18. *fault, error*, or *defect*. LXX. σκολιον τι. Vulg. *pravum quid*. Syr. *stupor*. Chald. *iniquitas*. If the ת be radical, then the Arabic تهل *vanus* may be compared with it. But it may also be servile, and derived from the root יהל Arab. وهل *to err, to commit a fault*, whence زهل *an error*. Hence a noun תֹּהֲלָה, for which may be substituted תּוֹהֲלָה, as conversely הָעֲלָה for תָּהֲלָה Judg. vi. 28, זָעֲמָה for זַעֲמָה Numb. xxiii. 7.

תַּהֲלוּכָה *fem*. from הָלַךְ, only once in the *plur*.

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a procession, Neh. xii. 31: *I appointed two great choirs of singers and a procession.*

תַּהֲפוּכָה *fem.* from הָפַךְ, only in the plural.

1. *Perverseness, folly,* Deut. xxxii. 20.
2. *Falseness, artifice,* Prov. ii. 11, 14. vi. 14. x. 32. xvi. 28, 30. xxiii. 33: לְשׁוֹן תַּהֲפֻכוֹת *the false tongue.*

תָּו *m.* (for תָּוֶה, from תָּוָה No. 1.)

1. *A mark, sign,* Ezek. ix. 4. (Arab. تَوٌ *a mark in the form of a cross,* which was branded on the flanks or neck of horses and camels; hence probably the name of the letter ת, which in the ancient Phœnician alphabet, and on Jewish coins, had the form of a (†), and from which the Greeks and Latins have borrowed the form of their T). See Jerome on the passage. *Paulus Archæol. Beobachtungen über semit. Lesezeichen, in dessen Memorabilien,* Th. VI. p. 24. Büttner's *Vergleichungstafeln, tabelle* 1, 2. The term, probably, does not apply to the proper alphabetical characters, but simply to a mark or cross made by a person ignorant of writing.
2. *Signature of the complainant,* or *the signed memorial of complaint,* Job xxxi. 35. Parall. סֵפֶר. The Chaldee and Jerome and some Rabbins consider it synonymous with תַּאֲוִי or תַּאֲוָתִי *my desire.*

תֹּא *antelope, gazelle.* See תְּאוֹ.

תּוּב *fut.* יְתוּב Chald. i. q. the Hebrew שׁוּב, *to return,* Dan. iv. 31, 33.

Aph. הֲתִיב (after the Hebrew form) *to cause to return, to restore, to give back, to send back,* Ezra v. 5. vi. 5.—הֲתִיב פִּתְגָם, synonymous with הֵשִׁיב דָּבָר, *to return answer, to answer,* with the accus. of the person, Ezra v. 11: כְּנֶמָא פִּתְגָמָא הֲתִיבוּנָא *thus they have answered us.* Dan. iii. 16. Also without פִּתְגָם *idem,* Dan. ii. 14.

תּוּבַל, Ezek. xxvii. 13. xxxviii. 2, 3. Isai. lxvi. 19. and תֻּבַל Gen. xi. 2. Ezek. xxxii. 26. xxxix. 1. *Tibarenes,* a people of Pontus in Asia Minor, west of מֶשֶׁךְ, the Moschians, with whom they are generally mentioned. See מֶשֶׁךְ No. 3.

תּוּבַל קַיִן *Tubal-cain,* the name of a son of Lamech, inventor of brass and iron-work, Gen. iv. 22. To this the appellative signification of the word has a reference, for Tubal signifies *the dross of brass and iron,* and קַיִן *a forger, smith.* The same signification has תּוּבַל in Persian, and קַיִן q. v. in Arabic and Persian.

תּוּגָה *fem.* (from יָגָה) *sorrow, trouble,* Prov. xiv. 13. xvii. 21. Ps. cxix. 28.

תּוֹגַרְמָה. See תֹּגַרְמָה.

תּוֹדָה *fem.* (from יָדָה No. 11. *Hiph. to confess, to praise*).

1. *Confession,* Josh. vii. 19: תֵּן־לוֹ תּוֹדָה *make a confession to him.* Ezra x. 11.
2. *Thanks, praise,* Ps. xxvi. 7. xlii. 5. זָבַח תּוֹדָה *to offer thanksgiving,* not, *to bring thank-offerings,* Ps. l. 14, 23. cvii. 22. cxvi. 17, as is evident from the latter passages. זֶבַח הַתּוֹדָה *thank-offering,* Levit. xxii. 29. The same signification has זֶבַח תּוֹדַת הַשְּׁלָמִים Levit. vii. xiii. 15. Comp. Verse 12.
3. Equivalent to זֶבַח תּוֹדָה *thank-offering,* Ps. lvi. 13. 2 Chron. xxix. 31. Jer. xvii. 26. xxxiii. 11.
4. *A choir of singers,* Neh. xii. 31, 38, 40.

תְּוַהּ Chald. *to be amazed, terrified, to tremble from fear,* Dan. iii. 24.

I. תָּוָה in two conjugations; in

Piel. To make a mark or *sign.* 1 Sam. xxi. 14: וַיְתָו עַל דַּלְתוֹת הַשַּׁעַר *he scrabbled on the doors of the gate.*

Hiph. as *Kal, to make a mark* or *sign,* combined with תָּו, Ezek. ix. 4 only: וְהַתְוִיתָ תָּו *and he made marks.*

II. תָּוָה *to regret, repent, grieve.* (In Syr. *idem.*) In Hebrew only in

Hiph. causative, *to cause to regret,* or *repent,* hence *to provoke,* Ps. lxxviii. 41

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only: וּקְדוֹשׁ יִשְׂרָאֵל הִתְוּ *and they provoked the Holy One of Israel.*

תּוֹחֶלֶת *fem.* (from יָחַל), *expectation, hope,* Ps. xxxviii. 8. Prov. x. 28.

תָּוֶךְ *stat. const.* תּוֹךְ, with suffix. תּוֹכִי *m. the middle, midst.* As a genitive it is placed after another noun. Judg. xvi. 29: עַמּוּדֵי הַתָּוֶךְ *the middle pillars.* Jer. xxxix. 3: בְּתוֹךְ *in the midst,* denoting

1. *Among, inter,* Gen. xxxv. 2. Levit. xx. 14.
2. *In the midst of,* and simply *in,* with the ablative, e. g. בְּתוֹךְ הַבַּיִת *in the house,* 1 Sam. xviii. 10. בְּתוֹךְ יְרוּשָׁלַיִם *in Jerusalem,* Zech. viii. 8; with the accus. 1 Sam. ix. 14. Ps. lvii. 7.
3. *Through the midst of,* e. g. עָבַר בְּתוֹךְ *to go through the midst of,* Ezek. ix. 4. Exod. xiv. 29. מִתּוֹךְ properly, *out of the midst,* then, simply, *out of,* Jer. li. 6. Gen. xix. 29. Exod. xxxiii. 11. אֶל תּוֹךְ *into the midst,* (with the accus.) Numb. xvii. 12. (xvi. 47.) xix. 6. Comp. the synonymous קֶרֶב. Deriv. תִּיכוֹן.

תּוֹךְ i. q. תֹּךְ *oppression,* q. v.

תּוֹכֵחָה *fem.* (from יָכַח), *chastisement, punishment,* i. q. תּוֹכַחַת, No. 4. Ps. cxlix. 7. Hos. v. 9. 2 Kings xix. 3. Isai. xxxvii. 3.

תּוֹכַחַת *fem.* with suffix. תּוֹכַחְתִּי, *plur.* תּוֹכָחוֹת (from יָכַח).

1. *The act of proving that one is in the right, demonstration, proof,* Job xiii. 6. *Plur. arguments, proofs,* Job xxiii. 4: פִּי אֲמַלֵּא תּוֹכָחוֹת *I fill my mouth with arguments.*
2. *Contradictions,* Ps. xxxviii. 15: וְאֵין בְּפִיו תּוֹכָחוֹת *in whose mouth is no contradiction.* Prov. xxix. 1: אִישׁ תּוֹכָחוֹת *a man of contradiction,* i. e. *a refractory man.* Parall. מַכְשֵׁה עֹרֶף.
3. *Warning, admonition, reproof,* frequently in Prov. i. 23, 25, 30. iii. 11. v. 12. x. 17. xii. 1. xiii. 18. xv. 5, 10, 32. *Plur.* תּוֹכְחוֹת מוּסָר *an instructive warning* or *admonition,* Prov. vi. 23.
4. *Blame, reproach, censure,* Prov. 27. 5. xxix. 15. Hab. ii. 1. probably, *censure, accusation* (by God), Hab. ii. 1: וּמָה אָשִׁיב עַל תּוֹכַחְתִּי *and what I shall answer upon my accusation.*
5. *Chastisement, punishment,* Ps. lxxiii. 14. *Plur.* Ps. xxxix. 12. Ezek. v. 15: תּוֹכָחוֹת חֵמָה *chastisement of anger.* xxv. 17.

תּוֹלְדוֹת *fem. plur.* (from יָלַד).

1. *Families, generations.* Numb. i. 20, &c. לְתוֹלְדֹתָם *according to their generations.* Gen. x. 32. xxv. 13. Numb. vi. 16. Hence סֵפֶר תּוֹלְדוֹת *a family register,* Gen. v. 1. This family register often begins thus: אֵלֶּה תּוֹלְדוֹת וְגוֹ *these are the generations,* &c. x. 1. xi. 10. xxv. 12, 19. xxxvi. 1, 9. Ruth iv. 18. But, since the oldest history of the Orientals consisted in a great measure of genealogical accounts, hence
2. *A family history.* Gen. vi. 9: אֵלֶּה תּוֹלְדֹת נֹחַ *this is the history of Noah,* xxxvii. 2.
3. *A history* in a more extensive sense, Gen. ii. 4: *this is the history of the heavens and earth.* Compare יַחַשׂ, and in Syr. ܝܘܚܣܐ, *a family genealogy, history* generally, see Castelli *Lex. Syr.* edited by Michaelis.

תּוֹלָלִים *m. plur.* Ps. cxxxvii. 3. only: תּוֹלָלֵינוּ according to the Targum *prædatores nostri,* as if it stood for שׁוֹלָלֵינוּ, with a permutation of שׁ and ת. But שׁוֹלָל has a passive signification, *plundered, made booty.* We have a nearer comparison with the Syr. ܬܠܠ *Ethpa. to rage, to be furious,* hence תּוֹלָלֵינוּ *they that rage against us.* Gr. anon. οἱ καταλαζονευόμενοι ἡμᾶς. Still better, according to the Arabic تل, *to cast down.* Conj. IV. *to fetter, to carry away in chains;* hence *our tyrants, despots, subduers.*

תּוֹלַע *m.* תּוֹלַעַת, תּוֹלָעָה, *fem. plur.* תּוֹלָעִים.

1. *Worm of any kind,* e. g. of those which arise from putrefaction, Exod. xvi. 20. Isai. xiv. 11. lxvi. 24; of the worm which destroys the Palma Christi, Jon. iv. 7; of

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insects which gnaw the grape-vine, Deut. xxviii. 29. See Bochart's *Hieroz. ed. Rosenmüller,* T. III. p. 522. As an image of weakness and vileness, Ps. xxii. 7. Job xxv. 6.

2. Especially תּוֹלַעַת שָׁנִי *the turtle insect, the kermez worm,* also *the colour prepared from it,* see תּוֹלָע.—שָׁנִי is more rarely used alone for *crimson dye, crimson garments,* Lam. iv. 5. Isai. i. 18.

תום. From this root are formed some words which belong to the signification of the verb תָּמַם, q. v.

תוֹמִים see תְּאוֹמִים *twins.*

תומן Gen. xxxvi. 15 Cheth. for תֵּימָן but probably a corrupted reading. See Verse 11.

תּוֹעֵבָה *fem. stat. const.* תּוֹעֲבַת (from תָּעַב).

1. *Abomination, abhorrence, aversion,* Prov. xxi. 27. xxviii. 9. תּוֹעֲבַת יְהוָה *an abomination to Jehovah,* Prov. iii. 32. xi. 1, 20. Especially *any thing unclean, prohibited,* according to ceremonial laws. Gen. xliii. 32: כִּי־תוֹעֲבָה הוּא לְמִצְרִים *for this (the eating with the Hebrews) is an abomination to the Egyptians.* xlvi. 34. Deut. xiv. 3. Hence especially applied to idols, and other things belonging to idolatry. 2 Kings xxiii. 13: מִלְכֹּם תּוֹעֲבַת בְּנֵי עַמּוֹן *Milcom, the abomination,* i. e. the idol *of the Ammonites.* See שִׁקּוּץ, שִׁקֻּץ.

2. *An abominable deed, action, custom,* especially relating to idolatry, 1 Kings xiv. 25: כְּכֹל הַתּוֹעֵבוֹת הַגּוֹיִם *according to all abominable deeds of the nations.* 2 Kings xvi. 3. xxi. 2. Ezra ix. 1. Ezek. xvi. 2.

תּוֹעָה *fem.* (from תָּעָה).

1. *Apostacy* (from God), Isai. xxxii. 6.

2. *Hurt, injury, destruction,* Neh. iv. 2, (8): לַעֲשׂוֹת לוֹ תּוֹעָה *to prepare destruction for it,* i. e. to destroy it.

תּוֹעָפוֹת *plur. fem.* (from יָעַף).

1. *Swift course, swiftness,* Numb. xxiii. 22. xxiv. 8: כְּתוֹעֲפוֹת רְאֵם לוֹ *he has the swiftness of the buffalo.* (The ancient translators express it by, *greatness, lustre*).

2. *Weariness, tiresome labour,* see יָעֵף No. 2. Whence, probably, *possession, property, treasure,* acquired by labour. Comp. יְגִיעַ, No. 3. Ps. xcv. 4: תּוֹעֲפוֹת הָרִים *the treasures of the mountains.* Job xxii. 25: כֶּסֶף תּוֹעֲפוֹת *silver of treasures,* i. e. treasures of silver. Other interpreters, as Bochart, Rosenmüller, render it in all these passages *height, altitude,* by a transposition of the letters, from the root יָפַע, Arab. يفع *ascendit, altus fuit;* hence in Numbers as cited, *upright course.* Ps. xcv. 4: *heights of mountains.* Job xxii. 25: *silver of heaps,* i. e. heaps of silver: but the signification given above is very applicable, and is better supported by the Hebrew usage.

תּוֹצָאוֹת *fem. plur.* (from יָצָא, *to go out*).

1. *A place of going out, a gate,* Ezek. xlviii. 30.

2. *A place of rising, a spring, fountain.* Prov. iv. 23: תּוֹצְאוֹת חַיִּים *the fountain of life,* i. e. of happiness.

3. *A going forth, limit, end, extremity,* of a boundary, Numb. xxxiv. 4, 5, 8, 9. Josh. xv. 4.

4. Metaph. *deliverance.* Ps. lxviii. 21: לַמָּוֶת תּוֹצָאוֹת *deliverance with regard to death,* i. e. from death. Comp. יָצָא Eccles. vii. 18.

I. תּוֹר *m. turtle-dove, turtur,* so called from the noise it makes, Gen. xv. 9. Levit xii. 6. As a term of endearment, to a beloved person, Cant. ii. 12. Ps. lxxiv. 19: תּוֹרֶךָ *thy turtle dove,* i. e. thy persecuted timid people, with the accessory idea of affection.

II. תּוֹר *m.*

1. *A row, turn, order,* especially when it proceeds in succession, Esth. ii. 12, 15.

2. *A row, string of pearls,* or *of metallic beads,* which belonged to the head dress and hung down over the face. Cant. i. 10, 11.

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III. תּוֹר, 1 Chron. xvii. 17. i. q. תּוֹרָה, No. 3. *way, manner,* which occurs in the parallel passage, 2 Sam. xvii. 19. If the reading be correct, it may be joined to No. II. *a row,* or be a contraction of תּוֹרָה, i. q. תּוֹרָה.

תּוֹר Chald. *an ox,* equivalent to the Hebrew שׁוֹר. *Plur.* תּוֹרִין *oxen* Dan. iv. 22, 29, 50. v. 21. Ezra vi. 9, 17.

תּוּר in two conjugations; in *Kal,*

1. *To go about,* especially *as a spy;* hence, *to spy out,* e. g. a land, with the accus. Numb. xiv. 6. xviii. 22. לָתוּר אֶת הָאָרֶץ *to spy out the land,* xiii. 17, &c. Also, *to search out, look out, to select,* Deut. i. 33: לָתוּר לָכֶם מָקוֹם לַחֲנֹתְכֶם *to select a place for your habitation,* Numb. x. 33. Ezek. xx. 6. Metaph. *to search into, to explore,* Eccles. vii. 25. Used absolutely, Eccles. ii. 3, and with עַל, Eccles. i. 13.

2. *To travel about* as a trader, merchant. 1 Kings x. 15: אַנְשֵׁי הַתָּרִים *travelling merchants, traders.* Comp. רָכַל and סָחַר.

3. With אַחֲרֵי, *to seek, to follow.* Metaph. Numb. xv. 39: לֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם *seek not after your own heart.*

Hiph. הֵתִיר.

1. As *Kal,* No. 1. *to spy out,* Judg. i. 23.

2. *To direct* a person, *to shew* him *the right way.* Prov. xii. 26: יָתֵר מֵרֵעֵהוּ צַדִּיק *the righteous shows his friend the right way,* parall. *the way of the wicked leads them astray.* Chald. תַּיָּר, *a guide, leader.* Derivative יְתוּר.

תּוֹרָה *fem.* from יָרָה, (*Hiph. to teach*).

1. *Doctrine, instruction, precept,* Job xxii. 22. E. g. from parents, Prov. i. 8. iii. 1. iv. 2. vii. 2; from God, i. e. a revelation, an oracle, Isai. i. 10. viii. 16, 20. xlii. 4, 21.

2. *A law* (of Moses), Levit. vi. 9, 14, 25. vii. 1. 7, and collectively, *laws,* Levit. xiii. 9. xvi. 4.—סֵפֶר הַתּוֹרָה *the book of the law,* Josh. i. 8. viii. 34. 2 Kings xxii. 8, 11. Neh. viii. 3. xiii. 3.

3. *Way, mode, manner,* i. q. מִשְׁפָּט, 2 Sam. vii. 19.

4. *Rule, direction,* (for building a house). Ezek. xliii. 12.

תּוֹשָׁב *m.* (from יָשַׁב *to dwell*), *a sojourner, a stranger dwelling in another country,* without being naturalized, *inquilinus,* Levit. xxii. 10. xxv. 47. Ps. xxxix. 13. *Plur. const.* תּוֹשָׁבֵי 1 Kings xvii. 1.

תּוּשִׁיָּה *fem.* used only in poetry, and peculiar to Job and the Proverbs.

1. *Prudence, wisdom, understanding,* (as synonymous with חָכְמָה, עֵצָה, דַּעַת), Job xi. 6: תּוּשִׁיָּה וְדַעַת *wisdom and understanding.* כִּפְלַיִם לְתוּשִׁיָּה *twice as much wisdom.* xii. 16: עֹז וְתוּשִׁיָּה *power and wisdom.* Compare Verse 13, where the same is expressed by חָכְמָה וּגְבוּרָה. (Chald. Syr. Vulg. *sapientia*). xxvi. 3: וְתוּשִׁיָּה לָרֹב הוֹדָעְתָּ *and how hast thou declared wisdom in plenty?* ironically. (Chald. Syr. Vulg. *sapientia*). Prov. iii. 21. (Chald. *intellectus.* Syr. *doctrina*). viii. 14. xviii. 1. (Syr. *doctrina.* Chald. *consilium*). Isai. xxviii. 29: הִפְלִיא עֵצָה הִגְדִּיל תּוּשִׁיָּה *he makes wonderful the counsel, and great the wisdom,* i. e. whose counsel is wonderful, and whose wisdom is great. In some passages belonging to No. 2. the Syr. and Chald. have also expressed this signification; e. g. Job vi. 13. Micah vi. 9.—Hence also i. q. עֵצָה *project, plan, purpose,* Job v. 12: לֹא תַעֲשֶׂינָה יְדֵיהֶם תּוּשִׁיָּה *and their hands do not execute their purpose.* Vulg. *quod cœperant.*

2. *Consolation, help, deliverance, salvation,* Job vi. 13: תּוּשִׁיָּה נֶדְּחָה מִמֶּנִּי *deliverance is fled from me.* Parall. עֶזְרָה. Prov. ii. 7. According to the reading of several MSS. and all ancient versions also, Micah vi. 9: תּוּשִׁיָּה יִרְאֵי שְׁמֶךָ *salvation to them that fear thy name.* Job xxx. 22. *in Kri.* (The most natural root would be יָשָׁה, Arab. وسى *to support, help,* by which the last

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signification is fully explained; but the signification of *wisdom*, is not to be found in any of the roots which have been adduced in favour of the word. The notions however are cognate, since the wise, virtuous man is also considered as happy, prosperous. Comp. צֶדֶק and צְדָקָה, No. 6.)

תּוֹתָח *m. a cudgel, club*, Job xli. 21. LXX. σφύρα. Vulg. *malleus*. Root יָתַח, Arab. وتح *fuste percussit*.

תָּזַז only in *Hiph.* הֵתִיז, *to cut off*, Isai. xviii. 15. LXX. ἀποκόψει, *aliter* κατακόψει. (It occurs also in the Talmud). The Hebrew interpreters explain it by כָּרַת q. v.

תַּזְנוּת *fem.* (from זָנָה) *whoredom, fornication*, metaphorically for *idolatry*. Ezek. xvi. 25, 26, 29. xxiii. 8. *Plur.* תַּזְנוּתִים Ezek. xvi. 15, 20, 22. xxiii. 7, &c.

תַּחְבֻּלוֹת and תַּחְבוּלוֹת *fem. plur.*

1. *Act of directing, guidance, direction*, Job xxvii. 12. especially the *guidance* or *management* of a state. Prov. xi. 14. (The signification most probably is derived from חוֹבֵל, *a pilot, gubernator*).
2. *Art of leading, directing, governing*. Hence, *a wise project* or *plan, measures of precaution*, in a good sense, Prov. i. 5. xx. 18. xxiv. 6; in a bad sense, xii. 5.

תְּחוֹת Chald. prep. *under*, i. q. תַּחַת in Hebrew. Dan. vii. 27. It is properly a noun, and occurs with suffixes always in *plur.* e. g. תְּחוֹתוֹהִי *under it*, Dan. iv. 9, 18.

תְּחִלָּה *fem.* (from חָלַל, *Hiph. to begin*), *a beginning*. Hos. i. 2. Prov. ix. 10. בַּתְּחִלָּה *at the beginning*, i. e. before, formerly, Gen. xiii. 3. xli. 21. xliii. 18, 20. Isai. i. 26.

תַּחֲלוּאִים *m. plur.* (from חָלָה=חָלָא *to be ill*). *illness, infirmities, sickness, diseases*, Deut. xxix. 21. Ps. ciii. 3. Jer. xvi. 4: מְמוֹתֵי תַחֲלוּאִים יָמוּתוּ *they shall die deaths of diseases*. So Seb. Schmid, *mortes morborum morientur*. xiv. 18: תַּחֲלוּאֵי־רָעָב as concrete, *perished by hunger*.

תַּחְמָס *m.* (from חָמַס, *to be violent, rapacious*). The name of an unclean bird, Levit. xi. 16. Deut. xiv. 15. According to Bochart. (*Hieroz.* P. II. p. 232.) *the male ostrich*, which in Arabic is called ظليم *impius, iniquus*. (Comp. Job xxxix. 17, &c. Lam. iv. 3.) from ظلم, which corresponds exactly with the Hebrew חָמַס. The preceding בַּת יַעֲנָה is in that case to be here understood in a more limited sense, for *the female ostrich*. LXX. and Vulg. *the owl;* Jonathan, *swallow*. Other Hebrew interpreters consider it as a general name for any *bird of prey*, from חָמַס *to be rapacious*.

תְּחִנָּה *fem. plur.* תְּחִנּוֹת (from חָנַן *to have compassion, to pity*).

1. *Pity, compassion, favour*, Josh. xi. 20. Ezra ix. 8.
2. *Entreaty, prayer, supplication*, (from חָנַן, in *Hithp. to supplicate*). Ps. vi. 10. lv. 2. cxix. 170.

תַּחֲנוּנִים *m. plur.* i. q. תְּחִנּוֹת, *entreaties, prayers, supplications*, Ps. xxviii. 2, 6. xxxi. 23. cxvi. 1. Root חָנַן, in *Hithpa. to entreat.*

תַּחֲנוּנוֹת *fem. plur. supplications*, Ps. lxxxvi. 6.

תַּחֲנוֹת *fem. plur.* (from חָנָה, *to encamp*), *a place of encamping, a camp*, 2 Kings vi. 8.

תְּחַפְנֵחַס, Ezek. xxx. 18. and תַּחְפַּנְחֵס, Jer. xliii. 7, 8, 9. xliv. 1. xlvi. 14, also ii. 16. in *Kri*, instead of which, the Chethib reads תַּחְפְּנֵס.

1. The name of a city in Egypt. LXX. render it everywhere by Τάφνη and Τάφναι, doubtless the city Daphne, not far from Pelusium, a fortress on the confines of Egypt, towards Syria. Jablonski (*Opusc.* P. I. p. 343.) supposes that the Egyptian name of the city may have been *Tapheneh*, i. e. caput seculi or terræ, in reference to its situation on the extremity of the Egyptian dominions.
2. תַּחְפְּנֵס the name of an Egyptian queen. 1 Kings xi. 19, 20.

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תַּחְרָא *m. a linen coat of mail, θώρηξ, lorica,* a closely woven linen garment, furnished with a coat of mail in the upper part about the neck. Exod. xxviii. 32. xxxix. 23. Root חָרָא, Syr. *Ethp. to contend, fight; Aph. to prepare for battle,* cognate with the Hebrew חָרָה *to inflame.*

תַּחֲרֵה *to emulate, to vie.* Properly a rare conjugation (after the form תַּרְגֵּם, תַּרְגֵּל) from חָרָה, in *Hithp. to fall into a passion, to become angry* (through jealousy), (comp. in Syr. *Ethpe. to contend*). Jer. xii. 5: אֵיךְ תִּתַּחֲרֶה אֶת־הַסּוּסִים *how canst thou contend with horses?* xxii. 5: כִּי אַתָּה מִתַּחֵרָה בַּאֲרָז *because thou viest* (with others) *in houses of cedar.*

תַּחַשׁ *m.* only in the combination עוֹר תַּחַשׁ *Tahash skin* or *leather,* Numb. iv. 6, &c. *Plur.* עוֹרוֹת תְּחָשִׁים *Tahhas skins,* Exod. xxv. 5. xxvi. 14. xxxv. 23. xxxix. 34; and in the same signification occurs simply תַּחַשׁ, Numb. iv. 25. Ezek. xvi. 18. It has therefore been considered either as the name of a beast, or of a colour, (as שָׁנִי, תְּכֵלֶת), or of a preparation of leather, as *morocco.* In favour of the first, is the construction, especially the use of the plural, and Exod. xxxix. 34, in which הַתְּחָשִׁים is placed after the noun as genitive (שָׁנִי and תְּכֵלֶת are construed somewhat differently). But it is difficult to determine what animal is intended. Several Hebrew interpreters, and the Talmudists, explain it by *the weasel, marten;* others from the similarity of the names, by the German *Dachs, badger;* but in Arab. تخس and زخس, signifies *the dolphin,* with which the ancients in common life also classed the species of *seal.* (See Faber's *Archæologie der Hebräer.* p. 115, Beckmann *ad Antigonum Carystium,* Cap. 60.) *Seal skins* would certainly give a very good sense, and be applicable to all the passages. All ancient versions take it for a colour of leather, e. g. the LXX. ὑακινθινα. *Aqu. Symm.* ιανθινα. Chald. and Syr. *crimson;* the Arab. *vers. pelles nigræ,* or *cæruleæ;* whom Bochart follows, (*Hieroz.* T. I. p. 989.) It is taken for a preparation of leather, namely, *red morocco,* by A. Th. Hartmann's *Hebräerin,* (Th. III. p. 230.) It occurs as a proper name of a person, Gen. xxii. 24, which is also somewhat in favour of the first interpretation.

תַּחַת *m.*

1. *That which is under,* or *below.* Hence מִתַּחַת, Exod. xx. 4. Josh. ii. 11. and תַּחַת as accusative used adverbially *below, beneath.* In *stat. const.* used as *preposition.*

(*a*) *Under,* with the accus. and ablat. Its compounds are,

(*α*) מִתַּחַת *from under* any thing, e. g. Exod. vi. 6: *I will bring you out* מִתַּחַת סִבְלוֹת מִצְרַיִם *from under the burdens of Egypt.*

(*β*) מִתַּחַת לְ *below, beneath, under* (any thing), e. g. Gen. i. 7: מִתַּחַת לָרָקִיעַ *under the firmament.* Exod. xxx. 4; also in a geographical sense, Gen. xxxv. 8. 1 Sam. vii. 11. without לְ, Ezek. xlix. 9. Job xxvi. 5.

(*γ*) תַּחַת לְ, i. q. תַּחַת *under.* Cant. ii. 6.

(*δ*) אֶל תַּחַת *under,* with the accessory idea of direction to a place, Zech. iii. 10. sometimes without this accessory idea, in the ablative case, 1 Sam. xxi. 5. Some verbs which indicate *a pressing down,* or *motion downwards* generally, appear to be construed with תַּחַת, (as those verbs signifying *a shutting* or *closing,* with בְּעַד), in which case it may be omitted in the translation. Amos ii. 13: אָנֹכִי מֵעִיק תַּחְתֵּיכֶם *I will press you down.* Job xxxvi. 20. xl. 12: הַדְרֹךְ רְשָׁעִים תַּחְתָּם *crush down the wicked.* With suffixes it occurs, mostly in the *plural* form, e. g. תַּחְתַּי, תַּחְתֶּיךָ; the following forms however are found in the singular, תַּחְתֵּנִי, תַּחְתֶּנָּה, תַּחְתָּם.

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(*b*) *Among, between, inter,* Isai. x. 4.

2. *That which is under a person, a place, spot,* e. g. Zech. vi. 12: מִתַּחְתָּיו יִצְמָח *he shall shoot up from his place.* Comp. Exod. x. 23. Hence

(*a*) As accus. used adverbially *in the place, on the spot.* Exod. xvi. 29: שְׁבוּ אִישׁ תַּחְתָּיו *abide ye every one in his place.* 1 Sam. xiv. 9: עָמְדֵנוּ תַּחְתֵּינוּ *we will stand still in our place.* Judg. vii. 21. 2 Sam. ii. 23: וַיָּמָת תַּחְתָּיו *and died on the spot.* vii. 10. 1 Chron. xvii. 9. Deut. ii. 12, 21, 22, 23. Job xxxvi. 16: רַחַב לֹא מוּצָק תַּחְתֶּיהָ *in a broad place where there is no straitness,* literally *in planitiem, in cujus loco non angustiæ.* See *Noldii Concordantiæ partic. Hebr. ed. Tymp.* p. 595. The interpreters have often mistaken the sense of the word. Hence

(*b*) *In the place of, instead of, loco,* Levit. xvi. 32: תַּחַת אָבִיו *instead of his father.* Esth. ii. 17. Gen. xxxvi. 33, &c. Ps. xlv. 17: תַּחַת אֲבוֹתֶיךָ יִהְיוּ בָנֶיךָ *instead of thy fathers shall be thy sons.*

(*c*) *For, in exchange for, in compensation for,* Gen. xxx. 15: תַּחַת דּוּדָאֵי בְנֵךְ *for the Dudaims of thy son.* 1 Kings xxi. 2. 1 Sam. ii. 20. תַּחַת מָה *for what? wherefore?* Jer. v. 19. Hence תַּחַת אֲשֶׁר as a Conj.

(*a*) *Instead that, whereas,* Deut. xxviii. 62.

(*b*) *Because that,* Deut. xxi. 14. 2 Kings xxii. 17. תַּחַת כִּי *idem,* Deut. iv. 37. Also simply תַּחַת *because,* before the infin. Isai. lx. 15: תַּחַת הֱיוֹתֵךְ עֲזוּבָה *because thou wast forsaken.* Job xxxiv. 26: תַּחַת רְשָׁעִים for תַּחַת הֱיוֹתָם רְשָׁעִים *because they are wicked.*

3. The name of an encamping place of the Israelites in the wilderness. Numb. xxxiii. 26 only.

תַּחַת Chald. *idem.* Dan. iv. 11: מִן תַּחְתּוֹהִי *from under him.*

תַּחְתִּי *adj. m.* ־ִיָּה and ־ִית *fem. lower, inferior* (part). Ps. lxxxvi. 13. Job xli. 16. Gen. vi. 16: תַּחְתִּיּוֹת־אֶרֶץ *the lowest parts of the earth, inferiora, infima terræ,* i. e. Hades, Isai. xliv. 23. Ps. cxxxix. 15. The same signification has אֶרֶץ תַּחְתִּיּוֹת, properly *terra inferiorum,* Ezek. xxvi. 20. xxxii. 18, 24; comp. בּוֹר תַּחְתִּיּוֹת *the lowest pit,* Ps. lxxxviii. 7. Lam. iii. 55.

תַּחְתּוֹן *m.* תַּחְתּוֹנָה *fem. idem.* Josh. xviii. 13. 1 Kings vi. 6.

תִּיכוֹן *m.* תִּיכֹנָה *fem. the middle,* Exod. xxvi. 28. Ezek. xlii. 6. *Adj.* from תָּוֶךְ *the middle.*

תֵּימָא, Isai. xxi. 14. Jer. xxv. 23, and

תֵּמָא, Job vi. 19, the name of a country and people in the northern part of the Arabia Deserta, on the confines of the Syrian desert, so called from *Thema,* a son of Ishmael, (Gen. xxv. 15.)

תֵּימָן *m.* properly *that which is situated to the right,* (comp. יָמָן, יָמִין), hence

1. *The south,* the southern region, (comp. the observations to אָחוֹר No. 2.) Job ix. 9. xxxix. 26. תֵּימָנָה *towards the south,* Exod. xxvi. 18, 35. xxvii. 9.

2. Poetically for *the south wind,* Ps. lxxviii. 26. Cant. iv. 16. Here of the *fem. gen.* namely רוּחַ. Comp. צָפוֹן.

3. A city, district and people in the eastern part of Idumæa, so called from תֵּימָן, grandson of Esau, Gen. xxxvi. 11, 15. Jer. xlix. 7, 20. Ezek. xxv. 13. Hab. iii. 3. Obad. 9. (as the name of a people, *masc.* Obad. 9.) The Temanites were celebrated for their wisdom and their proverbs, (Jer. xlix. 7. Obad. 8. Baruch iii. 22, 23). Hence Eliphaz the Temanite, one of the speakers in the book of Job, made the first reply, Job xv. 1. The patronymic תֵּימָנִי occurs in Gen. xxxvi. 34.

תֵּימָנִי, 1 Chron. iv. 6. Nom. gent. of an unknown place called תֵּימָן.

תֵּימָרָה *fem.* only in the combination with עָשָׂן

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as תִּמְרוֹת־עָשָׁן *columns* or *volumes of smoke*, Cant. iii. 6. Joel iii. 3. (תָּמַר signifies in the Talmud *to rise up in a straight column*, (applied to smoke); תִּמְרָא, *column of smoke*, תְּמוּר, *columna* solis vel lunæ orientis. Arab. تمر, *a tower*. Cognate with תָּמָר, תֹּמֶר, *a palm-tree*.

תִּירוֹשׁ and תִּירֹשׁ *m. new wine, must*, Gen. xxvii. 28. A frequent phrase is: אֶרֶץ דָּגָן וְתִירֹשׁ *a land full of corn and must*, Deut. xxxiii. 28. 2 Kings xviii. 32. Isai. xxxvi. 17. Root יָרַשׁ, *to lay hold of, to seize* (the head); hence in Syr. ܬܝܪܘܫܐ, *new wine*, properly, *intoxicating drink*.

תִּירָס *m.* Gen. x. 2. the name of a northern tribe of people descended from Japhet. The similarity of the name leads us to, *Thrace;* as explained also by *Josephus, Jerome, Targ. Jonath.* and *Targ. Jerusal.* See Bocharti *Phaleg.* Lib. III. Cap. ii. p. 151 &c.

תַּיִשׁ *m. plur.* תְּיָשִׁים, *a buck, ram, he-goat*, Prov. xxx. 31. Gen. xxx. 35. xxxii. 15. (Arab. تيس, *ram* and *roebuck*).

תֹּךְ *m. pressure, oppression, violence*, Ps. x. 7. lv. 12. Written in full תּוֹךְ lxxii. 14. Root תָּכַךְ, q. v.

תָּכָה occurs only in *Pual*, according to the Hebrew interpreters, *to be joined, connected;* perhaps better, *to be stretched along, to be encamped*, according to the Arab. تك Conjug. VIII. Hence Deut. xxxiii. 3. וְהֵם תֻּכּוּ לְרַגְלֶךָ *and they are encamped at thy feet*, viz. the Israelites at the foot of mount Sinai, to receive the Law. Others read תָּכוּ, *they abide*, (from תוך Syr. ܬܘܟ, *to abide, remain*), hence, *and they* (the saints) *abide by thy host*.

I. תְּכוּנָה *fem.* (from כּוּן), *a place, seat*, Job xxiii. 3.

II. תְּכוּנָה *fem.* (from תָּכַן).

1. *Arrangement, order, structure*, Ezek. xliii. 11, i. q. תָּכְנִית Verse 10.

2. *Costliness, precious thing, costly apparatus*, Nah. ii. 10. Comp. תָּכְנִית No. 2.

תֻּכִּיִּים *m, plur.* 1 Kings x. 22, also תּוּכִיִּים, 2 Chron. ix. 21. According to the Targ. Syr. Arab. Jerome, and Hebr. interpreters, *peacocks*, according to other versions, *pheasants*, which are abundant in Arabia Felix, where Ophir appears to be situated. In favour of the first signification is the name *Togei*, which signifies in the Malabar language, *peacock*. The word appears to be a foreign one, and is not to be met with in the cognate dialects. The Greeks also have the name ταὼς or ταῶς in common with the Arabians and Persians, by whom the peacock is called طاوس, hence Chald. טִיס. See Bochart's *Hieroz.* T. II. p. 135, &c.

תָּכַךְ, *to oppress, to plunder*, i. q. עָשַׁק, גָּזַל. (Chald. *damno affecit, multavit*. Syr. ܬܟ, i. q. גָּזַל in Hebrew). It does not occur as a verb, but in the derivatives תֹּךְ, and

תְּכָכִים *m. plur. oppressions*, especially of the poor, Prov. xxix. 16: אִישׁ תְּכָכִים *the oppressor* (of the poor), i. e. the unmerciful rich man. LXX. δανειστὴς. Vulg. *creditor*. In the parallel passage, xxii. 2. we find simply עָשִׁיר *the rich man*, but with the accessory idea of *oppression*.

תִּכְלָה *fem.* (from כָּלָה), *completion, perfection*, Ps. cxix. 96. Others, *hope, confidence*, or *the object of it*, from the Aramaic תִּכְלָא, ܬܟܠ, *to hope, to trust, confide*.

תַּכְלִית *fem.* (from כָּלָה).

1. *Perfection, completion*, Job xi. 7. Ps. cxxxix. 22: תַּכְלִית שִׂנְאָה *the perfection of hatred*, i. e. perfect, extreme hatred.

2. *End*, Neh. iii. 21. Job xxvi. 10: עַד תַּכְלִית אוֹר עִם חֹשֶׁךְ *to* (the place) *where light ends in darkness*. xxviii. 3: לְכָל־תַּכְלִית הוּא חוֹקֵר *he searches into all ends*, i. e. into extreme depths. See תַּבְלִית.

תְּכֵלֶת *fem. blueish purple*, also *cloth, wool, threads, dyed with that colour*, Exod.

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xxvi. 4, 31. Numb. iv. 6, &c. Ezek. xxiii. 6. xxvii. 7, 24. LXX. mostly ὑάκινθος, ὑακίνθινος, i. e. *bluish purple, violet coloured.* So *Jerome*, Vulg. This colour was obtained from the juice of the חִלָּזוֹן, i. e. a species purple shell fish in the Mediterranean sea, (*conchylium* of the ancients, *helix ianthina, Linn.*). It is almost constantly combined with אַרְגָּמָן, *reddish purple.* See *Bocharti Hieroz.* T. II. 720—42. T. III. 655—86. *Leipz.* edition. *Braun de Vestitu Sacerdot.* p. 187—200. *A. Th. Hartmann's Hebräerin*, Th. III. p. 128, &c. Luther, *gelbe seide* (*yellow silk*), as rendered by Aben Ezra and R. Salomo, who ascribe a yellow colour to the חִלָּזוֹן.

תָּכַן in four conjugations; in *Kal, to weigh;* metaph. *to try, examine minutely.* Prov. xvi. 2: תֹּכֵן רוּחוֹת יְהוָה *Jehovah tries the spirits.* xxi. 4. xxiv. 12. (The ancient translators have also here expressed it by *to guide, direct,* according to *Piel* No. 4.)

Niph. properly, *to be examined* (with the level); hence, *to be levelled, to be level,* of a way; then, metaph. *to be just,* of any one's actions as יָשָׁר. Ezek. xviii. 25, 29: *and ye say* לֹא יִתָּכֵן דֶּרֶךְ אֲדֹנָי *the way of the Lord is not just, right.* xxxiii. 17, 20. 1 Sam. ii. 3. Comp. תָּקַן.

Piel תִּכֵּן.

1. *To weight out, to level,* (with a levelling instrument) of horizontal objects, Job xxviii. 25.
2. *To measure, to mete out.* Isai. xl. 12: *who measured out the heaven with the span?* Parall. מָדַד, שָׁקַל.
3. *To set fast, to place upright, to fix, establish,* Ps. lxxv. 4.
4. *To lead, direct,* Isai. xl. 13: מִי תִכֵּן אֶת־רוּחַ־יְהוָה *who directed the Spirit of Jehovah?* Parall. *who was his counsellor, and taught him?*

Pual, to be weighed out (of money), Kings xii. 12. Derivatives out of the alphabetical order תְּכוּנָה No. II. מַתְכֹּנֶת.

תֻּכֶן *m.* from תָּכַן.

1. *A task, portion of labour, measured out, pensum.* Exod. v. 18.
2. *Measure,* Ezek. xlv. 11.

תָּכְנִית *fem.*

1. *Measure, pattern, structure, order,* Ezek. xliii. 10.
2. *Ornament, elegance, beauty,* Ezek. xxviii. 12: חוֹתֵם תָּכְנִית *one perfecting beauty,* i. e. a perfect beauty.

תַּכְרִיךְ *m.* Esth. viii. 15. *a large garment, cloak;* here the *stola medica talaris* of the king. In Chald. *idem.* Root כרך, in Syr. and Chald. *to wrap about, to cover.*

תֵּל *m.* with suffix. תִּלִּי, (from תָּלַל, *a hill,* Josh. xi. 13. Especially *a heap of stones,* Deut. xiii. 17. Josh. viii. 28. Jer. xlix. 2. The following geographical names are compounded with it:

1. תֵּל אָבִיב (*heap of ears of corn*), Ezek. iii. 15. a place in Mesopotamia, perhaps *Thelabba* on d'Anville's map, l'Eupherate et le Tigre, between 36° and 37° of longitude, and 53° and 54° of latitude.
2. תֵּל חַרְשָׁא (*hill of the wood.* See חֶרֶשׁ, חֹרֶשׁ), a place in Babylonia, Ezra ii. 59. Neh. vii. 61.
3. תֵּל מֶלַח (*hill of salt*), likewise a place in Babylonia. Ezra ii. 59. Neh. vii. 61. Names of places which begin with *Tel* are common in Assyria, Mesopotamia, and Syria. Comp. *Assemani Biblioth. Orient.* T. III. P. ii. p. 784.

תָּלָא, i. q. תָּלָה, *to hang, to be suspended,* only in the part. pass. Deut. xxviii. 66: *thy life shall be suspended before thee,* i. e. shall be in continual danger. Hos. xi. 7: עַמִּי תְלוּאִים לְמְשׁוּבָתִי *my people hanker after apostacy.* In Greek ἐξαρτάομαι τινος πράγματος likewise signifies *to follow after a thing, to adhere to it.*

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תְּלָאָה *fem.* (from לָאָה, but, according to form, from לוּא, comp. תְּעָלָה from עָלָה), *labour, trouble, pressure, distress,* Exod. xviii. 8: כָּל־הַתְּלָאָה אֲשֶׁר מְצָאָתַם *all the trouble which has befallen them.* Numb. xx. 14. Neh. ix. 32. Lam. iii. 5.

תַּלְאוּבָה *fem. thirst, dryness, drought,* Hos. xiii. 5 only: אֶרֶץ תַּלְאֻבוֹת *a dry land.* Root לָאַב, Arab. لهب and لهب, *to burn, to be dry.*

תִּלַאשָׁר, 2 Kings xix. 12. and תִּלַשָּׁר, Isai. xxxvii. 12, a city in Syria or Mesopotamia. Besides only in the Jerusalem Targum Gen. xiv. 1, 9 for the Hebrew אַלָּסָר, and in the same Targum and Jonathan, Gen. x. 12 for the Hebrew רֵסֶן, but its locality is not thereby more clearly determined. With other vowel points the first syllable might be expressed by תֵּל *a hill,* (see תֵּל), which occurs in the names of several Syrian and Mesopotamian cities. In that case the latter part might be compared with *Sharra,* in the desert of Gezira, half a mile from the Euphrates.

תַּלְבֹּשֶׁת *fem.* (from לָבַשׁ), *a garment, coat,* Isai. lix. 17.

תְּלַג Chald. *snow,* i. q. Hebrew שֶׁלֶג. Dan. vii. 9.

תִּלְגַּת, פִּלֶּסֶר. See תִּגְלַת פִּלְאֶסֶר.

תָּלָה in three conjugations; in *Kal, to hang up.* (In Chald. and Syr. תְּלָא, *idem.*) 2 Sam. xviii. 10. Job xxvi. 7. תָּלָה עַל הָעֵץ *to hang on a tree, to crucify,* a mode of executing criminals among the Israelites, Deut. xxi. 22; Persians, Esth. v. 14. vii. 10; and Egyptians, Gen. xl. 19.

Niph. נִתְלָה, *to be hanged.* Lam. v. 12. Esth. ii. 23: וַיִּתָּלוּ *and they were hanged.*

Piel תִּלָּה, as *Kal,* only in Ezek. xxvii. 10, 11. Derivative תְּלִי.

תְּלוּנָה *fem.* from לוּן No. II. only in the *plur.* the act of murmuring, Exod. xvi. 7, &c. Numb. xiv. 27.

תְּלִי *m. a quiver,* Gen. xxvii. 3 only So it is rendered by all the old Versions, except *Onk.* and *Syr.* which translate it *a sword.* The root תָּלָה *to hang up,* and the context, are more in favour of the first signification.

תְּלִיתָי Chald. *the third.* Dan. ii. 39. from תְּלַת *three.*

תָּלַל *to heap up, to raise,* only in the *part.* pass. תָּלוּל *elevated, high, aggestus.* Ezek. xvii. 22. Chald. תְּלִיל *idem.* Deriv. תֵּל a *hill, heap.* The form הִתְתַּל, see under תָּתַל.

תֶּלֶם *m. a furrow* for seed, Job xxi. 38. xxxix. 10. Ps. lxv. 11. In Arab. *idem.*

תַּלְמִיד *m.* (from לָמַד), *a pupil, disciple, scholar.* 1 Chron. xxv. 8. (In Syr. and Arab. *idem.*)

תָּלַע only in *Pual,* part. מְתֻלָּע, denom. from תּוֹלָע, *clothed in crimson,* Nah. ii. 4. For מַתְלְעוֹת, see under מ.

תַּלְפִּיוֹת *plur. fem. an armoury, a place where arms are hung up,* which, among the Orientals, was done on the turrets and walls of the cities, Cant. iv. 4. Comp. Ezek. xxvii. 10, 11. (Probably compounded of תֵּל (from תָּלָה *to hang up*), and פִּיוֹת *ora,* i. e. *acies,* comp. פֶּה No. 3.

תִּלַשָּׁר. See תִּלַאשָׁר.

תְּלָת *fem.* תְּלָתָא Chald. *three,* i. q. Hebr. שָׁלֹשׁ. יוֹם תְּלָתָא *the third day,* Ezra vi. 15. *Plur.* תְּלָתִין *thirty* Dan. vi. 8, 13.

תְּלַת *stat. emph.* תְּלָתָא, *idem.* Dan. v. 16, 29.

תַּלְתִּי *m. the third,* Dan. v. 7. The form is in imitation of the Hebrew, and only occurs here. Elsewhere תְּלִיתָי.

תַּלְתַּלִּים *m. plur. hanging down, flowing down,* of locks of hair. Cant. v. 11. (In Arab. تلتل *agitavit, commovit, concussit*).

תָּם *fem.* תַּמָּה, *adj.* (from תָּמַם) *integer,* but only in a moral sense, *blameless, honest, virtuous, pious,* i. q. יָשָׁר. Job i. 1. viii. 20. ix. 20, 21, 22. Ps. lxiv. 5. Gen. xxv. 26: וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים *Jacob was a virtuous man, keeping at home,* in opposition to the more rude and boisterous character of his brother. As neuter, *integrity, piety,*

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Ps. xxxvii 37: שְׁמָר־תָּם Jerome, *custodi simplicitatem*. *Fem.* תַּמָּתִי *my innocent one*, an expression of endearment to a beloved person. Cant. v. 2. vi. 9.

תָּם only with ה parag. תַּמָּה, Chald. *there*, i. q. שָׁם. Ezra v. 17. vi. 6, 12.

תַּמִּים *m. plur.* contracted of תְּאַמִּים, *double*, Exod. xxvi. 24. xxxvi. 29. (See תָּאַם).

תֹּם *m.* (once תּוֹם, Prov. ix. 9.), before Makkeph תָּם, with suffix. תֻּמִּי, (from תָּמַם).

1. *The state of being complete, full,* Isai. xlvii. 9: בְּתֻמָּם בָּאוּ עָלַיִךְ *they shall come upon thee in the fullest measure.* Hence
2. Equivalent to שָׁלוֹם, *security, peace, prosperity,* Job xxi. 23: בְּעֶצֶם תֻּמּוֹ *in the midst of his prosperity,* Ps. xli. 13.
3. In a moral sense, *innocence, integrity,* תֹּם־לֵבָב *innocence of heart,* Gen. xx. 5, 6. הָלַךְ בְּתֹם Prov. x. 9, and בְּתֻמּוֹ Ps. xxvi. 1, 11. xli. 13, *to walk in innocence.*—תֹּם דֶּרֶךְ *innocence of conduct,* Prov. xiii. 6. Job iv. 6.—1 Kings xxii. 34: *and he bent the bow* לְתֻמּוֹ *in his innocence,* i. e. without aiming at any one. 2 Sam. xv. 11: הַהֹלְכִים לְתֻמָּם *who went with him in their innocence,* i. e. without knowing his design.
4. *Plur.* תֻּמִּים *truth.* (LXX. ἀλήθεια) combined with אוּרִים *light,* i. e. revelation, (LXX. δήλωσις), probably oracular images in the breast-plate of the high priest. See אוּרִים.

תֻּמָּא, see תִּימָא.

תָּמָה *fem.* from תֹּם, *harmlessness, innocence, uprightness, integrity.* Job ii. 3, 9. xxvii. 5. xxxi. 6. Root תָּמַם.

תָּמַהּ in two conjugations; in *Kal, to be astonished, to wonder,* with עַל *at* any thing. Eccles. v. 7. Isai. xiii. 8: אִישׁ אֶל רֵעֵהוּ יִתְמָהוּ *one looks astonished at the other,* compare Gen. xliii. 33. Often with the accessory idea of *fear,* Ps. xlviii. 6. Job xxvi. 11: יִתְמְהוּ מִגַּעֲרָתוֹ *they are terrified at his reproof.* Jer. iv. 9.

Hithp. idem. Hab. i. 5 only: וְהִתְמַהּוּ *and they were astonished.* Deriv. תְּמָהוֹן.

תְּמַהּ Chald. *m. an event exciting astonishment, a wonder, miracle,* τέρας. Dan. iii. 32, 33. vi. 28.

תְּמָהוֹן *m. dread, terror, fear.* Zech. xii. 4. Combined with לֵבָב, Deut. xxviii. 28.

תַּמּוּז *m.* a deity of the Syrians, which was also worshipped by mourning women among the Hebrews. Ezek. viii. 14. It is the proper Syrian name for the *Adonis* of the Greeks, i. e. אָדוֹן *Lord.* See Creuzer's *Symbolik des Alterthums,* Th. II. p. 86, &c. Moses Maimonides (*More Nebochim* III. c. 29. *ed. Buxtorf*), explains it according to a tradition of the Sabians as the name of an idolatrous priest, who was murdered by his king on account of having recommended the worship of the stars and the Zodiack. At his death it was said that all the idols of the whole earth came together in one night into a Babylonian temple, to lament and bewail him. *S. Carpzov Apparat. ad antiquit. Sac. Cod.* p. 492.

תְּמוֹל *m.* adv. *yesterday.* Most frequently combined with שִׁלְשׁוֹם, *the day before yesterday* for *formerly.* See שִׁלְשׁוֹם. Job viii. 9: תְּמוֹל אֲנַחְנוּ *we are of yesterday, hesterni sumus,* used as if it were an adjective. The form אֶתְמוֹל is used in the same sense.

תְּמוּנָה *fem.* Root מוּן, probably i. q. Arabic ماث med. Je *to lie, deceive.*

1. *An image, figure, likeness;* often combined with פֶּסֶל, Exod. xx. 4. Deut. iv. 16. xxiii. 25. Job iv. 16: תְּמוּנָה לְנֶגֶד עֵינַי *an image* (an airy form) *hovered before mine eyes.*
2. *A vision, appearance, form, sight* (of God), Numb. xii. 8: תְּמוּנַת יְהוָה יַבִּיט *the countenance of Jehovah shall he behold.* Ps. xvii. 15: אֶשְׂבְּעָה בְּהָקִיץ תְּמוּנָתֶךָ *I shall satisfy myself, when I awake, with thy sight.*

תְּמוּרָה *fem.* (from מוּר *Hiph. to exchange*).

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1. *Exchange,* Ruth iv. 7. Job xv. 31. xxviii. 17: וּתְמוּרָתָהּ כְּלִי פָז *and her exchange is (not) for golden vessels,* i. e. not for gold is it (wisdom) to be exchanged. Hence, *the thing taken in exchange,* Levit. xxvii. 10, 33.

2. *Recompence, compensation,* Job xv. 31: כִּי שָׁוְא תִּהְיֶה תְמוּרָתוֹ *for vanity shall be his recompence.* xx. 18: כְּחֵיל תְּמוּרָתוֹ וְלֹא יַעֲלֹס *as property to be restored, he shall not rejoice therein.*

תְּמוּתָה *fem.* (from מוּת *to die*), *death.* It occurs only in the phrase בֶּן תְּמוּתָה *son of death,* i. e. one condemned to die, Ps. lxxix. 11. cii. 21.

תָּמִיד *m.*

1. Subst. *continuance, constant duration.* It is used only as genitive after other nouns, (comp. e. g. קֹדֶשׁ No. 1.) as a circumlocution for the adjective, as אַנְשֵׁי תָמִיד *men hired constantly,* Ezek. xxxix. 14. עוֹלַת־הַתָּמִיד *the continual,* i. e. the daily, or morning and evening, *burnt-offering,* Numb. xxviii. 6, 10, 15, 23, 24. לֶחֶם הַתָּמִיד *the continual bread,* i. e. the shew-bread, Numb. iv. 7. More rarely the genitive is omitted, e. g. עוֹלָה תָמִיד Numb. xxviii. 3.

2. הַתָּמִיד in the later Hebrew for עוֹלַת הַתָּמִיד *the daily sacrifice,* Dan. viii. 11, 12, 13. xi. 31.

3. Adv. *continually, always,* Ps. xvi. 8. xxv. 15. xxxiv. 2. The root מוּד signified probably the same as מוּשׁ, (also cognate with נוּד, נָדַד), *to move along, to proceed on, to continue,* hence *continuance.* Comp. עַד from עָדָה, דּוּר, and the Chald. תְּדִירָא from דּוּר.

תָּמִים *fem.* תְּמִימָה. *adj.* (from תָּמַם).

1. *Complete, whole,* Levit. iii. 9: הָאַלְיָה תְּמִימָה *the whole of the fat tail.* xxv. 30: שָׁנָה תְּמִימָה *a whole year.* Josh. x. 13: יוֹם תָּמִים *a whole day.*

2. *Without blemish, sound, uninjured, integer),* applied to sacrificial victims. Exod. xii. 5. Levit. i. 3, 10. iii. 1, 6. To persons, *sound, whole,* Prov. i. 12.

3. *Perfect,* e. g. תְּמִים דֵּעִים *perfect in knowledge,* Job xxxvi. 4. xxxvii. 16. Ps. xix. 8: תּוֹרַת יְהוָה תְּמִימָה *the law of Jehovah is perfect.*

4. Most frequently, in a moral sense, *blameless, innocent, just,* Gen. vi. 9. xvii. 1: תְּמִימֵי דָרֶךְ *they who are of innocent conduct.* Ps. cxix. 1. Prov. xi. 20: תְּמִים עִם אֵל *blameless towards God,* i. e. entirely devoted to God. Deut. xviii. 13. Ps. xviii. 24. With לְ, 2 Sam. xxii. 24. Comp. שָׁלֵם Nos. 4, 5.

5. Subst. *blamelessness, innocence, uprightness, sincerity,* properly neuter of the preceding, Josh. xxiv. 14. Judg. ix. *16, 19.* Hence הָלַךְ בְּתָמִים, Ps. lxxxiv. 12, and הָלַךְ תָּמִים, Ps. xv. 2. *to walk in innocence,* or *uprightly,* 1 Sam. xiv. 41. הָבָה תְמִים *give truth! cedo veritatem.*

תָּמַךְ *fut.* יִתְמֹךְ, in two conjugations; in *Kal,*

1. *To seize, lay hold of,* with the accus. Gen. xlviii. 17; with בְּ, Prov. xxviii. 17. Isai. xxxiii. 15. Prov. v. 5: שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ *her steps lay hold of the realms below,* i. e. tend that way.

2. *To keep, to hold fast,* with the accus. Amos i. 5, 8. Metaph. Prov. iv. 4: יִתְמֹךְ דְּבָרַי לִבֶּךָ *let thine heart keep my instructions.*

3. *To receive, obtain, aequire,* e. g. honour, Prov. xi. 16. xxix. 23.

4. *To keep up, to support,* with בְּ, Exod. xvii. 12: תָּמְכוּ בְיָדָיו *they supported his hands.* Frequently of God, *to uphold, support,* with בְּ, Ps. xli. 13. lxiii. 9. Isai. xlii. 1; with the accus. Ps. xvi. 5. Isai. xli. 10.

5. Recipr. as in *Niph. to hold together, to hang together, to follow each other.* Job xxxvi. 17: דִּין וּמִשְׁפָּט יִתְמֹכוּ *crime and punishment follow each other.* Comp. אָחַז

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and לָכַד in *Hithpa.*—The part. form תּוֹמִיךְ for תּוֹמֵךְ, Ps. xvi. 5. is according to the analogy of יוֹסֵף Isai. xxix. 14. xxxviii. 5.

Niph. pass. *to be holden,* only once in Prov. v. 22.

תָּמַם *fut.* יִתֹּם rarely יִתּוֹם, Ezek. xlvii. 12, תִּתֹּם for תִּתֹּם Ezek. xxiv. 11. אֵיתָם Ps. xix. 14. *Plur.* in pausa יִתָּמוּ Ps. cii. 28. It occurs in three conjugations; in *Kal,*

1. *To be completed, finished,* 1 Kings vi. 22. vii. 22: וַתִּתֹּם מְלֶאכֶת הָעַמּוּדִים *and the work of the pillars was finished.* Comp. כָּלָה No. 1. Josh. iv. 10. עַד תֻּמָּם *till they were completed,* i. e. entirely. Deut. xxxi. 24, 30.
2. Trans. *to complete, to finish,* i. q. כִּלָּה No. 1. Ps. lxiv. 7: תַּמְנוּ *we have finished it.* Hence, with לְ before the *inf. to have done with* a thing, *to have finished* an action, Josh. v. 8: וַיְהִי כַּאֲשֶׁר תַּמּוּ כָּל־הַגּוֹי לְהִמּוֹל properly, *and when the whole people had finished being circumcised.* Josh. iii. 17. iv. 1, 11.
3. *To be ended, to be gone by, to be past, to cease,* Gen. xlvii. 18. Levit. xxv. 29: עַד־תֹּם שָׁנָה *until the end of the year.* Deut. xxxiv. 8. Ps. cii. 28: שְׁנוֹתֶיךָ לֹא יִתָּמוּ *thy years shall have no end.* Lam. iv. 22: תַּם עֲוֹנֵךְ *the punishment of thy sin has an end.* Ezek. xliv. 12: וְלֹא יִתֹּם פִּרְיוֹ *and the fruit thereof shall never cease.* Ps. ix. 7: הָאוֹיֵב תַּמּוּ חֳרָבוֹת לָנֶצַח *the enemy—(his) desolations are ended for ever.* (This is the best interpretation, although the succeeding member refers to the destruction of the enemy's country).
4. *To be complete, full in number,* which is frequently in English to be expressed by *all,* 1 Sam. xvi. 11: הֲתַמּוּ הַנְּעָרִים *are they all the children?* Numb. xvii. 28 (xvii. 13): הַאִם תַּמְנוּ לִגְוֹעַ *shall we all die?* Gen. xlvii. 18: *we cannot hide it* . . . אִם תַּם הַכֶּסֶף *that all the money* . . . *is gone to my lord.* Jer. xxvii. 8: עַד תֻּמִּי אֹתָם בְּיָדוֹ *until I have brought them all under his hand.* Others, *until I have destroyed them all by his hand.*
5. *To be consumed, devoured,* as כָּלָה No. 4. e. g. Jer. xxxvi. 23: עַד־תֹּם כָּל־הַמְּגִלָּה עַל הָאֵשׁ *until the whole roll was consumed in the fire.* xxxvii. 21: עַד־תֹּם כָּל־הַלֶּחֶם מִן הָעִיר *until all the bread was consumed in the city,* Gen. xlvii. 15. (For the construction with מִן, comp. כָּלָה מִן, Gen. xxi. 15.) Also, *to be exhausted* of strength, Levit. xxvi. 20.
6. *To be destroyed, annihilated,* as כָּלָה No. 6. Numb. xxxii. 13. עַד תֹּם כָּל־הַדּוֹר *until the whole generation was destroyed,* Josh. v. 6. Jer. xxvii. 8. xliv. 12, 18. Lam. iii. 22. Ps. lxxiii. 19. עַד תַּמּוֹ 1 Kings xiv. 10; and עַד תֻּמָּם Deut. ii. 15. Josh. viii. 24. x. 20. Jer. xxiv. 10. *until his* or *their total destruction.* (Otherwise עַד־כַּלֵּה, see כָּלָה No. 6.) With מִן, Isai. xvi. 4: תַּמּוּ רֹמֵס מִן הָאָרֶץ *the oppressor is destroyed from the earth.*
7. *To be innocent, blameless, to appear innocent,* Ps. xix. 4. Comp. *Hiph.* No. 6.

Niph. to which belongs only the *fut. plur.* יִתַּמּוּ, *to be annihilated, destroyed,* as *Kal* No. 6. Numb. xiv. 35. Ps. civ. 35. xiv. 15.

Obs. The *fut.* יִתֹּם has also been considered as the future *Niph.* (comp. הֵהָמּוּ, הֵרֹמּוּ), but the comparison of examples shows, that the signification is actually distinct, and that the form יִתֹּם has only the significations of *Kal,* Nos. 1. 2. 3. 4. whereas יִתַּמּוּ is rather passive like *Kal* No. 6. *to be destroyed.* There is also a distinct plural form יִתְּמוּ which has the former signification (Deut. xxxiv. 8. Ps. cii. 28.), and evidently belongs to *Kal.* See *Kal* No. 3. It is requisite also to attend to such an uniformity of punctuation, which does not proceed from an arbitrary choice of the Masorites, but appears to be deeply founded in the nature of the language.

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Hiph. הֵתֵם (once in the *inf.* הַתִּימְךָ, as if derived from תּוּם), *fut.* יַתֵּם.

1. *To be full* in number, *to be complete*, Dan. viii. 23: כְּהָתֵם הַפֹּשְׁעִים *when their sins shall be full*, properly, *when they shall be full sinners*. ix. 24. in *Kri*. Ezek. xxiv. 10: הָתֵם הַבָּשָׂר (*that*) *the flesh may be done* or *ready*.
2. Transitively *to make ready, to finish, complete*, 2 Sam. xx. 18: וְכֵן הִתַּמּוּ *and thus they completed it*.
3. *To end, to leave off, to cease*, Isai. xxxiii. 1: כַּהֲתִימְךָ שׁוֹדֵד *when thou hast ceased to destroy*.
4. *To cause to cease;* with מִן, *to remove, to put away*. Ezek. xxii. 15: הֲתִמֹּתִי טֻמְאָתֵךְ מִמֵּךְ *I will put thy uncleanness from thee*.
5. *To sum, count up*, as שָׁלַם. 2 Kings xxii. 4: וְיַתֵּם אֶת הַכֶּסֶף *that he count up the silver*.
6. In a moral sense, *to make blameless, perfect, to keep blameless, upright*, Job xxii. 3: כִּי תַתֵּם דְּרָכֶיךָ *when thou keepest thy way blameless*, i. e. when thou walkest in innocence.

Hithp. הִתַּמֵּם, *to proceed, to act, honestly, uprightly*, with עִם *with* one, Ps. xviii. 26.

Derivatives תֹּם, תֻּם, תֻּמִּים, תֻּמִּם.

תֵּימָן, see תֵּיטָן.

תִּמְנָה proper name of a city in the tribe of Judah, Josh. xv. 10, 57. 2 Chron. xxviii. 18. Greek Θάμνα.

תִּמְנָע *fem.* proper name of a concubine of Eliphas the son of Esau, (Gen. xxxvi. 12, 22. 1 Chron. i. 39.), after whom an Edomitish tribe is named, Gen. xxxvi. 40. 1 Chron. i. 51.

תִּמְנָתָה *fem.* proper name of a city in the territory of the Philistines, Judg. xiv. 1, which was allotted to the tribe of Dan, Josh. xix. 43. Greek Θαμναθά. 1 Maccab. ix. 50. Whence the *nom. gent.* תִּמְנִי Judg. xv. 6.

תִּמְנַת חֶרֶס, Judg. ii. 9, instead of which we also find תִּמְנַת־סֶרַח Josh. xix. 50. xxiv. 30. a city in the mountainous country of Ephraim. See Reland's *Palæstina*, p. 1043.

תֶּמֶס *m.* (from מָסַס) *the act of melting, dissolving, wasting away*, Ps. lviii. 9. Comp. the word שַׁבְלוּל.

תָּמָר *m.*

1. *A palm-tree, date-palm, Phœnix dactylefera*, Joel i. 12.—עִיר הַתְּמָרִים *the city of palms*, i. e. Jericho. See under עִיר.
2. The proper name of a place on the southern confines of Palestine, Ezek. xlvii. 19. xlviii. 28. Jerome, *Palmyra*, see תַּדְמֹר.

תֹּמֶר *m. a palm-tree*, or perhaps *a column, pillar*. Comp. תִּימָרָה. Jer. x. 5.

תְּמָרָה *fem. plur.* תְּמָרִים, Ezek. xli. 18, and תְּמֹרוֹת, *a palm-branch*, as an architectural ornament, comp. תָּמָר. 1 Kings vi. 29, 32. Ezek. 35. xli. 18, 19.

תַּמְרוּק *m. plur.* תַּמְרֻקִּים (from מָרַק).

1. *Act of purifying, cleansing, purification*, Esth. ii. 12. It refers to the course of purification and anointing which the maidens underwent for twelve months previous to their admission into the Harem of the Persian king.
2. *The costly ointments* requisite for such a purification, Esth. ii. 3, 9.
3. Metaph. *means of purification* or *amendment*. Prov. xx. 30 in the *Keri*.

I. תַּמְרוּרִים *m. plur.* (from מָרַר), *bitterness*, e. g. בְּכִי תַמְרוּרִים *bitter weeping, lamentation*, Jer. xxxi. 15. vi. 26. Hence as adv. *bitterly*, Hos. xii. 15.

II. תַּמְרוּרִים *m. plur. erect pillars*, probably *road-marks, direction-posts*, Jer. xxxi. 21. Comp. תִּימָרָה, and the Arabic تامور, تامورة, *a tower*.

תַּמְרִיק, i. q. תַּמְרוּק, Prov. xx. 30. in *Chethib*.

תָּן or תָּו, only in *plur.* תַּנִּים and תַּנִּין, *m. a jackal, wild dog*, otherwise called אִי. *A mournful howling* is attributed to it, (Job xxx. 29. Micah i. 8.) It inhabits

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desolate places, (Isai. xiii. 32. xxxiv. 13. xliii. 20.); hence מְקוֹם תַּנִּים Ps. xliv. 20, and מְעוֹן תַּנִּים Jer. ix. 10. x. 22. xlix. 33. *the habitation of jackals*, i. e. the desert. In Jer. xiv. 6, they are said to snuff up the air; and in Lam. iv. 3. to suckle their young ones. (In Arab. تِنّان *a wolf*, a kindred species of animal. Compare the articles רְאֵם, קַרְא). According to Bochart, (*Hieroz.* II. p. 429.) תַּנִּים is the same with תַּנִּינִים *large serpents, sea monsters*, like לִוְיָתָן; but to which several of the preceding assertions are not applicable, e. g. that of Lam. iv. 3, where it cannot be understood of the whale, since it refers to *a wild, ferocious beast*.

תָּנָה i. q. נָתַן, in three conjugations; in *Kal, to give, to distribute presents*, in order to hire assistance. Hos. viii. 10: גַּם כִּי יִתְנוּ בַּגּוֹיִם *although they give presents among the nations*, i. e. hire them. Others read יִתְּנוּ from נָתַן.

Piel, to praise, sing praises, with the accus. Judg. v. 11: שָׁם יְתַנּוּ צִדְקוֹת יְהוָה *there they praise the righteous acts of Jehovah;* with לְ, xi. 40: לְתַנּוֹת לְבַת יִפְתָּח *to praise the daughter of Jephthah.* (In Chald. תַּנֵּי i. q. סִפֵּר *to relate.* Arab. ثنى Conj. IV. *laude celebravit*).

Hiph. as *Kal* Hos. viii. 9 only: אֶפְרַיִם הִתְנוּ אֲהָבִים *Ephraim hires foreign alliances.* Deriv. אֶתְנָן, אֶתְנָה.

תַּנָּה only in *plur.* תַּנּוֹת, *fem.* Mal. i. 3, according to the LXX. Syr. *habitations*, compare תְּנוּכָה *habitation.* According to others, i. q. תַּנִּים *jackals.*

תְּנוּאָה *fem.* (from נוּא).

1. *The act of forsaking, withdrawing* one's self, Numb. xiv. 34: וְיִדַּעְתֶּם אֶת־תְּנוּאָתִי *then ye shall know what it is, when I forsake (you).*
2. *Hostility, hatred,* Job xxxiii. 10: הֵן תְּנוּאוֹת עָלַי יִמְצָא *behold, he seeks hatred against me.* (Root נוּא, in Arab. *to appear, to rise up, as an enemy against* a person).

תְּנוּבָה *fem.* (from נוּב) *fruit, production, produce, proventus,* Deut. xxxii. 13. Judg. ix. 11. Lam. iv. 9.

תְּנוּךְ *m.* with אֹזֶן, *flap,* or *tip of the ear,* Exod. xxix. 20. Levit. viii. 23, 24. xiv. 14. Root תָּנַךְ, in Syr. *Ethp. desiit, defecit.*

תְּנוּמָה *fem.* (from נוּם), *slumber,* Job xxxiii. 15, especially *out of indolence, inactivity,* Prov. vi. 10. xxiv. 33. Ps. cxxxii. 4.

תְּנוּפָה *fem.* (from נוּף).

1. *The act of moving to and fro, a shaking, waving,* e. g. of the hand, Isai. xix. 16: תְּנוּפַת יַד־יְהוָה צְבָאוֹת *the waving of the hand of Jehovah Zebaoth,* (as a gesture of threatening). xxx. 32: מִלְחֲמוֹת תְּנוּפָה *tumultuous wars, bella agitationis.*
2. *The act of waving,* i. e. *moving to and fro before Jehovah,* a ceremony in the consecration of offerings; hence, *any thing consecrated in this manner,* e. g. חֲזֵה תְּנוּפָה *the wave shoulder,* Exod. xxix. 27. Levit. vii. 34. x. 14. וְזַהַב הַתְּנוּפָה *the consecrated gold,* Exod. xxxviii. 24, &c.

תַּנּוּר *m. an oven, baking oven,* Exod. viii. 3. Levit. ii. 4. vii. 9. xi. 35. Hos. vii. 6, 7. &c. It frequently consists, among the Orientals, only of a large conical pot, which is first heated, and then cakes are placed on its sides. Jahn's *bibl. Archæol.* Th. I. B. I. p. 213, and B. II p. 182. Beckman's *Beyträge zur Geschichte der Erfindungen.* Th. II. p. 419. The Κλίβανος of the Greeks appears to have been of a similar construction. See Schneider's Greek Lexicon under the word. (It appears to be compounded of אַתּוּן Chald. *an oven,* and נוּרָא *fire*).

תַּנְחוּמִים *m. plur.* (from נָחַם.

1. *Consolation, comfort,* Isai. lxvi. 11. Jer. xvi. 7.
2. *Compassion, pity,* Ps. xciv. 19.

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תַּנְחוּמוֹת *fem. plur. consolations,* from נָחַם, Job xv. 11. xxi. 2.

תַּנִּים *sing.* Ezek. xxix. 3. *a great serpent, a sea monster,* i. q. תַּנִּין, which is also read in several MSS.

תַּנִּין *plur.* תַּנִּינִים, *m.*

1. *A large sea animal, a sea monster,* Gen. i. 21. Job vii. 12. Isai. xxvii. 1.
2. *A serpent,* Exod. vii. 19, &c. Deut. xxxii. 33. Ps. xci. 13. *a dragon,* Jer. li. 34. perhaps also, *crocodile,* compare Ezek. xxix. 3. Comp. Art. תָּן.

תִּנְיָן Chald. *the second,* Dan. vii. 5. Root תָּנָה, etymol. connected in form and signification with שָׁנָה *to double.* The Chald. word for two is תְּרֵין, probably derived from תְּנֵי. Whence

תִּנְיָנוּת adv. *a second time, again,* Dan. ii. 7.

תִּנְשֶׁמֶת *fem.*

1. Levit. xi. 30. *an unclean quadruped,* which occurs in connexion with several species of lizards. According to Bochart, *Hieroz.* T. I. p. 1033, the *chameleon,* from נָשַׁם, *to breathe;* since, according to the opinion of the ancients, it lives solely on the air which it inhales. LXX. Vulg. *a mole.* Saadias: سام ابرص *lacerta Gecko.*
2. Levit. xi. 18. Deut. xiv. 16: *an unclean water-fowl.* LXX. πορφυρίων, *the sea-gull.* Vulg. *the swan.* Syr. ܐܣܛܪܝܐ, ἀστέριας, a species of heron. Perhaps the *pelican,* from נָשַׁם, with reference to the *inflation* or *expansion* of the pouch.

תָּעַב in three conjugations; in *Piel,*

1. *To abhor, to abominate,* Deut. vii. 26. Job ix. 31. xix. 19. Ps. v. 7. Micah iii. 9. Comp. תָּאַב No. II.
2. *To cause to be abhorred, to pollute,* Ezek. xvi. 25. Isai. xlix. 7: מְתָעֵב גּוֹי *he that pollutes the people,* or *is supposed to pollute the people,* i. e. the abhorred of the people.

Hiph. to make (any thing) *abominable, to render* it *disgraceful,* Ps. xiv. 1: הִתְעִיבוּ עֲלִילָה *they make their actions abominable* i. e. they act abominably. Hence without עֲלִילָה, *to act abominably.* 1 Kings xxi. 26. Ezek. xvi. 52. Comp. הִשְׁחִית, הֵרַע.

Niph. pass. *to be an abhorrence,* 1 Chron. xxi. 6. Job xv. 16. Isai. xiv. 19. Deriv. תּוֹעֵבָה.

תָּעָה *fut.* יִתְעֶה, apoc. יֶתַע, in three conjugations; in *Kal,*

1. *To wander about,* Gen. xxi. 14. xxxvii. 15. Exod. xxxiii. 4. Isai. liii. 6. With the accus. *to wander through* a place, Isai. xvi. 8.—xxi. 4: תָּעָה לְבָבִי *my heart is giddy, restless,* or *uneasy.* xxviii. 7: תָּעוּ מִן הַשֵּׁכָר *they stagger,* or *are giddy from intoxicating drink.*
2. With מִן, *to wander away from,* e. g. the commandments of God, Ps. cxix. 110. Comp. Prov. xxi. 16. With מֵעַל יְהוָה *from the worship of God,* Ezek. xiv. 10, 15; with מֵאַחֲרֵי יְהוָה Ezek. xiv. 11. Hence absol. *to go astray* (from the path of virtue and religion), Ps. lviii. 4: תָּעוּ מִבֶּטֶן *they are gone astray from their very birth.* Ezek. xlviii. 11. תֹּעֵי לֵבָב Ps. xcv. 10, and תֹּעֵי רוּחַ *the erring in heart, the foolish,* Isai. xxix. 24. (Chald. טְעָה, with the interchange of ת and ט, used directly for *to practise idolatry;* in Syr. *to cherish heretical opinions*).
3. *To be unfortunate, to suffer misery, to be wretched.* Prov. xiv. 22. Comp. אָבַד.

Niph. נִתְעָה,

1. *To be giddy, to stagger,* Isai. xix. 14: כְּהִתָּעוֹת *as* (a person) *staggering.*
2. *To go astray, to err,* in a moral sense, Job xv. 31.

Hiph. הִתְעָה *fut.* apoc. יֶתַע.

1. *To cause to wander,* Job xii. 24. Ps. cvii. 40. *To cause to stagger,* Job xii. 25.
2. *To lead astray,* e. g. a flock, Jer. l. 6. Metaph. *to seduce,* e. g. a people, Isai. iii. 12. ix. 15. Micah iii. 5. Hos. iv. 12, especially *to idolatry,* 2 Kings xxi. 9.

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With מִן, *to cause to depart, to seduce from* the right way, Isai. lxiii. 17.

3. Probably intrans. Jer. xlii. 20 in *Kri*: הִתְעֵיתֶם בְּנַפְשׁוֹתֵיכֶם *ye err*, i. e. are foolish, *at the expence of your lives.* It appears also to be intrans. Prov. x. 17. Others in Jer. *ye mislead (them) at the expence of your lives.* Others, *ye mislead yourselves*, where no attention is paid to the בְּ. Deriv. תּוֹעָה.

תְּעוּדָה *fem.* (from עוּד).

1. *Precept,* or *doctrine from God,* i. e. an oracle, synonymous with תּוֹרָה No. 1. Isai. viii. 6, 20, See עוּד *Hiph.* Nos. 4, 5.

2. *A law,* or rather *custom, usage,* Ruth iv. 7. Comp. חֹק No. 5.

תְּעָלָה *fem. stat. const.* תְּעָלַת (from עָלָה as תְּלָאָה from לָאָה, properly from עוּל=עָלָה).

1. *Canal, trench,* 1 Kings xviii. 32. Job xxxviii. 25: מִי פִלַּג לַשֶּׁטֶף תְּעָלָה *who has divided the channels for the shower of rain?* i. e. who conducted it through the air to all regions? Hence, *aqueduct, conduit,* Isai. vii. 3. xxxvi. 2. Ezek. xxxi. 4.

2. *A plaster, bandage,* for a wound. Comp. הֶעֱלָה אֲרֻכָּה, (p. 56. Col. 1.) *to apply a plaster* or *bandage to* (a wound), Jer. xxx. 17. xxxiii. 6.

תַּעֲלוּלִים *m. plur.*

1. *Ill fate, destiny,* which befalls one, Isai. lxvi. 4. See עָלַל No. 1. *Poel.*

2. Isai. iii. 4. i. q. עוֹלֵל, עוּלָל, *a child, babe,* the abstract is used for the concrete, like the German *Kindereyen* for *Kinder.*

תַּעֲלֻמָה *fem.* (from עָלַם), *any thing hidden* or *concealed,* Job xxviii. 11. *Plur.* תַּעֲלֻמוֹת, *secrets,* Job xi. 6. Ps. xliv. 22.

תַּעֲנוּג *plur.* ־ִים and ־וֹת from עָנַג.

1. *Good cheer, enjoyment, pleasure, luxuriousness,* Micah ii. 9. Prov. xix. 10.

2. *Delight, desire.* Micah i. 16: בְּנֵי תַעֲנוּגֵךְ *the children of thy delight,* i. e. who are thy delight. Eccles. ii. 8: וְתַעֲנוּגוֹת בְּנֵי הָאָדָם *and the delights of the sons of men.* Cant. vii. 7: אַהֲבָה בְתַעֲנוּגִים *lovely in pleasure.* The two last passages have a reference to sexual desire. Comp. the signification of the Arabic عنج, under the article עָנַג.

תַּעֲנִית *fem. the act of mortifying the body, fasting,* Ezra ix. 5. See עָנָה, No. 3.

תַּעֲנָךְ, Josh. xii. 21. Judg. i. 27. and

תַּעֲנַךְ, Josh. xxi. 25. 1 Chron. vii. 29. A city in the territory of the tribe of Manasseh, on this side Jordan.

תָּעַע in two conjugations; in *Pil.* תִּעְתַּע, *to mock, deride, ridicule,* Gen. xxvii. 12. So in most of the ancient Versions. The signification *to deceive,* is still more applicable, and suits particularly the derivative תַּעְתֻּעִים, Jer. x. 15. li. 18. This meaning however may proceed from the former, (comp. הֵתֵל *to deride,* and *to deceive*), or may be borrowed from the Root תָּעָה, *to err.*

Hithpal. idem. only in the part. וּמִתַּעְתְּעִים *and they mocked,* 2 Chron. xxxvi. 16. Castellus and Simonis compare the Arabic *onomatop.* تغتغ *to laugh aloud.* Deriv. תַּעְתֻּעִים.

תַּעֲצֻמוֹת *fem. plur. strength,* Ps. lxviii. 36, Root עָצַם.

תַּעַר *m.* (*fem.* Isai. vii 20?) with suffix. תַּעֲרִי.

1. *A sharp blade,* hence *a sharp knife, a razor,* Numb. vi. 5. viii. 7. Isai. vii. 20. תַּעַר הַסֹּפֵר *the knife of the writer,* probably used to sharpen the point of his calamus. Jer. xxxvi. 23.

2. *Sheath, scabbard* (of a sword), 1 Sam. xvii. 51. Ezek. xxi. 8, 10, 35. Jer. xlvii. 6. Root probably עָרָה *to be bare. Piel to make bare, to empty out,* perhaps synonymous with הֵרִיק, *to empty out,* and *to draw the sword out of the sheath.* Or perhaps *nudans cutem.* תַּעַר is contracted from תַּעֲרֶה. Comp. יַעַן p. 300. מַעַל No. II. and מֵעַל.

תַּעֲרֻבָה (from עָרַב No. I. 3. *fem. suretiship, surety* 2 Kings xiv. 14: בְּנֵי הַתַּעֲרֻבוֹת *the hostages, bondsmen.*

תַּעְתֻּעִים *m. plur. mockeries,* Jer. x. 15. li.

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18. Applied to idols, מַעֲשֵׂה תַעֲתֻעִים Jerom: *opus risu dignum.* Chald. *opus subsannationis.* Better, *a work of deception,* see the root תָּעַע.

תֹּף *m. plur.* תֻּפִּים.

1. *The tabor, tambourine* of the Orientals, consisting of a large hoop covered with a distended skin, sometimes with metallic plates on the border. It was played upon particularly by dancing women, Exod. xv. 20. Judg. xi. 34. Jer. xxxi. 4. (Comp. Ps. lxviii. 26.) Compare Niebuhr's *Reise,* Th. I. p. 181.

2. Ezek. xxviii. 13. *a casket, tympanum gemmæ.* (Comp. נֶקֶב. Augusti and de Wette retain here the signification of *tabor* in their German version, which agrees with the English.

תִּפְאָרָה *fem.* more frequently תִּפְאֶרֶת, with suffix. תִּפְאַרְתּוֹ (from פָּאַר).

1. *Ornament, splendour, lustre, beauty,* Exod. xxviii. 2, 40. Isai. iii. 18. בִּגְדֵי תִּפְאַרְתֵּךְ *thy beautiful garments, vestes tuæ ornatæ,* Isai. li. 1: כְּלֵי תִּפְאַרְתֵּךְ *thy splendid vessels.* Ezek. xvi. 17. Prov. xxviii. 12: בַּעֲלֹץ צַדִּיקִים רַבָּה תִּפְאֶרֶת *when the righteous rejoice, there is much splendour,* i. e. garments of joy are put on.

2. *Honour, glory, pride,* Judg. iv. 9. שֵׁם תִּפְאֶרֶת *a glorious name,* Isai. lxiii. 14. Isai. x. 12: תִּפְאֶרֶת רוּם עֵינָיו *the glory of his high looks.* xiii. 19: תִּפְאֶרֶת גְּאוֹן כַּשְׂדִּים *the glory of the pride of the Chaldeans,* i. e. the city of Babylon. Hence

3. Applied to the ark of the covenant as the seat of the glory of Jehovah, Ps. lxxviii. 61. Comp. עֹז No. 3.

תַּפּוּחַ *m.* (from נָפַח), *to breathe, to emit fragrance,* comp. vii. 9.)

1. *An apple,* Cant. vii. 9. Prov. xxv. 11. (Arab. تفاح, *idem,* but also applied to *lemons, peaches, apricots*).

2. *An apple-tree.* Cant. ii. 3. viii. 5.

3. A city in the tribe of Judah, Josh. xii. 17. xv. 34.

4. A city on the confines of the tribe of Ephraim and Manasseh, Josh. xvi, 8.

תְּפוּצָה (from פּוּץ), *a scattering, dispersion.* Jer. xxv. 34, but the reading is doubtful. See the Obs. to the verb פּוּץ.

תְּפִינִים *m. plur.* only in Levit. vi. 14. (21.) Probably *small pieces, fragments, crumbs.* It is then derived from יָפַן, i. q. Arab. افن *diminuit,* perhaps *comminuit.* The LXX. according to several MSS. ἐρικτά, *bruised,* and the following words מִנְחַת פִּתִּים (as) *a meat-offering in pieces,* appear to explain it. Others, from אָפָה *to bake,* but of which it is difficult to produce an analogical form. So the LXX. in the common text ἑλικτά.

I. תָּפֵל *m. any thing unseasoned, unsavoury,* Job vi. 6. Metaph. *any thing insipid, foolish,* Lam. ii. 14. See תִּפְלָה. (Arab. تفل, *to be unseasoned,* in Chald. *to be unsalted*). Compare Buxtorf's *Talmud. Lex.* p. 2620.

II. תָּפֵל, *lime, lime-wash,* to spread over walls. Ezek. xiii. 10, &c. xxii. 28. (Arab. طفل, Chald. טָפַיל, *idem,* with the interchange of ט and ת).

תֹּפֶל the name of a place in the desert, only in Deut. i. 1.

תִּפְלָה *fem.* i. q. תָּפֵל No. I. *any thing insipid, absurd, foolish,* Job i. 22. xxiv. 12. Jer. xxiii. 13.

תְּפִלָּה *fem.* (from פָּלַל in *Hithpo. to pray*).

1. *A prayer,* Ps. iv. 2. vi. 10. Ps. cix. 4: וַאֲנִי אִישׁ תְּפִלָּה for וַאֲבִי תְּפִלָּה *and I prayed* (for them). cix. 7: וּתְפִלָּתוֹ תִּהְיֶה לַחַטָּאָה *and let his prayer become sin,* i. e. only increase his guilt. Compare the parall. Prov. xxviii. 2.—נָשָׂא תְּפִלָּה Isai. xxxvii. 4. Isai. xxxvii. 4, and הִתְפַּלֵּל תְּפִלָּה Neh. i. 6, *orare preces.* It is used in the superscription of Ps. xvii. lxxxvi. xc. cii. cxlii. and in Ps. lxxii. 20, the Psalms i—lxxii. are

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included under the general appellation תְּפִלּוֹת דָּוִד *the prayers of David.* Since many of these compositions are not properly prayers, it is evident that the word must have been used in a more extensive sense; and also signifies

2. *A poem, song of praise* to the Deity. Thus Hab. iii. 1. Also the verb הִתְפַּלֵּל is used in 1 Sam. ii. 1. more in the sense of *praising* God, than of *praying* to him.

תִּפְלֶצֶת *fem.* (from פָּלַץ, *Hithpa.*) *fear, terror,* Jer. xlix. 16: תִּפְלַצְתְּךָ *the fear of thee.*

תִּפְסַח proper name *Thapsacus,* a considerable city on the western shore of the Euphrates, which formed the extreme boundary of Solomon's dominions in the north-east. It has its name from פָּסַח *transiit,* because there was a celebrated passage of the Euphrates at that place, 1 Kings iv. 24. (v. 4.), perhaps also 2 Kings xv. 16, which others take for another place near Samaria.

תָּפַף in two conjugations; in *Kal, to beat,* applied to beating a tabor, Ps. lxviii. 26.

Poel to strike (on the heart), Nah. ii. 8. Deriv. תֹּף.

תָּפַר in two conjugations; in *Kal, to sew, join, together,* Gen. iii. 7. Eccles. iii. 7. Job xvi. 15.

Piel idem, only in the part. מְתַפְּרוֹת. Ezek. xiii. 18.

תָּפַשׂ *fut.* יִתְפֹּשׂ in three conjugations; in *Kal,*

1. *To sieze, lay hold of,* with the accus. Gen. xxxix. 12. 1 Kings xviii. 40. Jer. xxxiv. 3; with בְּ, Deut. ix. 17. Isai. iii. 6. Ezek. xxx. 21.
2. *To take prisoner,* 2 Kings vii. 12; *to take, to capture,* (a city), Josh. viii. 8. Deut. xx. 19; hence, *to have possession of, to hold, tenere.* Jer. xl. 10.
3. *To hold, to handle, to manage,* e. g. the sickle, Jer. l. 16; the bow, Amos ii. 15. Jer. xlvi. 9; the oar, Ezek. xxvii. 29; the sword, Ezek. xxxviii. 4; the guitar, Gen. iv. 21. Numb. xxxi. 27: תֹּפְשֵׂי הַמִּלְחָמָה *they who have waged war.* Jer. ii. 8: תֹּפְשֵׂי הַתּוֹרָה *they who handle the law.*
4. תָּפַשׂ שֵׁם אֱלֹהִים Prov. xxx. 3. Luth. applicably, *Sich an den Namen Gottes vergreifen, to profane the name of God,* i. e. to deny, abjure, him, comp. כִּחֵשׁ in the first member. It is usually supplied by נָשָׂא שֵׁם לַשָּׁוְא, and taken in the sense of לַשָּׁוְא יְהוָה *to take the name of Jehovah in vain.* Exod. xx. 7; but this is not only attended with some difficulties in the construction, but the sense also is not of equal force with the first member. (The cited parallel passage by J. D. Michaelis from the Arabic version, Ps. xxiv. 4. proves not what it should, since it is formed literally after the Greek of the LXX. and is moreover here out of its place).
5. *To set, enchase.* Part. pass. תָּפוּשׂ זָהָב *enclosed with gold.* Comp. אָחַז 1 Kings vi. 10.

Niph. pass. נִתְפַּשׂ, pass. of *Kal,* No. 2. *to be taken,* Ezek. xix. 4, 8. Jer. l. 46. Ps. x. 2.

Piel as *Kal,* No. 1. *to touch, lay hold of,* only in the *fut.* Prov. xxx. 28.

תֹּפֶת *fem.*

1. *Any thing disgusting, loathing, which creates a spitting.* (Root Chald. תּוּף, *to spit out.* Arabic تفف, *to spit out with contempt*). Job. xvii. 6: תֹּפֶת לְפָנִים אֶהְיֶה literally, *I am become as one whom they spit at in the face.* [The translator here adds some other interpretations of the passage which indeed are likewise applicable, but will not admit of a grammatical solution. De Wette: *I am become an abhorrence to all (men),* who no doubt takes לְפָנִים incorrectly as a contraction for לִפְנֵי דֵם literally, *before all,* i. e. to all. Others, *I am become an instrument* or *sign of conviction,* i. e. an example to all. Others, take תֹּפֶת for *a drum,* from תֹּף) and

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translate, *I am to them as the sound of the tabret*, i. e. they rejoice at my misfortune, as at the sound of a tabret].

2. A place in the valley of the children of Hinnom near Jerusalem, and notorious for the seat of idolatry, especially for the worship of Moloch. 1 Kings xxiii. 10. Jer. vii. 31, 32. xix. 6. xiii. 14. With the *He* parog. תָּפְתָּה, Isai. xxx. 33.

תִּפְתָּיֵא Chald. *plur.* a title among the Chaldeans, probably *lawyers* or *judges*, Dan. iii. 2, 3. (In Arab. Conj. IV. افتى, *to pass sentence, to give counsel;* hence مفتي, *a Mufti*, properly, *a wise counsellor*, whose word is almost a law). Others, *provincial officers*, heads of the district, from פַּתִּי, פַּתְאָה, *the plain, the country*. LXX. οἱ ἐπ' ἐξουσιῶν. Vulg. *præfecti*.

תִּקְוָה *fem.*

1. The same as קָו, *a cord, line*, Josh. ii. 18, 21. The root קָוָה appears also to have had the signification of *twisting*, with which is connected that of *strength*, (as in חַיִל, חוּל).

2. *Expectation, hope*, from קָוָה, Ruth i. 12. Job v. 16. vii. 6. and Zech. ix. 12: אַסִּירֵי הַתִּקְוָה *the prisoners of hope*. Also *the object of hope*. Job vi. 8.

תְּקוּמָה *the act of rising, resisting*, Levit. xxvi. 37. Root קוּם No. 2.

תְּקוֹמֵם *m.* i. q. מִתְקוֹמֵם *one that rises up, an enemy*, Ps. cxxxix. 21.

תְּקוֹעַ the name of a village south-east of Jerusalem, near which the great desert commences; (hence, מִדְבַּר תְּקוֹעַ, 2 Chron. xx. 20. Comp. 1 Maccab. ix. 33.) the native place of the prophet Amos, 2 Sam. xiv. 2. 1 Chron. ii. 24. Jer. vi. 1. Amos i. 1. In Greek Θεκωέ, 1 Maccab. ix. 33. See Reland's *Palestina*, p. 1028.

תְּקוּפָה *fem.* (from קוּף, i. q. נָקַף No. 1.) *the act of going round, a circuit*, e. g. of the sun, Ps. xix. 7.—לִתְקוּפַת הַשָּׁנָה *at the end of a year*, 2 Chron. xxiv. 23. Compare Exod. xxxiv. 22, where the ל is wanting.—לִתְקוּפַת הַיָּמִים *at the end of the appointed time* (of pregnancy), 1 Sam. i. 20.

תַּקִּיף *m. adj. strong, powerful*, Eccles. vi. 10.

תַּקִּיף *m.* Chald. from תָּקַף.

1. *Hard, strong*, Dan. ii. 40, 42.

2. *Powerful, mighty*, iii. 33.

תְּקַל Chald. *to weigh*, i. q. שָׁקַל in Hebrew. Part. pass. תְּקִיל for תָּקִיל *weighed*, Dan. v. 25. Pret. *Peil, to be weighed*, v. 27.

תָּקַן in two conjugations; in *Kal, to be, become, straight*, hence *to rectify*, a later Aramaic word. Eccles. i. 15: לֹא יוּכַל לְתִקֹּן *it cannot become straight*, i. e. it cannot be rectified. Comp. the cognate verb תָּכַן in *Piel*.

Piel תִּקֵּן.

1. *To make straight*, Eccles. vii. 13.

2. With מְשָׁלִים, *to arrange proverbs, aptare, adornare parabolas*, Eccles. xii. 9.

תְּקַן Chald. *idem*, only in *Hoph.* הָתְקַן, (with a Hebrew inflection) *to be replaced, restored, reestablished*, Dan. iv. 33. (36). Syr. ܬܩܢ, *idem*.

תָּקַע in two conjugations; in *Kal*,

1. *To strike, smite, clap*, especially with כַּף, *to clap the hand*, and that

(*a*) As a sign of joy, Ps. xlvii. 2.

(*b*) As a sign of malicious joy, and with עַל *over one*, Nah. iii. 19.

(*c*) *To strike hands* in token of becoming security. Prov. xvii. 18. xxii. 26: with ל following of the person *for* whom, Prov. vi. 1. Without כַּף *idem*. Prov. xi. 15.

2. *To strike, smite, to drive in*, e. g. תָּקַע יָתֵד *to drive in a nail*, Judg. iv. 21. Isai. xxii. 23, 25. Hence *to fasten by nailing*, 1 Sam. xxxi. 10. 1 Chron. x. 10: אֶת־גֻּלְגָּלְתּוֹ תָּקְעוּ בֵּית דָּגוֹן *his scull they fastened on the temple of Dagon*. Judg. xvi. 14. Hence also תָּקַע אֹהֶל *to pitch, to strike a tent*, namely, by driving the tent-pins into the ground, Gen. xxxi. 25. Jer. vi. 3.

3. *To thrust, to push into*, e. g. a lance,

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a sword, Judg. iii. 21. 2 Sam. xviii. 14. Hence, also, *to throw, cast,* e. g. into the sea, Exod. x. 19.

4. *To blow a horn, trumpet,* literally, *to force* (the breath) *into the horn* or *trumpet,* with בְּ of the instrument, Numb. x. 3, 4, 8; without בְּ, Ps. lxxxi. 4. Jer. iv. 5. vi. 1. li. 27. תָּקַע שׁוֹפָר *to blow the trumpet,* Numb. x. 6, 7. (as a signal for calling the people together) is distinguished from תָּקַע תְּרוּעָה and הֵרִיעַ *to sound an alarm* (as a signal for moving).

Niph. pass. of *Kal* No. 1. letter (*c*). Job xvii. 3: מִי הוּא יִתָּקַע לְיָדִי *who is it that will strike hands with me?* i. e. will become surety for me? Pass. of No. 4. Isai. xxvii. 13. Amos iii. 6. Whence

תְּקַע *m.* Ps. cl. 3. and תָּקוֹעַ *m.* Ezek. vii. 14. *a blowing with the trumpet.*

תָּקַף *to overpower, to prevail over, to oppress,* a person; with the accus. Job xiv. 20. xv. 24. Eccles. iv. 12. (Arab. تقف *idem.* Comp. the Chald.) Deriv. out of the alphabetical order תַּקִּיף.

תֶּקֶף Chald. *to become great, powerful,* Dan. iv. 8, 19. v. 20. רוּחֵהּ תְּקִפַת לַהֲזָדָה *his spirit became overbearing.*

Pael to confirm, establish, Dan. vi. 8.

תֹּקֶף *might, power,* Esth. ix. 29. x. 2. Dan. xi. 17.

תָּקוֹף *m.* Chald. *stat. emph.* תָּקְפָּא *idem.* Dan. iv. 27.

תֹּר *Turtle-dove.* See תּוֹר No. 4.

תַּרְאֲלָה a city in the tribe of Benjamin, Josh. xviii. 27. (Root Arab. رأل conj. X. *to multiply*).

תַּרְבּוּת *fem.* (from רָבָה). *Increase, offspring, brood, soboles;* here, probably used by way of contempt. Numb. xxxii. 14.

תַּרְבִּית *fem.* (from רָבָה), *interest, usury,* i. q. מַרְבִּית, q. v. Levit. xxv. 36. Prov. xxviii. 8. Ezek. xviii. 8, &c. In some passages it is combined with נֶשֶׁךְ. If תַּרְבִּית is to be distinguished from it, it might be understood to signify that which the usurer takes in restitution beyond what he lent.

תַּרְגֵּל *quadril. to lead the foot, to teach to walk,* Hos. xi. 3. It is denominated from רֶגֶל, with a formative ת, as in Aramaic תַּלְמֵד *to teach,* from לְמַד *to learn.*

תַּרְגֵּם Chald. *quadril. to explain, to interpret, translate.* Part. pass. מְתַרְגְּמָן, *interpreted,* Ezra iv. 7. Whence the name תַּרְגּוּמִין *the Chaldee translations of the Old Testament.*

תַּרְדֵּמָה *fem.* with an *impure tzere* (from רָדַם).

1. *A deep sleep,* Gen. ii. 21. xv. 12. 1 Sam. xxvi. 12. Job iv. 13. xxxiii. 15.

2. *Inactivity, drowsiness,* Isai. xxix. 10. Prov. xix. 15.

תִּרְהָקָה *Tirhakah,* the name of a king of Ethiopia, Isai. xxxvii. 9. 2 Kings xix. 9. In Strabo, (B. XV. p. 472.) *ed.* Causaub.) he is called Τέαρκων, in Manetho, who mentions him as the third king of Ethiopia, Ταρακος.

I. תֶּרַח a proper name of the father of the patriarch Abraham. Gen. xi. 26. Josh. xxiv. 2.

II. תֶּרַח (*delay*) the name of an encamping place of the Israelites in the wilderness, Numb. xxxiii. 27.

תְּרוּמָה *fem.* (from רוּם).

1. *A present, gift,* Prov. xxix. 4: אִישׁ תְּרוּמוֹת *one that takes presents, bribes.*

2. Especially *a gift made to the temple,* or to the *priesthood;* hence, applied to the contributions to the tabernacle, Exod. xxv. 2, 3. xxx. 13, 14. Of the dues of the priests, Levit. vii. 32. xxii. 12; of the tribute of the half shekel, Exod. xxx. 14; of the offering of the first-fruits, Numb. xv. 12, &c. 2 Chron. xxxi. 10. Hence שְׂדֵי תְרוּמוֹת *fields of the first-fruits,* i. e. on which the first-fruits are growing. 2 Sam. i. 21. Synonymous with תְּרוּמַת־יָד Deut. xii. 11, 17, and תְּרוּמַת־יְהוָה Exod. xxx. 14, 15. See חֲרִים No. 4.

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3. Especially *the heave-offering*, (in relation to a certain rite of elevation, comp. תְּנוּפָה *wave-offering*). Exod. xxix. 27: שׁוֹק הַתְּרוּמָה *the shoulder of the heave-offering*, Levit. vii. 34, &c. Comp. חֲרִים No. 5.

תְּרוּמָיָה, i. q. תְּרוּמָה No. 2, properly, *that which belongs to an offering*, Ezek. xlviii. 12.

תְּרוּעָה *fem.* from רוּעַ No. II.

1. *A shout of joy, rejoicing*, Job viii. 21. xxxiii. 26. הֵרִיעַ תְּרוּעָה *to raise a shout of jubilee*, 1 Sam. iv. 5. Ezra iii. 11, 13.

2. *A shout for battle*, Amos i. 14. Jer. iv. 19. xlix. 2. הֵרִיעַ תְּרוּעָה *to raise a shout for battle*, Josh. vi. 5, 20.

3. *The sound of a trumpet*, Levit. xxv. 9. יוֹם תְּרוּעָה *the day of sounding the trumpet*, namely, the first day of the seventh month, New-year's day, which was proclaimed by the sound of the trumpet, Levit. xxiii. 24. Numb. xxix. 1—6. זִבְחֵי תְרוּעָה *offerings by sound of the trumpet*, Ps. xxvii. 6. Comp. Numb. x. 10. Ps. lxxxix. 16.

תְּרוּפָה *fem. a healing, refreshment*, Ezek. xlvii. 12. LXX. ὑγίεια, whence in Rev. xx. 2. θεραπεῖα. Vulg. *medicina*. So likewise Chald. and Syr. The root רוּף takes probably its signification from רָפָא *to heal, cure*, whence מַרְפֵּא *a healing, cure, relief*.

תִּרְזָה *fem.* Isai. xliv. 14. the name of a tree. According to some, *the holly*, from תרז, Arab. ترز, *to be strong, hard*. See *Celsii Hierobot.* T. II. p. 270.

תְּרֵין Chald. *two, stat. const.* תְּרֵי, Syr. ܬܪܝ, *idem. fem.* תַּרְתֵּין Dan. vi. 1. Ezra iv. 24. Syr. ܬܪܬܝܢ. Both derived from the Hebrew שְׁנַיִם by an interchange of נ and ר, see נ. Whence תִּנְיָן *the second*.

תָּרְמָה *fem. fruit, deceit*, Judg. ix. 31. Root רָמָה, in *Piel to deceive*.

תַּרְמִית *fem. deception*, Jer. viii. 5. xxiii. 26. Once in the Chethib of Jer. xiv. 14. we find תַּרְמוּת. Root רָמָה, in *Piel to deceive*.

תֹּרֶן *m.*

1. *A mast of a ship*, Isai. xxiii. 23. Ezek. xxvii. 5.

2. The same as נֵס, probably *a flag, banner*, raised on mountains as a signal, Isai. l. 17. (Perhaps it may be compared with the Rabbin. תּוֹרְנִיתָא *pinus*).

תְּרַע Chald. *m.*

1. *An entrance, gate, door*, i. q. Heb. שַׁעַר, from which it is formed by transposition. Dan. iii. 26.

2. *The Porte*, i. e. the palace of the Oriental kings; so called from the great gate, which leads to the enclosure of the seraglio. Dan. ii. 49: *and Daniel was placed* בִּתְרַע מַלְכָּא *over the king's palace*, i. e. he was made prefect of the palace. Compare שַׁעַר No. I. (Syr. and Arab. *idem*.) Whence

תָּרָע Chald. (with an *impure* kametz) *a porter, gate-keeper*, Ezra vii. 24. It is a denom. as שַׁעַר from שַׁעַר.

תַּרְעֵלָה *fem.* (from רָעַל), *state of reeling, staggering, drunkenness, intoxication*; whence יֵין תַּרְעֵלָה *intoxicating wine*, Ps. lx. 5, and כּוֹס הַתַּרְעֵלָה *the cup of intoxication*, Isai. li. 17, 22. See concerning this metaphor כּוֹס.

תְּרָפִים *m. plur.* A kind of *domestic idols* or *Penates*, similar to the sacred images of the Roman or Greek Church, (Gen. xxxi. 19, 34. 1 Sam. xix. 13, 16.) which were also used by the superstitious, for domestic oracles, (Ezek. xxi. 26. Zech. x. 2.) From 1 Sam. xix. 13, 16.) it appears clear that their size and figure were those of the human form. The plural תְּרָפִים appears also to be here the *pluralis excellentiæ*, and to refer to a single image; but in Gen. xxxi. 34, it is construed with the plural. The remaining passages are, Judg. xvii. 5. xviii. 14, &c. 2 Kings xxiii. 24. Hos. iii. 4. To their use as oracles the derivation from ترفس *percontari, inquirere* is applicable (Castell.) See the accounts

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of the Rabbins concerning their figure, and the ceremonies relating to them in Buxtorf's *Lex. Chald. s. v.*

תִּרְצָה (*pleasantness*), the name of a city in the kingdom of Israel, which was the royal residence of the kings from Jeroboam to Omri, Josh. xii. 24. 1 Kings xiv. 17. xv. 21. 2 Kings xv. 14. Its situation is represented as pleasant in Cant. xi. 4. Josephus calls it Θαρση, and sometimes Ἀρσανη.

תַּרְשִׁישׁ *Tartessus*, the proper name of a city and country in Spain, the most celebrated commercial town in the west, to which the Hebrews and the Phenicians traded. That it was situated in the west, is evident from Gen. x. 4, where it occurs in connexion with Elisha, Kittim and Dodanim; comp. Ps. lxxii. 10, where it is connected with אִיִּים, *the islands of the west*. According to Ezek. xxxviii. 13. it was an important place of trade; according to Jer. x. 9, it exported silver, and according to Ezek. xxvii. 12, 25, silver, iron, tin and lead to the Tyrian market. They embarked for this place from Joppa, Jonah i. 3. It is represented as an important Phenician colony, Isai, xxiii. 1, 6, 10, and mentioned among other distant states, Isai. lxvi. 19. That these accounts coincide only with *Tartessus*, has been shown by Bochart, (*Geogr. Sacra*, Lib. III. cap. vii. p. 165, &c.) J. D. Michaelis, (*Spiceleg. Geogr. Hebr. exteræ*, P. I. p. 82—103.), and Bredow, (*Histor. Untersuchungen*, St. II. p. 260—303.) The Greek name Ταρτήσσος proceeds from תַּרְתִּישׁ, the harder Aramaic pronunciation of the word, but the orthography with σ was also known to the Greeks, for in Polybius and Stephanus Byzantinus Ταρσηϊον occurs synonymous with Ταρτήσσος.

The expression אֳנִיּוֹת תַּרְשִׁישׁ *Tarshish ships*, Isai. xxiii. 1, 4. lx. 9. is used generally for *large merchant-ships*, i. e. ships fit for undertaking long voyages, (perhaps distinguished by their construction and regulation from the other Phenician ships), even though they sailed to other countries; comp. the term *an Indiaman*. Comp. Ps. xlviii. 8. Isai. ii. 16.—Hence, according to 1 Kings xxii. 49. ships were sent by Jehoshaphat from Ezion-geber to Ophir, and according to 1 Kings x. 22. Tarshish ships imported, for Solomon, every three years, from Ophir, gold, silver, ivory, &c. All interpreters agree in the sense of these passages. But the two passages in Chronicles, which are parallel with the preceding cited from Kings, namely, 2 Chron. xx. 36, 37. (parallel with 1 Kings xxii. 49.); and 2 Chron. ix. 21. (parallel with 1 Kings x. 22.), in which it is expressly said that these ships from Ezion-geber went to Tarshish (not to Ophir), have induced some interpreters to adopt another Tarshish in India or Ethiopia. The passages, however, may be easily reconciled when we consider that אֳנִיּוֹת תַּרְשִׁישׁ signifying *ships fit for long voyages*, the term תַּרְשִׁישׁ itself would, by any easy translation, be taken to indicate any *distant country*. The passage, 2 Chron. xx. 36: אֳנִיּוֹת לָלֶכֶת תַּרְשִׁישׁ is therefore to be rendered *ships to go to a distant country*, which, from the parallel passage in Kings, we learn was *Ophir*. For other explanations, see Bredow, p. 293—95, and Gesenius' *Geschichte der Hebr. Sprache und Schrift*, p. 42. Hence, there is no necessity for the adoption of a second Tarshish—The opinion of Josephus that תַּרְשִׁישׁ is the city Tarsus in Cilicia has been clearly contradicted by Michaelis, and it is surprising that J. Th. Hartmann (*Aufklärungen*, Th. I. p. 69.) should again defend that opinion.

The ancient versions which express incorrectly תַּרְשִׁישׁ by *sea*, proceeded probably from taking אֳנִיּוֹת תַּרְשִׁישׁ for *large ma-*

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ritime ships generally. See Michaelis and Bredow as cited.

2. Name of *a precious stone,* which probably has derived its name from *Tartessus,* (as אוֹפִיר for Ophiritic gold). Exod. xxviii. 20. xxxix. 13. Exek. i. 16. x. 9. xxviii. 13. Cant. v. 14. Dan. x. 6. The LXX. and Josephus explain it by *Chrysolite,* the topaz of the moderns, which Braun (*de Vestitu Sacerdot.* II. 7.) endeavours to confirm. Others *amber.* But the passages in Exod. xxviii. 20. xxxix. 12. where תַּרְשִׁישׁ is named with other jewels, will scarcely admit of it.

תִּרְשָׁתָא (always with the Art.), an epithet or title which was bestowed upon Nehemiah, Ezra ii. 63. Neh. vii. 65, 70, where it occurs alone, and more clearly Neh. viii. 9. x. 2: נְחֶמְיָה דְּהוּא הַתִּרְשָׁתָא. Nehemiah does not speak here himself, for the title תִּרְשָׁתָא occurs only in that part of his book which is supposed to be inserted by another hand, viz. according to Jahn, from viii. 6. to x. 10. Probably a title belonging to him as governor (פֶּחָה), comp. perhaps, the Persian ترش, ترشي, *morose, austere, austerus;* similar to the German *gestrenger Herr,* and the like.

תַּרְתָּן *m. Tartan,* proper name of a general under the Assyrian king Sargon (Isai. xx. 1.), and Sennacherib (2 Kings xviii. 17.)

תַּרְתָּק proper name of an idol of the Avites (עַוִּים). 2 Kings xvii. 31.

תְּשׂוּמֶת (from שׂוּם), Levit. v. 21. (vi. 2.) only: תְּשׂוּמֶת־יָד *something given into one's hand to keep, a deposit.* The difference between it and פִּקָּדוֹן is not clear. Compare מַשָּׂא כָּל־יָד in Neh. x. 32.

תְּשָׁאוֹת *fem. plur.* from the root שׁוּא=שָׁאָה.

1. *Noise, cry, clamour,* Job xxxix. 7; esp. *tumult,* of a concourse of people, Isai. xxi. 2. Synonymous with שְׁאוֹן.

2. *A crashing noise,* Job xxxvi. 29.

תִּשְׁבִּי *m. Nom. gent. the Tishbite,* (of Elijah), 1 Kings xvii. 8. xxi. 17, derived from a town called תִּשְׁבֶּה or תִּשְׁבֵּה, Greek Θεσβή, Tob. i. 2. in the tribe of Naphtali. See Reland's *Palæstina,* p. 1035.

תַּשְׁבֵּץ *m.* from שָׁבַץ, *cloth made in chequers* or *cells,* (see the verb). Whence כְּתֹנֶת תַּשְׁבֵּץ *a coat of chequered cloth,* Exod. xxviii. 42.

תְּשׁוּעָה *fem.* from שׁוּעַ, i. q. יָשַׁע.

1. *Help, deliverance, salvation,* Ps. xxxvii. 39. xl. 11. lxxi. 15.

2. *Victory,* 2 Sam. xix. 3. 2 Kings v. 1. Comp. יְשׁוּעָה.

תְּשׁוּקָה *fem.* (from שׁוּק, i. q. שָׁקַק No. II. *to desire*), *desire, longings,* Gen. iv. 7: וְאֵלַיִךְ תְּשׁוּקָתוֹ *and unto thee is its* (sin's) *desire,* where sin is personified. Especially *amatory desire,* Gen. iii. 16. Cant. vii. 11.

תְּשׁוּרָה *fem. a present, gift,* 1 Sam. ix. 7. It is also used in the Hebr. translation of Daniel ii. 6. v. 17. for the Chald. נִבְזְבָה *a present, gift.* Root שׁוּר No. II. *to go, to travel.* With בְּ, *to bring, present,* comp. Isai. lvii. 9.

תְּשִׁיעִי *fem.* תִּי *the ninth,* (from תֵּשַׁע, *nine*). Numb. vii. 60.

תֵּשַׁע *fem. stat. const.* תְּשַׁע, and תְּשָׁעָה *m. stat. const.* תִּשְׁעַת *nine.* Also used for *the ninth,* to denominate *days,* e. g. בְּתִשְׁעָה לַחֹדֶשׁ *in the ninth of the month,* Levit. xxiii. 22. *Plur.* תִּשְׁעִים *comm. ninety.*

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THE ANALYTICAL PART.

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THE following Analysis contains a solution and explanation of all those grammatical forms, of which the root is disputable, or at least difficult to be ascertained by the unexperienced scholar. For finding a form it is to be noticed, that (1.) The Article, the ה interrogative, the וְ copulative, וַ conversive, and the prepositions בְּ, לְ, כְּ pointed with Shevah, have been omitted; hence וַיֶּגֶל is to be sought for under יֶגֶל, בְּמֹצָאָם under מֹצָאָם. (2.) In several verbs, of which the third future occurs, the first and second persons *fut.* have not been separately explained, hence, e. g. אֵבוֹשׁ is to be looked for under יֵבוֹשׁ.

Some other anomalous forms, which have been noticed under their respective roots in the Lexicon, have been here simply referred to.

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א

אַבֶּדְךָ, Ezek. xxviii. 16. for אֲאַבֶּדְךָ, *fut. Piel* of אָבַד. The first radical א is omitted, after the Syriac form. See Chr. B. Michaelis *lum. Syr.* §. 10. Comp. the part. *Piel* of אָלַף and the *fut. Piel* of אָזַר.

אָבָהָן, *plur.* Chald of אַב.

אָבוּא, Isai. xxviii. 12. for אָבוּ *they will*, after the Arabic form.

אֱבוּשׁ, see יָבוֹשׁ.

אָבִי for אָבִיא *I bring*, 1 *fut. Hiph.* of בּוֹא, q. v. 1 Kings xxi. 29. Micah i. 15.

אֹבִידָה 1 *fut. Hiph.* of אָבַד, for אַאֲבִידָה. Comp. אוֹכִיל, אוֹצִרָה.

אֶגְאַלְתִּי 1 person pret. *Hiph.* for הִגְאַלְתִּי from גָּאַל No. II. after the Syr. form.

אֲדַקֵּם, 2 Sam. xxii. 43. for אֲדִיקֵם 1 *fut. Hiph.* with suffix ם֫ *I will reduce them to dust*, of דָּקַק. The *dagesh* in ק supplies the long vowel.

אֶדַּדֶּה and אֲדַדֵּם 1 *fut. Hithp.* of דָּדָה, the latter with the pronominal suffix ם֫.

אֶדְמֶה 1 fut. *Hiph.* of דָּמָה No. I.

אֶדָּרֵשׁ *infin. absol. Niph.* for הִדָּרֵשׁ.

אֶהַב 1 *fut. Kal* of אָהַב, also אֹהַב.

אֲהוֹדֶנּוּ for אוֹדֶנּוּ, 1 *fut. Hiph.* with the suffix נּוּ. It is the Chald. Hiph. form of יָדָה *to praise*, Ps. xxviii. 7. Comp. יְהוֹדֶה Neh. xi. 17.

אֶהִי 1 *fut.* apoc. of הָיָה *to be*, for אֶהְיֶה.

אֲהֻמֶּיָּה 1 *fut.* with ה paragogic, Ps. lxxvii. 4. for אֶהֱמֶה from הָמָה,

אוֹחוּלָה, Jer. iv. 19; the Keri has אוֹחִילָה, which is preferable, and found in several MSS. and editions. It is the 1 *fut. Hiph.* of חוּל or חִיל, and takes its form from יָחַל, as from בּוֹשׁ *Hiph.* הוֹבִישׁ.

אוֹכִיל Hos. xi. 4. 1 *fut. Hiph.* for אַאֲכִיל, from אָכַל.

אוֹצְרָה 1 *fut. Hiph.* with ה paragogic, after the Chald. form for אוֹצִירָה, אַאֲצִירָה, from אָצַר.

אָזִין 1 *fut. Hiph.* for אַאֲזִין, from אָזַן.

אֱזֶל Chald. Ezra v. 15. imper. *Pe.* of אָזַל. It is used on account of the Makkeph for אֲזַל, and this is a Syriasm for אֱזֶל.

אֶחֱזֵ, *I behold*, in pausa for אֲחַזֵ, 1 *fut. Kal* apoc. for אֶחֱזֶה, or אֶחֱזֶה, Job xxiii. 8.

אֲחַטֶּנָּה 1 *fut. Piel* with a pronominal suffix. for אֲחַטְּאֶנָּה from חָטָא Gen. xxxi. 39.

אֲחָיוֹת *fem. plur.* see the singular אֲחוֹת.

אַחֵל *I will profane*, Ezek. xxxix. 7, 1 *fut. Hiph.* of חָלַל, distinguished by the form (of a *dagesh forte* implied as in אַחִים) from אָחֵל *I will begin*, Deut. ii. 25. So also יַחֵל Numb. xxx. 3, in the sense of *he breaks his promise*, is distinguished from יָחֵל *he begins*, Judg. x. 18.

אֶחֳרוּ 3 person pret. *Piel*, for אֵחֲרוּ from אָחַר *Piel to tarry*. Comp. יְחֳמַתְנִי.

אֱחֹת *imper. Aph.* Chald. of נְחַת *to descend*.

אֲחַתָּה 1 *fut. Niph.* of חָתַת, with ה paragogic, Jer. xvii. 18.

אַט 1 *fut. Hiph.* apocope for אַטֶּה *I will bend*, from נָטָה, Hos. xi. 4. Job xxiii. 11, comp. יַט, תַּט, and the imper. הַט.

אַיֵּכָה, Gen. iii. 9. from אַי q. v. and with the pronom. suffix כָה֫.

אֵילְכָה for אֵלְכָה *I will go*, from הָלַךְ, see הָלַךְ Micah i. 8.

אֵינֵימוֹ *they* (*are*) *not*, from אַיִן, with the pronom. suffix מוֹ֫.

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אֵיתָם *I am blameless,* Ps. xix. 14. in pausa for אֶתֹּם. 1 *fut. Niph.* from תָּמַם.

אֶכּוֹת 1 *fut. Kal* of כָּתַת.

אֲכַלֶּךָּ *I should destroy thee,* Exod. xxxiii. 3. for אֲכַלֶּךָּ, 1 *fut. Piel,* from כָּלָה. The *Patach* is interchanged with *Segol,* comp. the proper name יְחֶזְקֵאל for יְחַזֵּק אֵל, and מְשֶׁלֶמְיָה for מְשַׁלֵּמְיָה. So also Kimchi in his Grammar סֵפֶר מִכְלוֹל, and Lex. סֵפֶר שָׁרָשִׁים, and all ancient Versions. LXX. ἐξαναλώσω σε. Vulg. *disperdam.* Others derive it incorrectly from אָכַל, as the *fut. Hiph.* for אַאֲכִיל=אָכַל אַאֲכֵל.

אֵכַּף for אֶכָּף, it is the 1 *fut. Niph.* of כָּפַף, Micah vi. 6.

אֶמְאָסְאֵךְ, Hos. iv. 6. *fut. Kal* of מָאַס, with the suffix. ךְ. The redundant א according to the punctuation shows that it is probably to be read אֶמְאָסְאֵךְ, so that ֵךְ is written in full for ֶךְ, which form frequently occurs in the Samaritan Pentateuch for ךְ. Gen. xxii. 2, 12, 16. Others take the redundant א for the ה paragogic before the suffix, and comp. תִּבְאָתֵךְ. See תָּבֹאתָה.

אֲמָהוֹת *plur.* of אָמָה *a servant,* q. v.

אֶנְבֵּה Chald. for אִבָּה *its fruit,* with the solution of Dagesh forte into *nun* from אֵב.

אִנָּדַע, see יִנָּדַע.

אֶסְעֲרֵם a Syr. form for אֲסָעֲרֵם, 1 *fut. Piel* of סָעַר.

אֶסְפְּךָ 1 Sam. xv. 6. 1 *fut. Kal* of אָסַף No. 4. different from אֹסְפְךָ part. *Kal,* 2 Kings xxii. 20.

אַפְאֵהֶם 1 *fut. Hiph.* of פָּאָה, with the suffix. הֶם.

אֵפוּ imper. after the Syr. form for אֵפֵי *bake,* from אָפָה, Exod. xvi. 23.

אֶפָּת, with ו conversive וָאֶפָּת, 1 *fut. Niph.* apoc. for אֶפָּתֵה from פָּתָה.

אֶצְיְעָה 1 *fut. Hiph.* of יָצַע.

אֶצֹּק 1 *fut. Kal* of יָצַק.

אֶצֹּר 1 *fut. Kal* of יָצַר.

אֶקַּח 1 *fut. Kal* of לָקַח.

אֶקְחָה, Isai. lvi. 12. in some MSS. i. q. אֶקָּחָה, 1 *fut. Kal* of לָקַח, see the following word.

אֶקְרָאֵה 1 Sam. xxviii. 15. for אֶקְרָא, with the ־ֵה paragogic.

אָרָה Numb. xxvi. 6. imper. of אָרַר.

אֶרּוֹמֵם 1 *fut. Hithpal.* for אֶתְרוֹמֵם from רוּם.

אֲרַוֵּךְ, transposed for אֲרַוְּךָ, 1 *fut. Piel* of רָוָה.

אַשְׁפֵּם *infin. absol.* of שָׁכַם.

אִשְׁתִּיו Chald. 3 pers. pret *plur. Kal* for שְׁתִיו, see שְׁתָה.

אֶתְנַדַּע 1 *fut. Hithpa.* for אֶתְיַדַּע, from יָדַע.

אֶתְיוּ imper. *plur.* of אָתָה *to come,* q. v.

אָתְנוּ 1 *fut.* pret. for אָתִינוּ *we come,* from אָתָה.

אֶתְקְנֵךְ 1 *fut. Kal* of נָתַק *to tear off,* with an epenthetic Nun.

ב

בְּהֹלוֹ Job xxix. 3. *infin.* of הָלַל with a suffix.

בָּהֳרֵג, Ezek. xxvi. 15. for בְּהֵהָרֵג, *infin. Niph.* of הָרַג.

בָּהֳשַׁמָּה Levit. xxvi. 43. for בְּהֵהָשַׁמָּה *infin. Hoph.* of שָׁמַם *to destroy.*

בּוֹשַׁסְכֶם *infin. Poel* of בָּשַׁס, q. v. Others take it for the *infin. Kal* for בָּשְׁסְכֶם, comp. מֹצַאֲכֶם, but in which the Cholem is always mutable.

בַּז Zech. iv. 10. i. q. בָּז, from בּוּז.

בָּמֳתֵי *plur. stat. const.* for בָּמוֹתֵי, of בָּמָה.

בָּנוּ for בָּאנוּ *we are come,* of בּוֹא, 1 Sam. xxv. 8.

בָּרֳמ, לְבָרֳמ, Eccles. iii. 18. *infin. Kal* of בָּרַר, with the suffix. ־ֳמ.

בְּשַׁנָּם, see under שָׁנַג.

בְּשֶׁלִּי, see under שָׁלַל.

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ג

גַּל imper. for גֹּל, from גָּלַל *to roll*, Ps. cxix. 22, comp. Josh. v. 9. Comp. the imper. אָרָה of אָרַר. The same form is used in Verse 18. for גַּלֵּה imper. *Piel* of גָּלָה.

גַּעַת *infin. stat. const. Kal* of נָגַע *to touch*.

גָּשׁ, גְּשָׁה imper. of נָגַשׁ. The form גֹּשׁוּ in Josh. iii. 9, is contrary to the usual punctuation of the future.

ד

דַּלּוּ imper. *Piel* for דַּלּוּ of דָּלָה, q. v.

דַּע imper of יָדַע.

דְּעָה, Prov. xxiv. 14. i. q. דַּע, with ה paragogic. Hence כֵּן דְּעָה חָכְמָה לְנַפְשֶׁךָ *thus*, (as honey, Verse 13.) *learn*, i. e. acquire *wisdom for thy soul*. LXX. *αἰσθήση*.

ה

הֶאֱזִינוּ, Isai. xix. 6. for הַזִּינוּ, see זָנַח *Hiph*.

הַב, הָבָה imper. of יָהַב.

הֹבְאִישׁ, Isai. xxxvi. 5, used incorrectly for הוֹבִישׁ *Hiph*. of בּוֹשׁ, as it is also read in 12. MSS. The form is taken from בָּאַשׁ.

הֵבוּ, Hos. iv. 18. of a doubtful derivation. If the text is correct, probably for יָהֵבוּ *they give*, (comp. רַד for יָרַד, תַּת for נָתַת), hence אָהֲבוּ הֵבוּ *amant dant* for *amant dare*, comp. 1 Sam. ii. 3. So *Jerome dilexerunt afferre*. Perhaps originally written אָהַבְהֵבוּ, separately אהב הבו, as חָפֹר־ פְּרוֹת Isai. ii. 20, פְּקַח־קוֹחַ Isai. lxi. 1. and others, from which originated אהבו הבו.

הִבּוֹק *infin. Niph*. of בָּקַק.

הָבַר *infin. Hiph*. of בָּרַר.

הֹגוֹ, see הָגָה No. II.

הָגְלַת for הָגְלְתָה, an Aramaic form 3 pers. pret. *Hoph*. of גָּלָה.

הַדַּשְׁנָה *Hothpa*. of דָּשֵׁן *to be fat*.

הוֹבָדָה *infin. Aph*. Chald of אֲבַד *periit*.

הוּבַד pret. *Hoph*. Chald. of אֲבַד.

הוֹבִישׁ *Hiph*. of בּוֹשׁ q. v.

הוֹשְׁבוֹתִים, Zech. x. 6. *Hiph*. of יָשַׁב for הוֹשַׁבְתִּים. as it is also read in some MSS. The form with an interpolated ו is after the analogy of the verbs עו, and probably the transcriber had in mind at the time the similar form הֲשִׁיבוֹתִים.

הוּתַל *Pulal*, of תָּלַל, q. v.

הֶזְדָּה *infin. Aph*. Chald. of זוּד, Dan. v. 20. i. q. the Hebrew No. I. p. 194. Col. 2.

הִזְדַּמְּנָתוּן pret. *Hithpa*. Chald. of זְמַן, q. v.

הִזּוּלוּ pret. *Hiph*. of זָלַל *to despise*, with the Chald. signification.

הֶחֱדַלְתִּי, see חָדַל.

הֶחֱטִי and הַחֲטִי for הֶחֱטִיא and הַחֲטִיא, pret. and *infin. Hiph*. of חָטָא. Jer. xxxii. 35.

הֶחֱל *infin. Niph*. of חָלַל, *to be profaned*, Ezek. xx. 9.

הַט imper. apocope for הַטֵּה, of נָטָה, Ps. xvii. 6. cxix. 36.

הִטַּתּוּ, Prov. vii. 21. *she moved him*, 3 pers. *fem*. pret. *Hiph*. of נָטָה with the suffix. of the third person.

הֵימַן pret. *Aph*. Chald. of אֲמַן.

הֵימִיר, Jer. ii. 11. for הֶחֱמִיר (with the *yod mater lectionis*) *Hiph*. of מוּר.

הַיְתִי Chald. pret. *Hiph*. of אֲתָה, Dan. v. 3. The passive is written הֵיתִי.

הַךְ imper. *Hiph*. apocope of נָכָה *to smite*.

הָכִיל, Ezek. xxi. 33. *infin. Hiph*. for הַאֲכִיל. Comp. however בּוּל in *Hiph*.

הִכָּךְ pret. *Hiph*. of נָכָה, with the suffix ךָ.

הִכָּם pret. *Hiph*. of נָכָה, with the suffix ם.

הִכַּנִי pret. *Hiph*. of נָכָה, with the suffix נִי.

הֶלְאָת Ezek. xxiv. 12. 3 *fem*. pret. *Hiph*. of לָאָה, with Aramaic form for הֶלְאָתָה.

הֵמִין, i. q. הֵימִין *to go to the right*, see יָמִין.

הָמְכוּ for הוּמְכוּ, Job xxiv. 24. *Hoph*. of מָכַךְ. See, respecting these forms, the preface to the first Part, p. xii.

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הִמֵּם *infin. Niph.* of מָסַס for הִמַּס.

הִמְסִיו Josh. xiv. 9. a Chaldee form, for הִמְסוּ *Hiph.* of מָסָה. Comp. אִשְׁתִּיו.

הַמְרוֹתָם Job xvii. 2. *infin. Hiph.* of מָרָה with an euphonic Dagesh forte.

הַנַּח imper. of נָחַ. *Hiph.* הִנִּיחַ.

הִנִּיחַ *Hiph.* and הֻנַּיחַ *Hoph.* see נָחַ.

הַנְעֵל pret. *Aph.* Chald. of עָלַל *to enter*, q. v.

הַנָּפָה *infin. Hiph.* in the Chald. form, for הָנִיף, from נוּף, Isai. xxx. 28.

הִסִּית *Hiph.* of סוּת, with the Chald. form.

הַעַל imper. apocope for הַעֲלֵה, *Hiph.* of עָלָה *to ascend.*

הֹעֲלָה for הָעֲלָה, *Hoph.* of עָלָה.

הַפְרֵכֶם Levit. xxvi. 15. for הֲפֵרְכֶם or הֲפִירְכֶם, *infin. Hiph.* of פּוּר, i. q. פָּרַר.

הִצְטַיֵּד *Hithpa.* a denominative of צֵידָה, q. v.

הֶרֵב imper. apocope *Hiph.* for הַרְבֵּה, of רָבָה *to be numerous.*

הַרְבָּה, הַרְבֵּה, הַרְבּוֹת, forms of the infinitive *Hiph.* of רָבָה, which are distinguished by the use of the language thus: the first form is employed for the pleonastic *infin.* e. g. Deut. xvii. 16, the second adverbially, and the third for the usual *infin.* absolute, see רָבָה. *Hiph.* in p. 718. col. 2.

הֵרֹמּוּ imper. *Niph.* of רָמַם, i. q. רוּם *to be high.*

הֶרֶף imper. *Hiph.* apocope of רָפָה, q. v.

הִרְצַת a Chaldaic form for הִרְצָתָה, Levit. xxvi. 34. 3 pers. *fem.* pret. *Hiph.* of רָצָה.

חָשַׁב imper. *Hiph.* in pause for הָשֵׁב, הָשִׁיב from שׁוּב, Isai. xlii. 22.

הָשַׁם for הוּשַׁם *Hoph.* of שָׁמַם, q. v. In all passages we find in some single MSS. and editions the reading הֻשַּׁם, (as הֻקִּים in Chald.) and הָשַׁם, the latter after the analogy of הִמְכּוּ for הוּמְכוּ.

הָשַׁע, Ps. xxxix. 14. imper. apocope, *Hiph.* of שָׁעָה *to look.* It has the same form Isai. vi. 10, as the imper. *Hiph.* of שָׁעַע, q. v.

הִשְׁתַּחֲוָה *Hithpa.* of שָׁחָה *to bow down*, q. v.

הִשְׁתַּעְשַׁע *Hithpa.* of שָׁעַע, q. v.

הָתָבוּתָךְ *infin. Aph.* Chald. with suffix. of תּוּב.

הִתְוַדֶּה *Hithp.* of יָדָה, q. v.

הִתְחַל imper. *Hithpa.* apoc. of חָלָה *to be sick.*

הֵתִיו imper. *Hiph.* for הֵאֱתִיו, from אָתָה *to come.*

הֵחֵל *Piel* of חָלַל, q. v.

הִתְנַבּוֹת *infin. Hithpa.* for הִתְנַבֵּא, from נָבָא, after the analogy of the verbs ל״ה.

ז

זוּנָה for זָנָה. *Pual* of זָנָה, q. v.

זַמּוֹתִי, Ps. xvii. 3. *infin.* irreg. *Kal*, of זָמַם *to meditate;* hence, with suffix, *my meditation.* Comp. חַנּוֹת, שַׁמּוֹת. The explanation, (*what*) *I meditate,* is expressly against the observation of the Massorites, that the word is accented מִלְרַע, ὀξύτονον.

ח

חָדֲלוּ, Judg. v. 7. in several MSS. for חָדֵלוּ *they cease*, with Dagesh forte euphon.

חָדַלְתִּי, Judg. ix. 9, 11, 13. with ה interrogative הֶחָדַלְתִּי. The form admits of no explanation, and is to be read regularly הֶחָדַלְתִּי *should I leave* or *forsake?* (comp. for the construction, Job iii. 17.), or with several MSS. הֶחֲדַלְתִּי, where then the question is to be implied. However, the *Hiph.* does not occur any where else.

חָטוֹ Gen. xx. 6. and חֲטֹאת *infin. Kal* of חָטָא.

חַיְתוֹ *stat. const.* for חַיַּת, from חָיָה, q. v. The ו suffixed is paragogic.

חַכֵּי *infin. Piel* for חַכֵּה, from חָכָה.

חַלּוֹתִי, Ps. lxxvii. 11. *infin. Piel* of חָלָה No. I. According to others an irregular *infin. Kal*, of חָלַל *my being wounded,* i. e. my sufferings. Comp. זַמּוֹתִי.

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טַח, Isai. xliv. 18. pret. for טָח, from טוּחַ. The form is like טָחַח.

טַעַת *infin. Kal*, of נָטַע *to plant*.

י

יַאֲהִיל *fut. Hiph.* Job xxv. 5. probably a Syriasm for יַהֲלִיל of הָלַל. See אָהַל p. 15.

יֵאוֹתוּ *fut. Niph.* of אוֹת *to consent*. It might also be *Kal*, as יֵבוֹשׁ.

יֹאֶל, וַיֹּאֶל *fut. Hiph.* apocope, of אָלָה *to swear*. q. v.

יָאַת, וַיָּאַת *fut. Kal*, apocope, of אָתָה *to come*, for יֵאֵתָה, יַאֲתָה.

יָבוֹ, וַיָּבוֹ 2 Kings xii. 12. for וַיָּבֹא *fut. Kal* of בּוֹא. So 2 Kings iii. 24. in Chethib, but where if this reading is to be preferred, it ought to be used for the plural וַיָּבֹאוּ. The Keri has וַיַּכּוּ *and they smote*.

יֵבוֹשׁ, *fut. Kal* of בּוֹשׁ. Comp. in Chald. חוּל *fut.* יֵחוֹל.

יַבְּשֵׁהוּ, וַיְבַשֵּׁהוּ Nah. i. 4. for וַיְיַבֵּשֵׁהוּ, *fut. Piel*, of יָבֵשׁ *to be dry*.

יַגֵּה, וַיְגַּה *fut. Piel* of יָגָה *to mourn*, for וַיְיַגֵּה.

יֶגֶל, וַיֶּגֶל *fut. Hiph.* apocope, of גָּלָה *to be carried away prisoner*, for יַגְלֶה, וַיַּגְלֶה.

יִגַּר *fut. Niph.* of גָּרַר *to chew the cud*.

יֵדָא, וַיֵּדָא *fut.* apocope, of דָּאָה *to fly*, q. v.

יַדּוּ, וַיַּדּוּ for וַיְיַדּוּ, *fut. Piel*, of יָדָה *to throw*.

יִדְּמוּ *plur.* יִדְמוּ *fut. Kal*, of דָּמַם *to be silent*.

יְהוֹבַד *fut. Aph.* Chald. of אָבַד.

יְהוֹדֶה *fut. Hiph.* of יָדָה, after the Chaldaic form, for יוֹדֶה.

יְהוּא Eccles. xi. 3. *fut.* apocope, of הָוָה *to be*, with א paragogic, for יְהִי.

יֵהִי, וַיְהִי *fut.* apocope, of הָיָה *to be*.

יְהֵילִלוּ, Isai. lii. 5. according to the form, *Hiph.* of יָלַל *to lament*, but which does not suit the context. The verb הָלַל in *Pael to be arrogant*, appears to be more applicable, and perhaps יְהוֹלְלוּ is to be read, or somewhat similar.

יָהַד *fut, Pe.* Chald. for הוּד *to go*.

יַהֵל *fut. Hiph.* Isai. xiii. 20. for יַאֲהַל, from אָהַל, *to pitch a tent*.

יְהָתְּלוּ *fut. Piel* of הָתַל, with Dagesh euphon. for יְהָתֵּלוּ.

יוֹכְלוּ, Ezek. xlii. 5. for יֻאְכְלוּ *Hoph.* of אָכַל q. v.

יוֹר, וַיּוֹר *fut.* apocope *Hiph.* of יָרָה *to throw*.

יוֹרָא, Prov. xi. 25. (otherwise יוֹרֶה) *he shall be watered*, i. e. refreshed. It is either used for יְרֻוֶּה (*fut. Hoph.* of רָוָה), or is *Hoph.* of יָרָה for יוּרֶה, comp. הוֹדַע Levit. iv. 23, 29.

יוֹשַׁבְתִּי, Jer. xxii. 23. for יוֹשֶׁבֶת *sitting*, with *yod* paragogic, but which the Masorites considered incorrect, and therefore left it unpointed.

יִז and יֵז, with the ו conversive וַיִּז, וַיֵּז *fut. Kal* apocope, of נָזָה *to squirt*.

יַז, וַיַּז *fut.* apocope *Hiph.* of נָזָה.

יַחַד, וַיַּחַד *fut. Kal* apocope, of חָדָה II. i. q. חָדַד *to rejoice*.

יַחַד *fut. Kal* and *Hiph.* apocope, of חָדָה No. II. i. q. חָדַד *to sharpen*.

יְחִי, וַיְחִי *fut. Kal* apocope, of חָיָה *to live*.

יְחִיתַן, Hab. ii. 17. for יְחִתֵּן, *fut. Hiph.* of חָתַת, with the suffix. ־ָן, i. e. in pausa for ־ֵן.

יַחֵל, see אָחֵל.

יֶחֱמוּ for יְחֻמּוּ *fut. Kal*, of יָחַם.

יְחֲמַתְנִי Ps. li. 7. for יְחַמַּתְנִי pret. *Piel* of יָחַם. Comp. אֶחֱרוּ.

יַחַן, וַיַּחַן *fut. Kal* apoc. of חָנָה *to pitch a camp*.

יָחְנָךְ for יְחֻנְּךָ *fut. Kal*, of חָנַן, q. v.

יְחַר, וַיִּחַר *fut. Kal* apocope, of חָרָה *to inflame*.

יֵחַת *fut. Kal* of נָחַת; also *fut. Niph.* of חָתַת.

יֵט, וַיֵּט *fut. Kal* apoc. of נָטָה, for יִטֶּה, יִנְטֶה.

יֵידַע, once Ps. cxxxviii. 6. with a formative *yod*, for יֵדַע *fut. Kal*, of יָדַע.

יֵיטֵב for יֵיטִיב *fut. Hiph.* of יָטַב.

יֵילִיל *fut. Hiph.* for יֵלִיל. These two analo-

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gous forms require one explanation, namely, the two latter forms are used for יְהֵטִיב, יְהֵלִיל. Comp. יְהֵילִלוּ Isai. lii. 5.

יִיף *fut. Kal* apocope, of יָפָה *to be beautiful.*

יַךְ, וַיַּךְ *fut. Hiph.* apocope, of נָכָה *to smite.*

יְכַבְּדָנְנִי, Ps. l. 23. *he shall glorify me, fut. Piel* of כָּבַד, with an epenthetic Nun.

יְכֹל *fut. Pe.* Chald. of יְכֹל *to be able.*

יְכַסְיֻמוּ, for יְכַסּוּמוּ or יְכַסּוּמוּ, Exod. xv. 5. *fut. Piel,* of כָּסָה, with the suffix מוּ for מוֹ.

יַכְּתוּ for יְכַתּוּ, and this for יְכֻתּוּ, *fut. Hiph.* from כָּתַת *to break in pieces.*

יְכַת, יְכַתּוּ, q. v. *fut. Hoph.* of כָּתַת, for יוּכַת.

יְלִיזוּ for יָלִיזוּ *fut. Hiph.* of לוּז *to bend.*

יְלִינוּ, וַיְלִינוּ *fut. Hiph.* of לוּן No. II. *to murmur.*

יְמַדְּד, וַיְמַדֵּד *fut. Poel,* of מָדַד *to measure.*

יְמַח, וַיְמַח, Gen. vii. 23. *fut.* apocope of מָחָה. Old incorrect editions and some MSS. have the corrupt reading יִמַּח, which occurs for the *fut. Niph.* of the same verb.

יְמַלֵּה *fut. Piel* of מָלֵא *to be full,* for יְמַלֵּא.

יְמָצוּ Ps. lxxiii. 10. is p. 441 placed under מָצָה in *Niph.* No. 2. Better for יִמָּצְאוּ *fut. Niph.* of מָצָא No. 4. q. v.

יְמַר *fut. Niph.* of מָרַר *to be bitter,* for יִמַּר, according to the analogy of *verba primæ gutturalis.*

יְמֻרוּךְ, for יֹאמְרוּךְ *fut. Kal,* of אָמַר, Ps. cxxxix. 20.

יָנְאֵץ *fut. Hiph.* after the Syriac form, for יַנְאֵץ from נָאַץ,

יְנַדַּע *fut. Pe.* Chald. of יְדַע *to know,* for יְדַע with the solution of dagesh forte into Nun. Comp. מַנְדַּע for מַדָּע.

יָנִי *fut. Hiph.* of נוּא, for יָנִיא, Ps. cxli. 8.

יַנִּיחַ *fut. Hiph.* of נָחַח.

יְסַב *fut. Kal* with a Chald. inflection, for יָסַב, from סָבַב.

יַסֵּב *fut. Hiph.* of סָבַב, after the Chald. manner for יָסֵב.

יָעַד, וַיָּעַד *fut. Hiph.* of עוּד.

יָעַט, וַיָּעַט, 1 Sam. xxv. 14. *fut. Kal* apocope, from עִיט.

יַעֲמִדְנָה 3 *fut. fem. plur.* occurs twice for תַּעֲמִדְנָה, Dan. viii. 22. comp. Gen. xxx. 38. 1 Sam. vi. 12.

יָעַר, וַיָּעַר *fut. Hiph.* of עוּר.

יֶפֶר *fut. Hiph.* apocope of פָּרָה, for יַפְרֶה.

יַפְתְּ *fut. Hiph.* apocope, of פָּתָה.

יְצְטַבַּע *fut. Hithpa.* Chald. of צָבַע *to moisten.*

יְצְטַיָּרוּ *fut. Hithpa.* denom. of צִיר. See צִיר No. II. *a messenger.*

יְצֹק, יִצֹּק *fut. Kal* of יָצַק *to pour out,* q. v. The first has an intransitive signification.

יְצֶר and יִצֹּר *he will form, fut. Kal* of יָצַר.

יְצַר, וַיְצֵר *fut. Kal* apocope, of יָצַד No. II.

יָצַר, וַיָּצַר *fut. Kal* apocope of צוּר Nos. I. II. III.

יְצַתּוּ *fut. Kal,* of יָצַת *to kindle,* with Dagesh euphonic.

יִקַּח *fut. Kal* and יֻקַּח *fut. Hoph.* from לָקַח, for יִלְקַח, יֻלְקַח.

יְקַץ, 1 Kings iii. 15. in some MSS. and editions for יִיקַץ, from יָקַץ.

יְקָרֵךְ, 1 Sam. xxviii. 10. for יִקְרֵךְ (with Dagesh euphonic) *fut. Kal.* from קָרָה with the suffix ־ֵךְ.

יְקַשׁ, וַיְקַשׁ *fut. Kal* apocope, of קָשָׁה *to be hard, heavy.*

יְקֵשׁ *fut. Hiph.* apocope, of the same verb.

יְרֵא, וַיַּרְא *fut. Kal* apocope, of רָאָה *to see.*

יְרֵב, וַיְרֵב, for יְאָרֵב *fut. Hiph.* of אָרַב *to lay wait for.*

יְרַהֵף, Ps. vii. 6. probably a mixt form of two different readings proceeding from the points, namely of the *fut. Kal* יִרְהַף, and the *fut. Piel* יְרַהֵף. For other explanations, see Rosenmüller on the passage.

יָרֹן *fut. Kal* of רָנַן, for יָרֹן *he shouts for joy.*

יָרוּץ *fut. Kal* for יָרֹץ, of רָצַץ, but with an intransitive signification. See Obs. to רָצַץ.

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יֵרַךְ *fut. Niph.* of רָכַךְ, in *Niph.* *to be timid.*

יֵרַע *fut. Kal* of יָרַע *to be evil,* but in Job xx. 26 (where it is accented Milél), *fut.* apocope of רָעָה *to graze.*

יָשׁוּד *fut. Kal* of שָׁדַד *to destroy,* for יָשֹׁד.

יִשְׁחוּ *fut. Niph.* of שָׁחַח *to bow one's self.*

יַשִּׁי Ps. v. 16, for יַשִּׁיא *fut. Hiph.* of נָשָׁא, No. I. *to deceive.*

יָשִׂים, יָשֹׂם, *fut. Hiph.* and *Kal,* after the Chald. form, for יָשֵׂם, יָשֹׂם, from שָׂמַם.

יִשֶּׁל *fut.* apocope of שָׁלָה No. III. i. q. שָׁלַל *to draw out.*

יְשָׁנוֹ compounded from יֶשׁ *it is,* with the suffix וֹ, and an epenthetic Nun.

יָשַׁע, וַיִּשַׁע *fut.* apocope, *Kal* of שָׁעָה *to see.*

יְשַׁרְנָה 1 Sam. vi. 12. 3 pers. *fem. plur. fut. Kal,* for תְּשַׁרְנָה from יָשַׁר.

יִשְׁתַּחוּ, וַיִּשְׁתַּחוּ *fut. Hithpa.* apocope, for יִשְׁתַּחֲוֶה *he bows down,* from שָׁחָה.

יִשְׁתַּקְשְׁקוּ *fut. Hithpal.* from שָׁקַק No. I.

יֵתֵא, וַיֵּתֵא *fut. Kal,* for יֵתֶה and יֵאתֶה, from אָתָה *to come.*

יִתְוַכַּח *fut. Hithpa.* of יָכַח.

יִתְזִין *fut. Ithpe.* Chald of זוּן *to support,* Dan. iv. 9.

יִתֹּם, יִתְמוּ in pause יִתָּמוּ *fut. Kal,* of תָּמַם, on the contrary, the form

יִתַּמּוּ is *fut. Niph.* of the same verb.

יִתְשָׁם *fut. Ithp.* Chald. of שׂוּם.

כ

כְּדֵי as see דַּי.

כְּיִתְרוֹן for כְּיִתְרוֹן after the manner of the Aramaic form, Eccles. ii. 13. See יִתְרוֹן.

כֻּלְּהֶם *they all,* of כֹּל with the irregular suffix הֶם for ם.

כֻּלְּהֶנָּה *fem.* of the preceding.

כִּגְלוֹתְךָ, Isai. xxxiii. 1, probably *infin. Hiph.* with the preposition כְּ, and Dagesh euphonic in Nun for כְּהַגְלוֹתְךָ.

מ

ל

לַאֲדִיב *infin. Hiph.* for לְהַאֲדִיב, from אָדַב.

לֵאוֹר for לְהֵאוֹר *infin. Niph.* of אוֹר.

לֵהֱוֹן, לֶהֱוֹן for לִהְיֶיהֵן *fut. Pe.* Chald. from הֱוָא *to be,* where the י preformative is omitted after the ל prefixed. See הֱוָא.

לַהֲשׁוֹת, 2 Kings xix. 25. i. q. for לְהַשְׁאוֹת, in the parallel passage of Isai. xxxvii. 26. *infin. Hiph.* of שָׁאָה.

לִיסוֹד, 2 Chron. xxxi. 7. *infin.* of יָסַד, either in *Kal* with a redundant Dagesh, or in *Piel* by a Syriasm for לְיַסּוֹד.

לָךְ, לָכָה, Ps. lxxx. 3. a few times לְךָ Numb. xxiii. 13. Judg. xix. 13. imper. of הָלַךְ. See הָלַךְ. The two last forms express also the pronoun *tibi.*

לָכֶת *infin. Kal* of הָלַךְ, see הָלַךְ.

לָנָה for לָנָה *He passes the night,* 3 *pers. fem.* pret. of לוּן, Zech. v. 4. The form is without any analogy, and hardly correct.

לַצְבוֹת for לְהַצְבוֹת *infin. Hiph.* of צָבָה No. II. *to swell.*

לֵרֹא for לִירֹא *infin. Kal* of יָרֵא *to fear,*

לַת, with the preposition לְ, לָלַת *infin. Kal* contracted from לֶדֶת, of יָלַד, q. v.

מ

מֵבִי part. *Hiph.* for מֵבִיא, of בּוֹא *to come.*

מְבַעְתֵּךְ for מְבַעֲתֵךְ, part. *Piel fem.* of בָּעַת *to terrify,* 1 Sam. xvi. 15.

מַבָּרְאשָׁנָה, 1 Chron. xv. 13, compounded of מָה, בְּ, רִאשֹׁנָה *at the first, before.* See Obs. to מָה.

מְדִין, Judg. v. 10. *Plur.* of מַד *a garment,* after the Chald. form.

מְהֵימָן part. pass. *Aph.* Chald. Dan. ii. 45, derived from אֲמַן,

מְהַחֲתִין part. *Aph.* Chald. of נְחַת *to descend.*

מְהָךְ *infin. Pe.* Chald. of הוּךְ *to go.*

מוֹעֶדֶת probably partic. *Kal* for מוֹעֲדֶת, from מָעַד *to totter,* q. v.

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מוּמָת part. *Hoph.* of מוּת *to die.*

מוּסָב part. *Hoph.* of סָבַב *to encompass.*

מוּצָא part. *Hoph.* of יָצָא *to go out.*

מֹרִינִים *plur.* of מוֹרָג *a threshing waggon,* for מוֹרָגִים.

מֻזָּא with suffix מֻזֵּה *infin. Pe.* Chald. of אֲזָה *to kindle.*

מַזֶּה *what is this?* for מַה־זֶּה. See the Obs. to מָה.

מֵזִין for מֵאֲזִין part. *Hiph.* of הֶאֱזִין *to give ear.*

מַחֵא part. *Aph.* Chald. of חֵיָא *to live,* q. v.

מִחַן *infin. Pe.* Chald. of חֲנַן.

מחצצרים, comp. חָצַר No. III.

מִטַּהֵר part. *Hithpa.* of טָהַר, for מִתְטַהֵר.

מְלָאכִים, 2 Sam. ii. 1. i. q. מְלָכִים (as also read in 31. MSS. and 7 old editions), *kings,* with a redundant א as *mater lectionis.*

מָלוּ for מָלְאוּ *pret. Kal* of מָלֵא

מַלִּינִים part. *Hiph.* of לוּן *to murmur,* for מְלִינִין after the Rabbinical mode of writing.

מַלֵּף for מְאַלֵּף part. *Piel,* of אָלַף *to learn,* after the Syriac form.

מָלֵתִי for מָלֵאתִי pret. *Kal,* of מָלֵא.

מִמְּךָ *m.* מִמֵּךְ *fem. from thee,* see מִן.

מָנַח part. *Hoph.* of נָחַח.

מַנִּיחַ part. *Hiph.* of the same verb.

מֵעַל, compounded from מִן and עַל, properly *from above.*

מֵעִם, compounded of מִן and עִם, properly *from with, de chés.*

מִצַּאֲכֶם, Gen. xxxii. 20. *your finding,* for מְצָאֲכֶם, *infin. Kal* of מָצָא. Comp. הַעֲלָה for הֶעֱלָה.

מְקַלְלוּנִי, Jer. xv. 10, probably a mixt form proceeding from two modes of reading, (מְקַלְלֻנִי and קַלְלוּנִי), which is rather to be attributed to the transcribers, than to the sacred writer.

מְקֻנַּנְתִּי, Jer. xxii. 23. part. *Pual fem.* of קָנַן *to nest,* with the *yod* paragogic, but which the authors of the points considered incorrect, and therefore left it unpointed.

מְקַרְקַר, Part. *Piel* of קוּר, q. v.

מִשְׁתַּחֲוִיתֶם, Ezek. viii. 16, probably a mistake of the transcribers for מִשְׁתַּחֲוִים. See שָׁחָה.

מַתָּ, מַתָּה *thou diest,* pret. *Kal* of מוּת.

מֵתָא *infin. Pe.* Chald. of אָתָא *to come.*

נ

נֵאוֹת, see יֵאוֹת.

נֵאשָׁאַר, Ezek. ix. 8, a mixt form originating from two readings, namely from the pret. *Niph.* and the first *fut. Kal,* both readings we find in the MSS.

נָבוּזָה, 1 Sam xiv. 36 for נָבְזָה *fut. Kal* of בָּזַז, with the omission of the Dagesh.

נִבֵּיתִי for נִבֵּאתִי, pret. *Niph.* of נָבָא *to prophesy.*

נָבֶל, וַנָּבֶל *we wither,* Isai. lxiv. 5. *fut. Hiph.* of בָּלַל No. III. i. q. נָבֵל.

נָבְלָה for נָבֹלָה *fut. Kal* of בָּלַל, q. v. Comp. יָזְמוּ for יָזֹמוּ, and the *fut. Kal* and *Niph.* of similar forms.

נָבָקָה for נָבַקָּה, pret. *Niph.* of בָּקַק. Comp. the preceding.

נִגְאֲלוּ, see גָּאַל No. II. According to others it is a mixt form, from *Niph.* נִגְּאֲלוּ and *Pual* גֹּאֲלוּ.

נִדְמָה, Jer. viii. 14. for נִדַּמָּה, *fut. Niph.* of דָּמַם No. II.

נִהְיוּ, וְנִהְיוּ 1 *plur. fut. Kal apoc.* of הָיָה *to be.*

נוּגֵי part. *Niph.* for נוֹגֵי, of יָגָה

נוּגוֹת part. *Niph.* of יָגָה, for נוֹגוֹת.

נוֹלְדוּ pret. *Niph.* of יָלַד, for נֹולְדוּ. The Dagesh is euphonic.

נִנּוֹסְרוּ, Ezek. xxiii. 48, probably for נִתְוַסְּרוּ, and then an example of the Rabbinical conjugation *Nithpael,* which unites the characters of *Niphal* and *Hithpael.*

נָחַל *pret. Niph. of* חָלַל; also pret. *Piel* of נָחַל.

נָחַם pret. *Niph.* and *Piel,* of נָחַם.

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נֶחָמִים part. *Niph. plural*, of חָמַם.

נֶחַנְתָּ pret. *Niph.* of חָנַן *to be gracious.*

נֶחַר pret. *Niph.* of חָרַר *to kindle.*

נִינָם 1 *fut. Kal*, of יָנָה, with the suffix ם֫.

נִירָם, וְנִירָם 1 *plur. fut. Kal*, of יָרָה, with the suffix ם֫.

נַךְ, וַנַּךְ 1 *plur. fut. Hiph.* apocope, of נָכָה.

נֻכַּחַת part. *Niph. fem.* of יָכַח *to convince.*

נִכַּפֵּר, Deut. xxi. 8. according to its vowel points one of the rare conjugations of *Nithpa.* from כָּפַר. Comp. נִכְּפְרוּ.

נָמַר pret. *Niph.* of מָרַר, with the signification of מוּר.

נָסְבָה for נָסַבָּה pret. *Niph.* of סָבַב. Comp. נָבְקָה from בָּקַק.

נָסָה, Ps. iv. 7. for נְשָׂא *imp.* of נָשָׂא. See Obs. to נָסָה.

נֶעוֹר for נָעוֹר pret. *Niph.* of עוּר.

נִצְטַדָּק 1 *plur. fut. Hithp.* for נִתְצַדַּק, נִתְצַדֵּק, from צָדַק.

נָקַל pret. *Niph. of* קָלַל *to be light.*

נָשׂוּ Ezek. xxxix. 26, and נָשׁוּא (after the Arabic form), Ps. cxxxix. 20. for נָשְׂאוּ *they carry*, from נָשָׂא.

נָשׂוּי for נָשׂוּא part. pass. *Kal*, of נָשָׂה, after the form of the verbs ל״ה.

נָשִׂים 1 plur. *fut. Hiph.* of שָׂמַם, after the Chaldee form for נָשִׂים and נָשֵׂם.

נִשְׁתָּוָה *Nithpa.* of שָׁוָה No. II. q. v.

נָתַתִּי for נָתַנְתִּי pret. *Kal*, of נָתַן.

ע

עוּזָה for עֻזָּה *imper. Kal*, of עָזַז *to be strong.*

עָשָׂת for עָשְׂתָה *she makes*, 3 *fem.* pret. of עָשָׂה, Levit. xxv. 21.

פ

פַּחַת *infin.* of נָפַח *to breathe*, Ezek. xxii. 20. Compare מַחַת.

צ

צֵא imper. of יָצָא.

צֵאת *infin.* of the same verb.

צַדֶּקְתֵּךְ Ezek. xvi. 52. *infin. Piel*, from צָדַק with the feminine termination.

צְמַתְתּוּנִי, Ps. lxxxviii. 17. a double form for צִמַּתְתָּנִי, of צָמַת. In that case it would be of the conjugation *Pilp.*, but the Kibbutz in the last syllable remains without example.

צַק *imper.* of יָצַק *to pour out.*

צָקֶת *infin.* of the same verb.

ק

קָאם pret. *Kal* for קָם, from קוּם, after the Arabic form.

קַח imper. of לָקַח *to take.*

קָח, Ezek. xvii. 5, and with suffix. קָחָם, Hos. xi. 3 in constructions where we should expect לָקַח, לְקָחָם, *he took, he took them.* The aphæresis of לְ is no anomaly, comp. קַח for לְקַח, and the frequent rejection of יְ, נְ; also the syllable לָ might be dropt, as תַּתָּה for נָתַתָּה, רַד for יָרַד. But the third person in Hos. xi. 3. occasions some difficulty; for we should expect here the first person, if we are not to suppose that the prophet, in this member of the verse, went out of the grammatical construction, and speaks of Jehovah in the third person. There is yet here a way of reconciling the construction, namely, in taking it as *infin.* for the finite verb. The latter is indeed against the general rule, (see the Preface to the first Part, p. xii. xi.) for it requires here the infinitive absolute, but we meet with some exceptions of the infinitive pleonastic, e. g. קֹב, Numb. xxiii. 25; שֹׁל, Ruth ii. 16; שְׁחוֹחַ, Isai. lx. 14, which makes this acceptation possible.

קָחַת, and once קֶחַת, 2 Kings xii. 9. *infin.* of לָקַח *to take.*

ר

רַאֲוָה, Ezek. xxviii. 17. *infin.* of רָאָה, as יְרֹאָה, אַהֲבָה.

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רַד *infin.* of רָדַד *to subject.* It is also used for יָרַד *he is descended,* with aphæresis of the letter *yod,* comp. תַּתָּה, שׁוּב.

רְדָה, רֵד imper. of יָרַד *to descend.* Once it is used as *infin.* see יָרַד.

רֹדֵם part. *Kal* of רָדָה, with the suffix. ־ֵם.

רֵשׁ and רָשׁ imper. of יָרַשׁ *to possess.*

רֶשֶׁת *infin.* of the same verb.

ש

שָׂא imper. of נָשָׂא.

שְׂאֵת, לָשֵׂאת, *infin.* and gerund of נָשָׂא.

שׂוֹא likewise *infin.* of נָשָׂא for נְשׂוֹא.

שִׂים imper. and *infin.* of שׂוּם *to place, put.*

שׁ

שָׁאט part. of שׁוּט No. II. *to despise.*

שַׁבְתִּי (Milra), Ps. xxiii. 6. usually *my habitation,* for שִׁבְתִּי *infin.* with suffix of יָשַׁב. The authors of the points had perhaps the explanation in view, according to which it stands by aphæresis for יָשַׁבְתִּי. Comp. שׁוּב, רַד.

שׁוּב for יָשׁוּב *infin.* pleonastic of יָשַׁב, Jer. xlii. 10. Comp. רַד, תַּתָּה.

שׁוֹשִׁתִּי pret. *Poel* of שָׁסָה i. q. שָׁסַס q.v.

שַׁמּוֹת *infin.* irreg. of שָׁמַם *to destroy.*

שְׁנָתַיִם dual of שָׁנָה *a year.*

שָׁת, שַׁתָּה, שַׁתִּי pret. of שִׁית *to set.*

שַׁתּוּ, see שָׁתַת.

ת

תְּאֻהֲבוּ, Prov. i. 22. a Chald. form of the *fut. Kal,* for תֶּאֱהַבוּ, after the analogy of מָלֵךְ, מְלֹךְ. Others take it incorrectly for *Piel,* instead of תְּאַהֲבוּ, since *in Piel* the part. מְאַהֵב only occurs.

תְּאָכְלֶהוּ, Job xx. 26. *Piel* of אָכַל. It is placed by Gesenius in his smaller Lexicon in *Hiphil,* but the punctuation is analogous to the verbs פ״א in *Piel.*

תֹּבֵא, Prov. i. 10. a Chald. form, for תֹּבֶה or תֹּאבָה, *fut. Kal* of אָבָה *to will.*

תְּבֹאֶינָה, Ps. xlv. 16. 3 pers. *plur. fut. fem. Kal* of בּוֹא *to come.*

תְּבֹאָתָה Deut. xxxiii. 16 for תָּבֹא, תְּבֹאָתְךָ Job xxii. 21 for תָּבֹאךָ, and תְּבֹאתִי in *Keri* תָּבֹאת 1 Sam. xxv. 34. for תָּבֹאִי, are either examples of a double ה paragogic and retained with the suffix, or according to others, *mixt forms* from the *future* and *preterit*; hence, the first formed from תָּבֹא and בָּאתָה, (but it ought to be בָּאָה); the second of תְּבֹאֶךָ and בָּאתְךָ, the third of תָּבֹאִי and בָּאתִי, or בָּאתִי. Compare Buxtorf's *Thes. Grammat.* p. 236. Since these forms occur three times, we should rather attribute them to the incorrectness of the transcribers, than to a corruption of the text.

תִּבְךְ, וַתִּבְךְ *fut.* apocope of בָּכָה *to weep.*

תְּגֻיוּן *fut. Hiph. of* יָגָה *to mourn.*

תְּגָל 2 *fut. Niph.* apocope of גָּלָה for תִּגָּלֶה.

תְּדַמְיוּנִי for תְּדַמּוּנִי, with retaining the radical י, from דָּמָה *to be similar.*

תְּהִי, וַתְּהִי, in pause תֶּהִי *fut. Kal* apocope, of הָיָה *to be.*

תּוֹמֵךְ, Ps. xvi. 5. a rare part. form, for תּוֹמֵךְ *upholding.*

תְּזֻלִי for תֵּאוֹלִי *fut. Kal,* of אָזַל *to depart.*

תְּזָרְנִי, 2 Sam. xxii. 40. i. q. תְּאַזְּרֵנִי, (Ps. xviii. 40.) *fut. Piel* of אָזַר *to girdle.*

תְּחֻז for תֹּאחֻז 2 person *fut. of* אָחַז *to lay hold.*

תְּחִי *fut.* apocope *Kal,* of חָיָה *to live.*

תְּחֻל for תְּחַל *fut. Niph.* of חָלַל *to profane,* Levit. xxi. 19.

תֵּט *fut. Kal* apocope, for תִּטֶּה, from נָטָה.

תֵּיעָשֶׂה, Exod. xxv. 31. in most editions with an incorrect mater lectionis for תֵּעָשֶׂה.

תְּכַהּ, וַתְּכַהּ *fut. Kal* apocope, for תִּכְהֶה, from כָּהָה.

תְּכַס *fut. Piel* apocope, for תְּכַסֶּה from כָּסָה *to cover.*

תְּלַהּ, וַתְּלַהּ *fut. Kal* apocope, of לָהָה=לָאָה. See this root.

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תָּלַן *fut. Kal* abbreviated, from תָּלִין. Root לוּן or לִין *to pass the night over.*

תָּמְחִי for תַּמְחֶה 2 pers. masc. *fut. Hiph.* of מָחָה *to wipe off,* Jer. xviii. 23. The *yod* is radical, not a sign of the *fem.* gend.

תָּמֶס, וַתָּמֶס *fut.* apocope *Hiph.* of מָסָה *to melt.*

תַּמֵּר, Exod. xxiii. 21. *fut. Hiph.* a Chald. form for תָּמֵר, from מָרַר in the signification of מָרָה *to be refractory.*

תֹּמְרוּ for תֹּאמְרוּ *fut. Kal* of אָמַר *to say.*

תֵּן, תְּנָה imper. of נָתַן *to give.* The latter form תְּנָה appears on the contrary to be used in Ps. viii. 2. as the *infin.* and for the finite verb, as נָתַן, Gen. xlvi. 3. Hence, Ps. viii. 2. is to be translated thus: אֲשֶׁר־תְּנָה הוֹדְךָ עַל־הַשָּׁמַיִם *thou who hast placed thy glory above the heavens!*

תְּנַדַּע, see יָדַע.

תֹּסֵף for תֹּאסֵף *fut. Kal* of אָסַף *to gather.*

תֵּעָנֵנָה for תֵּעָנֶבְנָה 2 pers. *plur. fut. Niph.* of עָנַן, the dagesh in Nun has been dropt.

תַּפֵּהוּ, וַתֹּפֵהוּ, for תֹּאפֵהוּ, *fut. Kal* of אָפָה *to bake.*

תְּפוּצוֹתֵיכֶם, Jer. xxv. 34. See the Obs. to פּוּץ, p. 635.

תְּצַלֶּנָה, Jer. xix. 3. *fut. Kal* of צָלַל *to ring,* with a retracted dagesh for the usual תְּצִלֶּינָה.

תֵּרֶב, וַתֵּרֶב *fut.* apocope *Kal* of רָבָה *to be many.*

תֵּרוֹץ *fut. Niph.* of רָצַץ *to break in pieces,* with the form of רוּץ.

תְּשַׁנֶּה, Jer. ix. 17. for תִּשְׁאֶנָה *fut. Kal,* of נָשָׂא.

תָּשִׁי, Deut. xxxii. 18. See שָׁיָה.

תֵּשֶׁת *fut. Kal,* apocope, of שָׁתָה.

תִּשְׁתַּחוּ *fut.* apocope singul. *Hithpa.* for תִּשְׁתַּחֲוֶה, from שָׁחָה.

תִּשְׁתָּע, Isai. xli. 10. *fut.* apocope *Hithpa.* for תִּשְׁתָּעֶה, from שָׁעָה *to see.*

תֵּת *infin.* of נָתַן, contracted from תֶּתֶת. With suffix. תִּתִּי.

תִּתְבַּר, 2 Sam. xxii. 27. for תִּתְבָּרַר *fut. Hithpa.* from בָּרַר q. v.

תַּתָּה, 2 Sam. xxii. 14. by aphæresis for נָתַתָּה, as used in Ps. xviii. 41. Comp. רַד for יָרַד.

תִּתֹּם, תִּתֹּם *fut. Kal* of תָּמַם, q. v.

תתן, 1 Kings xvii. 14. in the Chethib is usually taken for תֵּת *to give,* with the *Nun* paragogic, comp. vi. 19. But there תִּתֵּן is a real future, and here the Keri תֵּת only admissible.

תֵּתַע, וַתֵּתַע *fut.* apocope *Kal* of תָּעָה q. v.

תִּתַּפָּל, 2 Sam. xxii. 27. i. q. תִּתְפַּתַּל in the parallel passage Ps. xviii. 27. It is like the *Hithpa.* of a root תָּפַל, which here, by a transposition of letters, is used for פָּתַל.

תִּתַּצַּב, Exod. ii. 4. for תִּתְיַצֵּב *Hithpa.* from יָצַב. It probably originated from a transposition of תִּתְיַצֵּב into תִּיתַצֵּב.

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